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FRIENDS' INTELLIGENCER.

EDITED AND PUBLISHED BY

AN ASSOCIATION OF FRIENDS.

VOLUME XXI.

PHILADELPHIA:
EMMOR COMLY, PUBLISHING AGENT,
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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A DISSERTATION ON THE VIEWS OF GEORGE FOX, CONCERNING CHRISTIAN TESTIMONIES, FROM "JANNEY'S LIFE OF FOX."

(Continued from page 818, vol. 20th.)

PUBLIC FASTS, THANKSGIVINGS, AND HOLY DAYS,

Although George Fox, on several occasions, fasted from a persuasion of religious duty, yet he clearly saw that those public or national fasts proclaimed by the civil or ecclesiastical authorities, being ordered in the will of man, without divine authority, are not conducive to vital religion, nor acceptable to God. Against such a fast, proclaimed by authority of Cromwell, he felt bound openly to testify; saying,

"This is not the fast that the Lord requires, 'To bow down the head like a bulrush for a day,' and in the day following be in the same condition as they were the day before. To the light of Christ Jesus in your consciences do I speak, which testifieth for God every day, and witnesseth against all sin and persecution; which measure of God, if ye be guided by it, doth not limit God to a day, but leads to the fast the Lord requires, which is, 'to loose the bonds of wickedness, to undo the heavy burdens, to break every yoke and let the oppressed go free.' This is the fast the Lord requires, and this stands not in the transmission of time, nor in the traditions of men."*

Appointed days for public rejoicing and thanksgiving, are equally obnoxious to censure; being an unwarrantable interference with religious liberty, and generally attended with pernicious consequences, through the excessive indulgence of the appetites in eating and drinking. When we consider, moreover, that the days appointed for public thanksgiving, have in many instances been set apart to celebrate martial achievements, and victories in which thousands of our fellow-creatures were slain by the warrior's sword, we must acknowledge that such demonstrations are inconsistent with the religion of our holy Redeemer, whose kingdom is established in righteousness and peace. On such occasions, there is great cause for mourning and humiliation, in witnessing the wide departure from Christian principles on the part of some who profess to be the disciples of Christ.

The Society of Friends, being persuaded that no religious act can be acceptable to God unless produced by the influence and assistance of his Holy Spirit, cannot consistently join with any in the observance of public fasts, feasts, or holy-days.

"Though exterior observances of a similar kind were once authorized under the law, as shadows of things to come, yet they who come to Christ will assuredly find that in Him all shadows end."*

The Apostle Paul thus expostulates with some who had fallen from the true faith in these respects: "But now after that ye have known God, how turn ye again to the weak and

* George Fox's Journal, II. 370.

* Discipline of Baltimore Yearly Meeting, p. 26.

beggarly elements, whereunto ye desire again to be in bondage. Ye observe days and months, and times and years. I am afraid of you lest I have bestowed upon you labor in vain."*

"Let no man judge you, in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ."†

"We," says Barclay, "not seeing any ground in Scripture for it, cannot be so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the anti-type thereof, or the true Christian Sabbath; which, with Calvin, we believe to have a more spiritual sense: and therefore we know no moral obligation by the fourth commandment, or elsewhere, to keep the first day of the week, more than any other, or any holiness inherent in it." "But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at sometimes they be freed from their other outward affairs; and that thirdly, reason and equity doth allow that servants and beasts have some time allowed them, to be eased from their continual labor; and that, fourthly, it appears that the Apostles and primitive Christians did use the first day of the week for these purposes; we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the Scriptures for another reason: which that it is not there to be found, many Protestants, yea, Calvin himself, upon the fourth command hath abundantly evinced. And though we therefore meet, and abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times"‡

ON RELIGIOUS LIBERTY.

The primitive Friends were the most consistent and efficient advocates of religious liberty. They granted to others, in its fullest extent, that which they claimed for themselves,—freedom to worship God according to their convictions of duty. The other dissenters in England, while claiming toleration for themselves, and for most of the Protestant sects, generally concurred with the Established Church in denying its extension to the Roman Catholics: but the Friends could make no such distinctions,—they held that the sovereignty of conscience belongs to God, and that no human power has a right to invade it. Other Protestant Churches, while suffering under persecution, had advocated the doctrine of religious toleration; but when they attained to power, they too generally forgot their liberal professions. The Friends, in their government of Pennsylvania, secured religious liberty to all, not placing it on the ground of humane toleration, but establishing it as an inherent right.

"It has, perhaps, been scarcely enough remarked," says a late writer in the Edinburgh Review, "that with the Quakers alone, of all Christian communities, religious freedom is matter of faith, not matter of opinion. Other churches have advocated toleration because they did not like being persecuted—through policy,—through confidence in a just cause,—through a mild and Christian spirit; or simply through lukewarmness; the Quakers alone with the unswerving earnestness of men who combat for their creed."

But, while asserting the freedom of conscience in all that relates to religious duty, they did not seek to screen from legal punishment those who, under pretence of religion, violated the moral law; nor did they deny the right of the church to admonish its members for dereliction of duty, and to exclude from its communion such impenitent offenders as could not be reclaimed.

ON WAR AND MILITARY SERVICES.

That war is inconsistent with the principles of Christianity, appears to have been a settled conviction in the mind of George Fox, at an early period in his religious experience. When he was twenty years of age, he was much grieved at hearing a proposition, that he should become a soldier in the auxiliary band; and two years later, while confined in the house of correction at Derby, he refused to accept a captaincy which was offered him in the Parliamentary army.

"I told them," he writes in his journal, "from whence all wars arose, even from the lusts, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars." In a declaration of the Society of Friends presented to the king in 1660, and preserved in the journal of George Fox, they say: "Our principle is, and our practices have always been, to seek peace and ensue it, to follow after righteousness and the knowledge of God, seeking the good and welfare, and doing that which tends to the peace of all. We know that wars and fightings proceed from the lusts of men, out of which lusts the Lord hath redeemed us, and so out of the occasion of war."

"Our weapons are spiritual, not carnal, yet mighty through God, to the pulling down of the strong holds of sin and Satan, who is the author of wars, fighting, murder and plots. Our swords are broken into ploughshares, and speers into pruning-hooks, as prophesied of in Micah, iv. Therefore we cannot learn war any more, neither rise up against nation or kingdom with outward weapons."*

* Gal. iv. 9–11. † Col. ii. 16, 17.
‡ Barclay's Apology, Prop. xi. § iv.

* George Fox's Journal, I. 421—425.

The precepts of Christ in his sermon on the mount, requiring us to love our enemies, and to do good to them that hate us, have always been accepted by Friends in their plain and obvious meaning, as a prohibition, not only of revenge, but of all those principles and passions which lead to war. Christianity, as taught and exemplified by the Son of God, is emphatically a religion of love; it ascribes "Glory to God in the highest," and breathes "peace on earth and good will to men." God is love, and he that dwelleth in love, dwelleth in God, and God in him. The effect of Divine Love, when cherished and obeyed without reserve, is to cast out or subdue all that is opposed to its own nature; there can be no enmity or strife where it prevails, for he who loves God supremely, is led by the same principle, to love his neighbor as himself; and while under this holy influence, he is more willing to suffer injury, than to inflict it upon others.*

It is the Christian's duty to suffer rather than contend, to "overcome evil with good," and to subdue hatred by love. The wisdom of God is manifest in this, that the greatest triumphs of Christianity have been achieved through suffering; for nothing is so effectual, in subduing the fierce passions of men, as the meekness and patience of those who are fully imbued with the Christian spirit. Love is the proper and only efficient antagonist of hatred. As well might we expect to extinguish fire by adding fuel, as to extinguish the spirit of war, by exhibiting or using the weapons of destruction.

It is a well established historical fact, that Christians during the first two centuries did not bear arms, but maintained the doctrine that war is forbidden under the gospel.

The ancient Waldenses, and the Bohemian Brethren,—forerunners of the Protestant Reformation,—maintained the same doctrine, and thousands of them laid down their lives in martyrdom, rather than resort to warlike weapons for their defence.

Let those who profess to be the ministers and disciples of Christ only embrace and inculcate this doctrine; then may we hope to see an end to those vast armaments by which Christendom is now oppressed, and the adoption of measures for the preservation of peace, more consistent with the precepts and example of our holy Redeemer.

If it be objected that a nation, by assuming a peaceful attitude, and forbearing to provide military defences, would invite aggression, and fall a prey to the rapacity of its neighbors, we need only point to the early history of Pennsylvania, where, for seventy years, peace, security, and unexampled happiness were enjoyed, by adhering to the peaceable principles of Christianity, although surrounded by savages inured to war. Those who profess the Christian name, are too generally deficient in the Christian spirit; and there is a great want of faith in the providence of God, who watches over us continually, and causes all things to work together for good, to them that love him.

Militia trainings, or musters, being a preparation for war, and an avowal of warlike intentions, are considered, by the religious Society of Friends, a violation of Christian principles. The fines levied for non-attendance at musters, being also consdered an equivalent for military service, and not as an ordinary tax levied upon all, they cannot voluntarily pay such levies; and therefore suffer the distraining of their goods as a result of their Christian testimony against war.

(To be continued.)

* Baltimore Yearly Meeting Epistle, 1851.

For Friends' Intelligencer.

The following extract from the "Memoirs of Warner Mifflin," is worthy the attentive perusal of Friends at the present time.—H. P.

"About the 24th year of my age, I was put into the commission of a justice of the peace, which tended to excite considerable thirst for preferment in government; a taste for which, had much impeded my testimony against slavery, as it furnished an additional idea of the necessity for slaves to support me in that mode of life. But, after those seasons of conflict before hinted at, I became impressed with a belief, that it was right for me to decline this office, and with it any future advancement to stations in power.

Although I revere magistracy, believing in the sacred text, that it is "an ordinance of God," and a great benefit to mankind, when executed under his holy and preserving fear; yet, in the present state of the governments of this world, I apprehend my brethren in profession cannot be active therein, consistent with our principles of being called to become, through a faithful adherence to divine monitions, even as some of the first fruits of the nations unto God, in the support of our Christian testimony against war, with which the various governments amongst men have so much affinity.

I was solemnly impressed with the importance of the trust, when about to undertake the commission, and resolved to discharge my duty therein; yet, though I endeavored to perform this to the best of my understanding, I never felt that peace of mind which I desired, during my continuance in office. This brought me into a strict scrutiny, which was succeeded by a confirmation of the truth of our great Master's declaration, when he said, "My kingdom is not of this world." To these sentiments and principles, my mind hath remained stead-

fastly attached, when, at different times since, I have been solicited to accept of any station or office, either in the legislative or executive departments of government. I know the mind becomes, at least considerably, disqualified for the promulgation of peace and goodwill amongst men, when it embarks in human policy, on its fluctuating sea of party spirit, that gendereth envy, malice, revenge, rents, divisions, and war. The abundant use of oaths, with frequent perjuries, in what relates to matters of government, appears to me not only a manifest violation of the injunction of Christ to his followers, "Swear not at all;" because, whatsoever exceedeth the simple and plain communication of "Yea, yea, and nay, nay, cometh of evil," but is also a profanation of the sacred name.

And, indeed, I have felt scrupulous of taking an active part in elections, lest I should not only become tinctured with a spirit of party, but also contribute, by my vote, to the placing in power of those who might thereby become oppressors of tender consciences. If we give no just occasion of offence, but are, in other respects, useful members of the community, we may, without censure, be permitted to exercise these scruples, and it would be more to the honor, as well as blessedness of the world, if tenderness of conscience was more cherished."

For Friends' Intelligencer.

A RESPONSE.

I have read with much interest in the issue of 2d month 27th, "An Echo from Illinois," by C. O., of that State. To a part of it, my feelings were prepared to respond.

After speaking of the "privileges purchased and consecrated to us, by the blood of our fathers," C. O. says, "Were we willing like them to suffer for those privileges, they would contribute to our highest enjoyment, and exert a vast influence over the society by which we are surrounded."

We are not often, in these days, called upon to *suffer physically* for our conscientious scruples; but did we, who are members of the religious society of Friends, avail ourselves of our present privileges, under a just and appreciative sense of their value, and with honest simplicity and noble independence always act in accordance with the principles we profess, irrespective of surrounding and opposing customs, thus showing we believe these principles to be founded on truth, an influence for good, would surely go forth, and leave its impress upon those among whom we live, whether our dwelling-place be on the broad prairie land or in city full."

In reading the "Echo," I was especially interested in the writer's experience, when, expecting to meet with those, who he thought would not understand the plain thee and thou, he tells us his pleasant surprise, on being greeted with a smile and a response. I have had a similar experience.

Last summer, I spent a few days at the seashore, at a large fashionable boarding house, (it being nearer the Ocean than any of the others,) where I was the only one among many hundreds, who wore a plain dress. I will not say there was no momentary feeling of shrinking from appearing thus singular—but I need not have felt so; for several, who were entire strangers, came to me at different times extending their hands as a cordial greeting, and in a few words telling me they were glad to meet a *Friend*. On one occasion, one of the boarders, who was dressed in the extreme of fashion, and who would perhaps have been the last one selected by me as having sympathy with any of my hidden feelings, came to me and said, "Madam, you must excuse me, but I want to tell you it does me good to see a plain cap. I used to live in Philadelphia, next door to Mrs. W., and had almost a veneration for her and for the Quakers, but I live now where I seldom see one; therefore I was very glad to see you come in." When I told her, her former neighbor was one of my dearest friends, her eye sparkled with delight, and many questions were asked, showing her continued interest and affection. This little circumstance opened the way for some pleasant, and, I thought, instructive conversation. At least *I* was instructed, and felt afresh the importance of our acting out the principles we profess under whatever circumstances we may be placed, that so, those bearing other names, who are attracted, and looking to us for bread, may not receive a stone.

I often wish that our young Friends, in their seasons of social intercourse, thrown as they often are with those whose home-training may have been very different from what they have received, were not so ready to lay aside their own and adopt another's style of speech, or manner, or dress. I want to see among them more independence in adhering to their own simple costume, or manner of speech, in lieu of the weak conformity to surrounding customs which we now too frequently see.

Why should our young Friends so readily give away their individuality? Young people of other societies do not. They adhere to their customs, and they would, I believe, feel added respect for our young people, who may be their companions, were they less frequently found trying to conform to the manners of those around them. I have sometimes seen this attempt at conformity provoke a smile, because of the incongruity into which it leads.

In thus speaking, the allusion is merely to those who are Friends by *education*, not those

who are Friends by *convincement*. The latter, having felt the ground upon which they stand and knowing it for themselves, will not often be found vacating it. While they may have some conflicts, in adhering to manifestations of duty, in regard to these minor matters, they will have a consciousness of right, which will be sustaining to them. J.

3d month 1st, 1864.

EXTRACTS FROM "MY MOTHERS' MEETINGS."

(Continued from page 822, vol. 20th.)

MEETING THE SIXTH.

STEP-MOTHERS.—CHARING.—NEGLIGENCE.—FATALISM.—IMPROVIDENCE.—DETRACTION.—SCHOOLING.

The sympathy I have felt for you, dear mothers, in the right bringing-up of your offspring, you all, I believe, are fully convinced of. If you feel it to be so difficult to perform your duty towards your own children, with *stepmothers* it is likely to be much more so. Very thankful should I be, if to any in such a position amongst you, I might hand a word of help or counsel, for I cannot doubt the difficulties of an adopted mother being greater, from the fact that they are often so badly performed.

How frequently has the elder girl of a former family gone away from her home, which, indeed, may have become *no* home to her—and run into evil, from the hardness and partiality of the stepmother. Let me entreat you, in the position which you have thus voluntarily undertaken, with all its well-known responsibilities, to be a *real* mother to these otherwise motherless ones. Be especially careful to gain their affections and their confidence. Perhaps they have never known a mother's love to comfort or to restrain them, or what it is to have confidence in another. You have no right to step into that position unless you are determined to make no difference between them and your own children. Let them quickly feel that you are their best earthly friend, and, if it is *possible*, be more kind and patient with them than with your own; remembering, that in standing in the place of a mother to them, you have taken a very sacred trust upon you. It is not unlikely, that the waywardness they may have been accustomed to may be very trying to you when you are busy and things are provoking; but *try* to be kind and gentle. God can strengthen us to overcome our own wills and tempers, and give his blessing on all our endeavors. Let not the daily morning and evening prayer alone be felt to be sufficient, for we all have need many times in the day to lift up our hearts in prayer to God for daily and hourly help, and these aspirations will not be lost.

I have thought so much about things that help or that hinder in making a poor woman's home comfortable for herself and for her children, and a bright spot for her husband to look to when he returns to his meals, or from his work in the evening, that if I repeat anything I hope you will excuse it.

When the father's wages may be scanty, or his work uncertain, and there may be many little ones to feed, and to clothe, and to pay schooling for, and the oldest not old enough to earn anything, I consider *that* is the most trying time of all for the mothers: and they may be driven to think it *needful* they should do something to earn a shilling by going out to work, which in itself is most praiseworthy. Many and many a time have I felt for you in such difficulties; and, while I have fully commended your willingness and your desire to do what you can towards the support of your families, and approved of your doing so when you could take in work to do at home, yet I have always deplored the effects of the habitual going *out* to work, and leaving all home duties and responsibilities to an elder child, who must either be improperly kept at home from school, or, if too young to go out to be under the training of a mistress, is certainly incompetent to the care of all the children at home, including, most likely, an infant, and the preparing of the meals; while the poor woman is probably herself undertaking more than she has strength for. I do not at all believe that the day's wages thus gained, by any means compensates for the loss in clothes unmended, the extra dirtiness and wear and tear of everything, and the best not having been done with food in making it go the farthest; besides the great uncomfortableness to the husband,—who, it may be, is induced, in consequence, to go and spend at the public-house,—and the sad neglect of the poor children, that no after-care can make up or atone for.

Nor is it only the *little ones* at home who need a mother's care. There are the older ones, especially the boys, who, even if regular in their attendance at school, are left for many hours at loose ends, and are almost sure to be led into temptation and wickedness by their companions, when they collect in numbers together. This bad influence from older children is one of the greatest evils to which they are exposed; but from this, by constant care and reliance on the Divine aid and blessing, you may do much to shield them, by making home attractive, if also you train them from infancy to habits of obedience, based on love and sympathy, and not on mere authority and fear of punishment.

The sorrowful effects of *negligence* that I have seen in some cottages, where children are left exposed to the chances of fire or any other direful accident, have made my heart ache to see. And while many a cottage does present the sad spectacle of a cripple for life, or, sadder still,

the intellect gone, from some fright or accident when "Mother was out," it is only surprising that many more such cases do not occur. I have heard some mothers endeavour to console or satisfy themselves by saying, such a thing "was to be, or it would not have happened." I do not know any mode of thinking, not absolutely criminal, that I would more emphatically deprecate and more affectionately guard you against than this, especially as it may often assume the aspect of piety and resignation. There is not anything we can possibly be more assured of than that the care of our Heavenly Father is over all his works; that the minutest thing is known to Him; and that all the circumstances of our lives are within his controlling power. But, as at the beginning a positive dominion over the lower creation, which had virtue and reality, and meant something, was distinctly given into the hand of man, so it has pleased the Almighty, for the exercise of our faculties, to delegate to us, within certain limits, the absolute command of the objects and circumstances around us, and especially of those which belong to our proper condition here, and the choice of those means which conduce either to good or evil. For the exercise or neglect of this choice, and its natural consequences, we are wholly accountable; and any penalty we may suffer from error or wrong choosing, is brought on solely by ourselves. "See I have set before thee this day life and death, and good and evil. . . . . I have set before you life and death, blessing and cursing; therefore choose life."—Deut. xxx. 15–19. "Yea, they have chosen their own ways, ... they did evil before mine eyes, and chose that in which I delighted not."—Isaiah lxvi. 3–4. I am not going into the religious difficulties which I know beset some minds; but this you may depend upon, that any tendency to "fatalism," or what is often lightly spoken of as a belief in some sort of "*fate*" in the events of life, so far from exalting the Divine prerogative, has quite the contrary effect, and is at variance with all we read of the Divine attributes in the Bible, and in no small degree destructive of morals and of virtue. Independently of written Revelation, and apart from all subtleties of reasoning, the common sense and instinct with which we are endowed, inform us distinctly *that we have a choice* in the ordinary things of this life, and so far a certain control over them; for the use of which we are responsible. When we are brought into great trouble from what is commonly called misfortune, or from poverty, how frequently may it be traced to our own misconduct; and, although, if we are sensible of it and correct the causes, the Almighty will, in his tender mercy, overrule these trials for our good, let us not venture to say or conclude they were immediately of His appointment. We can have no right to pronounce any result or consequence unattainable on the one hand, or unavoidable on the other, unless the utmost of every means in our power has been used to accomplish or prevent it.

The great practical distinction between the "wise" and the "foolish," even in this life, whatever may be our position, so clearly set forth in our Lord's parable of the ten virgins, is, that the "wise" are ever on the watch, and making the best use of that which is within their reach, while the "foolish" are neglecting opportunity, or quietly suffering themselves to be overcome by circumstances. The same great teaching is conveyed in the parable of the talents. Only by making the best use of that which is entrusted to us, whatever it may be, can we reasonably expect or become qualified to be entrusted with more. He who simply did not make use of that which was placed in his hands, was not only condemned, but had it taken away from him; and until we have done every thing in our own power, we can have no right to look for the Divine blessing, or ever to regard any event as a necessary consequence, and the result of the Divine disposal.

(To be continued.)

FOR THE CHILDREN.

ONE DROP AT A TIME.

"Have you ever watched an icicle as it formed? Noticed how it froze one drop at a time, until it was a foot or more in length? If the water was clean, the icicle remained clean, and sparkled brightly in the sun; but if the water was but slightly muddy, the isicle looked foul, and its beauty was spoiled.

Just so our characters are forming. One little thought or feeling at a time, adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness."

SELF-CULTURE.

(Continued from page 823, vol. 20th.)

I come now to another important measure of self-culture, and this is, intercourse with superior minds. I have insisted on our own activity as essential to our progress; but we were not made to live or advance alone. Society is as needful to us as air or food. A child doomed to utter loneliness, growing up without sight or sound of human beings, would not put forth equal power with many brutes; and a man, never brought into contact with minds superior to his own, will probably run one and the same dull round of thought and action to the end of life.

It is chiefly through books that we enjoy in-

tercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the Sacred Writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakspeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.

To make this means of culture effectual, a man must select good books, such as have been written by right-minded and strong-minded men, real thinkers, who, instead of diluting by repetition what others say, have something to say for themselves, and write to give relief to full earnest souls; and these works must not be skimmed over for amusement, but read with fixed attention and a reverential love of truth. In selecting books, we may be aided much by those who have studied more than ourselves. But, after all, it is best to be determined in this particular a good deal by our own tastes. The best books for a man are not always those which the wise recommend, but oftener which meet the peculiar wants, the natural thirst of his mind, and therefore awaken interest and rivet thought. And here it may be well to observe, not only in regard to books but in other respects, that self-culture must vary with the individual. All means do not equally suit us all. A man must unfold himself freely, and should respect the peculiar gifts or biases by which nature has distinguished him from others. Self-culture does not demand the sacrifice of individuality. It does not regularly apply an established machinery, for the sake of torturing every man into one rigid shape, called perfection. As the human countenance, with the same features in us all, is diversified without end in the race, and is never the same in any two individuals, so the human soul, with the same grand powers and laws, expands into an infinite variety of forms, and would be wofully stinted by modes of culture, requiring all men to learn the same lesson or to bend to the same rules.

I know how hard it is to some men, especially to those who spend much time in manual labor, to fix attention on books. Let them strive to overcome the difficulty, by choosing subjects of deep interest, or by reading in company with those whom they love. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

One of the very interesting features of our times is the multiplication of books, and their distribution through all conditions of society. At a small expense, a man can now possess himself of the most precious treasures of English literature. Books, once confined to a few by their costliness, are now accessible to the multitude; and in this way a change of habits is going on in society, highly favorable to the culture of the people. Instead of depending on casual rumor and loose conversation for most of their knowledge and objects of thought; instead of forming their judgments in crowds, and receiving their chief excitement from the voice of neighbors, men are now learning to study and reflect alone, to follow out subjects continuously, to determine for themselves what shall engage their minds, and to call to their aid the knowledge, original views, and reasonings of men of all countries and ages; and the results must be, a deliberateness and independence of judgment, and a thoroughness and extent of information, unknown in former times. The diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation. Its peaceful agency is to supercede stormy revolutions. The culture, which it is to spread, whilst an unspeakable good to the individual, is also to become the stability of nations.

Another important means of self-culture is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. We are all prone to keep the level of those we live with, to repeat their words, and dress our minds as well as bodies after their fashion; and hence the spiritless tameness of our characters and lives. Our greatest danger is not from the grossly wicked around us, but from the worldly, unreflecting multitude, who are borne along as a stream by foreign impulse, and bear us along with them. Even the influence of superior minds may harm us, by bowing us to servile acquiescence and damping our spiritual activity. The great use of intercourse with other minds is to stir up our own, to whet

our appetite for truth, to carry our thoughts beyond their old tracks. We need connexions with great thinkers to make us thinkers too. One of the chief arts of self-culture is to unite the childlike teachableness, which gratefully welcomes light from every human being who can give it, with manly resistance of opinions however current, of influences however generally revered, which do not approve themselves to our deliberate judgment. You ought, indeed, patiently and conscientiously to strengthen your reason by other men's intelligence, but you must not prostrate it before them. Especially if there springs up within you any view of God's word or universe, any sentiment or aspiration which seems to you of a higher order than what you meet abroad, give reverent heed to it; inquire into it earnestly, solemnly. Do not trust it blindly, for it may be an illusion; but it may be the Divinity moving within you, a new revelation, not supernatural, but still most precious, of truth or duty; and if after inquiry it so appear, then let no clamor, or scorn, or desertion turn you from it. Be true to your own highest convictions. Intimations from our own souls of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress, never experienced by the vulgar of high life or low life, who march as they are drilled, to the step of their times.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 12, 1864.

With the present number commences the 21st volume of "Friends' Intelligencer." The Editors, who have also now become the Publishers, consider they are making an experiment; and whether the present volume shall be the closing one, must depend upon those who have the means to aid them, and who believe, as they do, that such a periodical, circulating every week through all parts of the Society, must have a tendency to unite us in a common interest, and thereby strengthen the bonds of unity.

We would call attention to the removal of the "Publication Office" to No. 131 North 7th St., where, in future, all communications must be addressed to our agent, EMMOR COMLY.

FRIENDS' SOCIAL LYCEUM, on the evening of the 29th ult., was addressed by Joseph Wharton; subject, "The Universe." A rapid survey was taken of some of the now generally received truths respecting it, and a concise explanation given of the method by which these had been arrived at. They included the shape, size and weight of our earth, its revolution on its axis, and around the sun, the latest theories respecting the sun itself, of comets, and their orbits, meteor stones, &c., &c.

An answer to one of the questions proposed, "In what part of the plant does the sap first move?" gave occasion to an interesting discussion on that subject.

In answer to the demand frequently made for copies of "Memoirs of our late friend, P. Cadwallader," we are requested by the Book Association of Friends to say, another edition is in press.

"Friends' Association for the Aid and Elevation of the Freedmen," held a stated meeting on the evening of the 2d inst., in Race Street Meeting House. The minutes of the Executive Board for the past month were read, in which it was suggested to nominate an Educational Committee to confer with a similar one proposed to be appointed from the Executive Board. This subject claimed the serious attention of the Association, and the many points involved in its consideration led to much interesting expression.

The propriety of choosing a location upon which to concentrate our efforts was strongly recommended, and one which was mentioned as possessing peculiar advantages on account of its accessibility, and some other reasons, was favorably entertained by several of the speakers. We were informed that a number of our young friends had already offered their services as teachers among the freedmen, and it was thought that if some of our practical farmers and industrious housewives would form themselves into a company, and dwell alternately, for a few months among them, great good might be accomplished. This arrangement, by which each one would be absent for a short period only, would afford an opportunity for some who feel drawn to engage in this work, to do so, without greatly embarrassing their home affairs, and might be the means of introducing among these untutored people habits of neatness, industry, and economy.

After considerable discussion, a Committee on

Education was appointed to confer with a similar one proposed to be selected from the Executive Board, to whom all questions affecting this subject were referred.

A friend who had recently returned from the valley of the Mississippi related some touching circumstances, showing the meekness, patience, long-suffering, forbearance, and religious trust of this injured class. Two of their representative men told him they had never doubted but that the time of their deliverance would come, and when it did come they were prepared to receive it. They had, to a great extent, united in forming among themselves a secret organization, the object of which was to raise a fund for the relief of their sick and infirm, and for the secret education of their children. In a long time they had succeeded in accumulating some hundreds of dollars which had lately been discovered and seized.

He concluded by remarking that when practicable, each colored family should live in a separate house, and have a distinct home and own a plot of ground; this would strengthen the ties of the family relation, and create a feeling of responsibility which could not be so well attained by their living in a community.

MARRIED, on the 10th of 2d month, 1864, at the residence of Asa R. Lippincott, according to the order of the religious Society of Friends, CHARLES ANDREWS to MARY T. LIPPINCOTT, both members of Chester Monthly Meeting, N. J.

DIED, at her residence, in Willistown, Chester county, on the 26th of 2d month, 1864, MARY, wife of Thomas Cox, aged 72 years. During her long life she was an exemplary member, and for many years an elder, of Goshen Monthly Meeting. To the bereaved ones the summons was sudden and unexpected, but "her lamp had been kept trimmed and burning." Truly it could be said of her, "Her children arise and called her blessed, her husband also, and he praiseth her."

——, in Attleboro', Bucks county, Pa., on the 27th of 2d month, 1864, ISAAC LIVEZEY, in the 78th year of his age; a member of Middletown Monthly Meeting.

WANTED.—A situation as Teacher or Governess by a young woman, competent to give instruction in any of the English branches, and Latin. Apply to Emmor Comly, 131 North 7th street, Philada.
3d mo. 12, 1864.—3t.

The Treasurer of "The Women's Association of Philadelphia, for the Relief of the Freedmen," reports receipts from Friends in the country since 2d mo. 25th:—

Friends and others of Fallowfield Monthly Meeting,	$25.50
Clothing from a Friend of Kennett Square, Chester Co., valued by donor,	17.25
Books from W. J. Erdman, Syracuse, New York.	

MARGARET A. GRISCOM, *Treasurer*,
1028 Arch Street.

Donations in clothing or books should be sent to A. H. Love, 212 Chestnut Street. Communications should be addressed to Harriet E. Stockly, Corresponding Secretary, 1017 Cherry Street.

The following Report of "The Women's Association of Philadelphia, for the Relief of the Freedmen," for the past month, was read on the 2d inst., at the meeting of "Friends' Association for the Aid and Elevation of the Freedmen:"

The Treasurer Reports:

Balance in Treasury, 2d mo. 2d,	$253.83
Contributions,	3,913.65
	$4,167.48
Expended for Goods, &c.,	4,168.00
Balance due Treasurer,	.52

Our Work Committee reports 3,497 garments have been cut out, and 25 sewing circles have been furnished with work.

The Packing Committee reports nine cases packed, containing 2775 new and 208 part-worn garments. One case has been sent to Iowa, 1 to Fortress Monroe, 1 to the "Pennsylvania Freedmen's Relief Association," and 5 containing 1712 new garments placed at the disposal of the "Friends' Association for the Aid and Elevation of the Freedmen."

E. J. FERRIS, *Rec. Sec.*

3*d mo.* 2*d*, 1864.

The Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen," has received the following contributions since last acknowledgment.

Contributed by Friends and others of this city,	$1,213.00
Contributed by Friends of Newtown, Bucks Co., Preparative Meeting,	32.00
Contributed by Friends of Evesham, N. J.,	25.00
Contributed by Friends and others of West Chester Preparative Meeting,	106.00
Contributed by Friends and others of Menden and Wheatland, N. Y. Preparative Meeting,	213.00
	$1,589.00
Previously Reported,	3,668.15
Total,	$5,257.15

M. SAUNDERS, *Treasurer.*

Philadelphia, 3*d mo.* 2*d*, 1864.

For Friends' Intelligencer.

SWARTHMORE COLLEGE.

It is well known that those who are most interested in the proposed School or College are constantly met by the query, Why are you so slow in your movements? Why do you not inform us as to the kind of school you propose to establish? terms of admission, etc.? The answer has been, and, to a great extent must continue to be, "These points have not yet been determined, neither can they be, until it is ascertained how far the members of the Society of Friends are willing to extend aid and encouragement to the work.

It is, however, gratifying to learn that at the meeting of the Board of Managers, on the first of this month, several important questions were presented for consideration by the committee upon organization, appointed in Twelfth month last.

Among these was the proposition to ascertain the probable expense of a central building, to comprise within its walls all the rooms needful for scholastic purposes, including cabinets for collections in Natural History, library, laboratory for chemical manipulations, lecture rooms etc.; and besides this school building which could not well be enlarged with the increased demand of such an institution, to ascertain also the cost of smaller ones for boarding, lodging, etc.

It was suggested that the grouping of the students into separate families might be introduced as a feature in the discipline and culture out of school, and that by the erection of these several smaller buildings this view might be carried out, and from time to time, as the necessities of the institution may demand, the number of these be increased.

How to make this desirable feature accord with the necessary economy in the cooking and eating arrangements was a question necessarily referred for future consideration, when the Managers shall have availed themselves of the judgment of experienced teachers and architects.

It was recommended that it would be well to provide as early as practicable for the laying out of the grounds, with trees in considerable variety and for a garden of classified plants with reference to botanical instruction.

The wants of the Collegiate and Preparatory department were separately considered, but no definite plan in connection with the course of studies to be pursued in each was decided upon.

It is obvious that in order to establish this Institution successfully (even with a strict observance of economy) a larger sum of money will be required than has yet been subscribed.

Those already interested in this undertaking feel the want of a greater number of active workers, especially from among the younger classes, and they ask of these such an interest as will induce them to do their part in their different neighborhoods, by presenting to their friends the necessity of a greater appreciation of the cause of education, and the claims which this Institution makes upon them.

In addition to this, they desire that every one may feel a confidence that the religious concern which prompted the origin of this organized body, will preserve the present and any future Board of Managers in faithfulness to the trust committed to them. G.

Phila. 3mo. 5th, 1864.

For Friends' Intelligencer.

WANTON DESTRUCTION OF ANIMAL LIFE.

I have long thought that mankind, generally, were too much disposed to regard as enemies and proper objects for destruction, many kinds of insects and birds, without sufficiently understanding their usefulness, or the part they fill in life.

The older I grow the greater hesitancy I feel in destroying the life of an animate being, so wonderful in its organization, so beautiful in all its adaptions, and so ingeniously made, that all the perfection of human skill of which we boast, is but a clumsy mechanism compared with the smallest insect that creeps.

When we reflect, that such perfection is the creation of infinite wisdom, and that when we destroy that life, we destroy that which we cannot restore and which is as much beyond our power to make anew as it would be to create a world, we should pause and consider well before we take life, whether the object we destroy for real or fancied cause, is not many times over balanced by the good it does for us.

To Man is given dominion; and it becomes him to consider well the infinitude of that wisdom that called all this world of animal life into being, making them all that they are, before he takes upon himself the responsibility of its destruction.

That in the great economy of nature the destruction of one life for the support of another, is constantly apparent and absolutely necessary, we admit, but that is no justification for man to take the life wantonly of a single object unless the destruction of it subserves some good purpose. We often arrive too hastily at conclusions, when we observe a single trait of character or habit of a bird, animal or insect, and because it is not in harmony with our comfort, pleasure, or interest we at once denounce and destroy it.

A gardener said to his friend what shall I do with all the lady bugs, I have in my garden? the friend wisely advised him to let them be 'till they had destroyed all the little aphides which live on the sap of plants, and then they would die of themselves.

There seems to be a great compensating principle at work in Nature which balances the power of the material world far better than human enactments preserves that of the political. The little toad catches so many insects in the night that naturalists often resort to the contents of its stomach to find what insects had been abroad in the darkness of the night.

We little know their usefulness and I fear do not sufficiently prize their worth.

The crows which come to us in such great numbers in the Autumn, and remain with us during the Winter we too little prize. I have long been curious to know what they found to eat in the fields where we so often see them stalking about picking here and there something from the ground. I have observed they seemed to prefer the grass fields. I knew they were omniverous in their habits, but what they could find in the grass fields in mid Winter, I think few persons have any idea. To ascertain the fact I determined to shoot one and examine the contents of its crop; I did so in the middle of Second month and was no little surprised to find it contained thirty-five grass-hoppers, one cricket and four beetles in a chrysalis state—these he had taken for a morning meal. Here was a fact, which entitled the crow to a consideration I had never imagined. If this is his vocation, numbering as they do thousands and millions extending all over our country, the farmer may well consider him a valued friend, and not only cheerfully yield him the little grain he sometimes gets from the grain stacks when the ground is covered with snow and ice, or the few hills of corn that he appropriates in the Spring when it is first planted, and feel much obliged to him for his services besides.

I mention particularly the time when I made the examination, because few persons have an idea that grass-hoppers live through the winter; that these had lived up to the time I have mentioned, and the thermometer had previously been as low as eight degrees above zero there is no doubt. I found on examining one mild day this winter a spot, which was slightly protected on the North side by some trees, that grass-hoppers were there showing unmistakable signs of life and activity.

A celebrated naturalist tells us that, but for the humble-bee, usually known as the bumble-bee, the red clover would be unable to perfect its seed, the honey-bee performs that service for the white clover, but the length of the tongue of the humble-bee in search of the little sacks of honey, is necessary to the proper fertilization of the flower, for the production of seed, and it is owing to this fact, that so much greater quantity of seed is found in the second crop of clover than in the first, the humble-bee in the latter part of the season being so much more numerous. How few of us ever thought that this buzzing bee, while humming from flower to flower in the clover meadows and sipping from the honey cups, was at the same time performing such a useful service for man. If this most valuable service is performed by so insignificant an insect as the humble-bee, is it not reasonable to suppose that thousands of other creatures, which we commonly consider of no benefit to man, are performing their unseen works of usefulness, making whole the links of creation which an All-wise Providence has appointed them to fill. We neither sufficiently know nor take the pains to investigate the characteristics of insects or animals, that we might be truly wise and know of a certainty whether in the dominion which we were given over the lower orders of creation, we are justified in destroying this or that thing because we know that some of its habits are detrimental to our comfort or interest. That there are things which we may safely feel it is our right to destroy there is no question. Doubtless some insects play an important part in contributing to habits of cleanliness, and their destruction is no less a duty than that of cleanliness itself.

The impressions and first notions that we imbibe in childhood are potent influences in forming our future course of life—and to these first instructions are we indebted for the good or ill of much that follows in after time; therefore I would have the youthful mind impressed with the responsibility of the destruction of life—that it should be taught that this is a beautiful world that God has placed us in, and that we do nothing in our acts to destroy the compensating laws which he has appointed, and so make it less perfect by any wantonness of ours.

J. D. H.

2d month 23d, 1864.

From "Select Religious Pieces."

ACCOUNT OF A NEGRO BOY.

In the time of the late war, (supposed to be the Revolutionary,) when the American soldiers had possession of Friends' Meeting House, at Portsmouth, Isaac Lawton felt an inclination one day to go and see what order the house was in; after he had spoken to some of them, as he was passing along, he heard one of them express a desire to know what the Quakers' principles were; and after a little pause, he told them he found a freedom to inform them. Whereupon, they immediately gathered about him, and he was favored with ability to open unto them the nature of our profession and principles; but on a sudden he felt a stop, and it appeared that all was taken from him; he found nothing more to say; and looking round about, he saw near his right hand, a negro boy, about 12 or 13 years of age, who stood trembling, and presently the boy lifted up his hands, and with an audible voice

said, "It is a blessed thing for a man to have God for his friend." When the boy had thus spoken, the subject Isaac Lawton had been speaking on, again opened, and he renewed his discourse from the place where he had left off. They were all very still and attentive, and expressed their satisfaction when he had done.

PENN'S TREE OF CONCORD.

Where now our city lifts her head,
And in her simple beauty stands,
Beholding round her borders spread
A thousand busy hearts and hands,

A century past there flourished o'er
These crowded haunts a frowning wood,
And 'midst it, on the river's shore,
"Penn's honored tree of Concord" stood.

There, when the moon, with beaming crest,
Rose o'er the hills in regal pride,
Along the water's placid breast
The light canoe was seen to glide;

While o'er the still and cloudless scene
Romantic Nature sweetly bent,
And from the brake's unmoving screen
The whippoorwill her whistle sent.

No busy hum of men arose
At morning's dawn or day's decline,
But silence there her temple chose,
And Nature worshipped at her shrine.

Fair spring, with soft ambrosial showers,
The uncultured lands in verdure drest,
And summer sent her sweet wild flowers,
By none but Indian footsteps prest.

Amid the wood and o'er the plain
Diffuse, her fragrant gifts she flung,
And on the hoary elm again
Time saw her vivid garland hung.

And 'neath its boughs, where haggard age
In wrinkles sear her seal had set,
The Indian wild, and simple sage,
On terms of peace and friendship met.

The savage crowd were gathered round
In wild and wonder-stricken bands,
Standing upon their native ground,
The rightful lords of houseless lands.

With painted skins and eyes of fire
They stood with tomahawk on side,
As if a spark might wake their ire,
And loose destruction's crimson tide.

The sage's friends were old and few—
Unused the warlike spear to wield—
Justice the only sword they knew,
And Truth their panoply and shield.

The hand of Penn no weapons bore,
But such as friendship may confer,
And savage bands were fierce no more,
Before the "unarmed conqueror."

So, even in the savage breast,
Awoke the spirit of the dove,
And haughty Nature's tongue confessed
The o'erpowering might of love.

But now beneath this genial clime,
No more the forest's children dwell—
And, shaken by the hand of time,
"Penn's honored tree of concord fell."

Where once it stood no trace is found,
No vestige left to mark the spot,
And 'mid the hum that reigns around,
In vain its honored shade is sought.

Yet, in the lapse of fading years,
Some heart will still the scene explore,
And feel that pleasure which endears
The memory of the days of yore.

C. W. T.

Prepared for Friends' Intelligencer.

ORGANIZATION OF FREE LABOR IN THE SOUTH.

From a recent report to the Western Sanitary Commission by James E. Yeatman, we learn that the subject of organizing the labor of the Freedmen has recently claimed the attention of government, and has led to some comprehensive and humane provisions, of which the following is an abstract:—

Agencies for leasing abandoned plantations in the Mississippi valley are established at Helena, Skipworth's Landing, Vicksburg, and Natchez; at these places 600 applications had occurred up to the date of the report, and 400,000 acres had been leased. The rent paid government is two cents per pound on the cotton grown, and a corresponding amount on other products. Where there is considerable competition in obtaining leases, public auction is resorted to, and as high as 8¼ cents a pound premium has been obtained. Some of the freedmen rent ground for themselves, and this practice is encouraged at the agencies. Last year one of this class raised 75 bales of cotton, worth $18,000, others raised respectively 47, 31, 28, 12, 10, and some down to a single bale. Preferences are given to individuals applying for small plots, and the land leased to a single individual is limited to one estate.

The lessee employing freedmen as laborers is required to conform to the regulations prescribed by Government; and the agreement he makes must be regularly entered into with sanction of a superintendent, employed not only to have the oversight of the contract, but to secure its faithful execution.

The wages range from $25 a month for the able-bodied, between the ages of 20 and 40, to $10 for the least efficient, aged, and female laborers.

One laborer of the best class is appointed to every twelve acres of tillable land. The lessee is required to contribute one cent a pound on the cotton produced, and in like proportion on other products, for the support of the helpless and aged freed people, and for schools. One half the wages is reserved till the close of the season, when the crop is gathered, and the

claim for wages constitutes a lien on the crop till paid.

For those who have just come into the lines "Freedmen's Home Farms" are established, to supersede, we suppose, the present freedmen's camps. Rules are also prescribed for the management of these, and a superintendent appointed to register the arrivals and attend to the early transfer, to some appropriate plantation, of all who are able to work, while those laboring under any physical disability are to be otherwise provided for. In all cases parents must take their young children with them, when hired, and all who live together as man and wife are to be legally married.

Corporal punishments are forbidden, and rules laid down for the correction of any abuses of authority on the part of employers, or refusal to work on the part of the freedmen; wise and humane provisions are made for the education of the children, and the protection of the freedmen from the evils incident to their ignorance and inexperience, and with a view to instituting a new system of social and industrial institutions among these ignorant though docile people.

To the more southern Military Department under command of General Banks, these provisions are not as yet adapted; there, much of the land is still occupied by its owners, under the protection of the Government, and now occupy the position of employers to their former slaves.

The provisions adopted by this commander for the promotion of the interests of capital and labor in their new relations are worthy his previous reputation as a legislator.

A provost-marshal is intrusted with the division of the State into police and school districts, each to be under the care of a deputy marshal, though the general regulation of the schools for the freedmen is given to the State Superintendent of Public Education. In this department the enlistment of freedmen into the army is prohibited, and soldiers are excluded from the plantations. The laborers may choose their employers, but having hired themselves to a planter, must continue with him for at least one year under protection of the Government. Questions arising between freedmen and their employers must be submitted to the provost-marshal, and for refusal to work, or other unreasonable and refractory behaviour, they are to be punished, not by flogging, but by compulsory labor on the public works without pay, and by the usual punishments to which soldiers are subjected under military rule.

Colonization from the State, or the intermingling of laborers from different plantations, is discouraged, and the unity of families directed to be maintained, the sale of spirituous liquors is restricted, provision is made for the sick and infirm, either upon the plantations or at hospitals, two of which are established at Baton Rouge and Algiers.

The hours of work prescribed are ten hours in summer, and nine hours in winter, daily. The compensation consists in rations, comfortable clothing, quarters, fuel, medical attendance, and instruction, besides wages, which range from $8 a month down to $3 a month, at least one-half of which is to be reserved to the end of the year, and may be deposited to the credit of the laborer in a savings bank to be connected with the U. S. Treasury. The crop is to stand pledged for the payment of wages, and it is recommended that the freedmen should endeavor to supply their wants by over-work, so as to allow the whole amount of their wages to accumulate to their credit: to facilitate this, each hand has from one acre to a quarter acre for culture on his own account. To stimulate industry, where relations of confidence are established between the employer and employed, the wages may be commuted by one-fourteenth the nett proceeds of the crop. The proclamation of General Banks, from which these items are gleaned, closes with a tribute to the superiority of moral over physical agencies, and acknowledges the truth that war can never cease till the yellow harvest waves over the crimson field of blood.

3*d mo.* 3*d.* E. P.

INFLUENCE OF FOOD UPON THE INTELLECT.

(Concluded from page 831, vol. 20th.)

Mr. Grove suggests that the inorganic forces and animal force will yet be shown to be convertible into each other; but let this acute student of nature speak for himself:—

"Some difficulty in studying the correlations of vital with inorganic forces arising from the effects of sensation and consciousness, presenting a similar confusion to that alluded to when, in treating of heat, I ventured to suggest that observers are too apt to confound the sensations with the phenomena. Thus, to apply some of the considerations on force, given in the introductory portion of this essay, to cases where vitality or consciousness intervenes, where a weight is raised by the hand, there should, according to the doctrine of the non-creation of force, have been somewhere an expenditure equivalent to the amount of gravitation overcome in raising the weight. That there is expenditure we can prove, though in the present state of science we cannot measure it. Thus, prolong the effort, raise weights for an hour or two, the vital powers sink, food, *i. e.*, fresh chemical force, is required to supply the exhaustion. If this supply is withheld and the exertion is continued, we see the consumption

of force in the supervening weakness and emaciation of the body."

The question next arises, how does the food, in the process of its decomposition, develop motive power? This is a question more easily asked than answered. We know that the grouping of atoms of matter into the organized forms, to which the terms starch, sugar, caseine, &c., have been given, was effected by plants, under the influence of sunlight. Such substances, there is reason to believe, should not be regarded merely as "consolidated masses of the atmosphere and water," but also as accumulations of force. When these substances are disorganized in the mechanisms of animals, the force which was previously pent up in them is set free; part of it takes the form of heat, a portion of it, occasionally (perhaps always), is resolved into electricity, and part is recognized as muscular power (animal motive power). The heat, set free by the disorganization of food in the animal economy, differs in no respect from that developed by the combustion of fuel in our furnaces; and by means of the electricity procurable from the torpedo, every phenomenon peculiar to that variety of force can be exhibited. Now the inquiry presents itself here, are we to infer from these well-ascertained facts that vital action is the result of the conjoint influence of the ordinary physical (including chemical) agencies, modified by the peculiar state of aggregation of the atoms of matter on which they act; or that, in addition to the physical forces set free by the destruction of the animal mechanism and by the decomposition of the food, there is developed a peculiar force correlated to the physical forces, but differing in its manifestations from each of them in the same way that electricity differs from magnetism, or light from heat? To the latter view we are disposed to incline. We believe that all the forces of nature are but modified manifestations of the one all-pervading ætherial fluid (in a state of motion), and that the modifications arise, in most instances, from the differences in the nature of the ponderable matter on which this universal force acts.

It is generally to be regretted that a staple food of a large portion of the people of this country (England), is deficient in flavor, and too bulky to be nutritious. We have long been of opinion that, in this country, at least, the best agricultural laborer is he who is best fed. Let us see what facts we can call upon in support of this opinion.

Oatmeal is the staple article of the food of Scotch laborers, and of those of the northern parts of England; and its great superiority over the potato is strikingly manifest, when we compare the physical development of the consumers of the two alimental substances.

In the counties of York, Lancaster, Northumberland, and Cumberland, the *physique* of the laborer is superior to that of the worker of any other part of England. But the northern laborer is not merely more powerful than his southern *confrere*, for he excels him in the exercise of his intellectual faculties. This is so well known to the farmers from the north of England, who have settled in other parts of that country, that they offer higher wages to the laborers from their own part of the kingdom; knowing well, from further experience of their habits, that they will not only do more but better work than the laborers of the south.

The cause of the superior intelilgence, and greater physical powers of the common people of the north of England, as compared with those elsewhere, may in part be found in ethnological differences. But granting this, their maintenance would be impossible, were the food of the people of this district similar to that of the laborers of the English midland counties.

In the north of England and in Scotland, although potatoes are extensively consumed, yet, buttermilk, which the people by no means despise, is also largely made use of; and oatcake is far from being a stranger on the poor man's board. In the south of England, oatmeal, whether served up in the semi-fluid form of porridge, or in the solid condition of cake, is almost unknown.

It requires no argument to prove that the people of the north of England are better agricultural laborers than those of the south, and are themselves excelled by their neighbors north of the Tweed. Although there is but little ethnological difference between the agricultural laborers of the south of Scotland and those of the north of England, it appears to me that the former possess more brains and muscles than the latter; they are stronger and more skillful workmen. We think, however, that no such difference is observable between the artizans of Glasgow and those of Newcastle or Carlisle. In the case of the rural workman this may appear anomalous, but it is not really so. The artizans of both countries are well paid, and can, therefore, afford to use a generous diet, composed chiefly of animal food; but the Scotch agricultural laborer subsists principally upon oatmeal and peas, whilst the English laborer uses a diet which is to a far less extent made up of these articles. Were the English and Scotch laborers supplied with precisely the same kind and quality of food, we think there would be little, if any, difference in the amount and quality of their work. The highly nutritious nature of the pea and oat, as compared with the potato, will be evident from the analyses made of them.

These analyses prove that one pound of peas

is capable of putting more muscle on the human machine than fifteen pounds of potatoes could do; and that, taking the amount of flesh-formers in a substance as a measure of its nutritive value, oats are more valuable than potatoes as food—that is, a pound of oatmeal will form as much lean flesh as half a stone of potatoes! The value of a food substance is not, however, altogether in proportion to its amount of nitrogenous or flesh-forming matters, but also, to a great degree, upon the proportion of starch it yields. In this respect the potato is by no means an inferior aliment; indeed, were it as deficient in heat-giving and fat-forming matters as it is in flesh-forming substances, it would be utterly impossible for working men to subsist, as they do, almost exclusively upon this so-called "national esculent."

From what has been stated, it is clear that potatoes contain a quantity of starch altogether disproportionate to their amount of nitrogenous or flesh-forming substances; and we have no hesitation in asserting that, as a general rule, a man fed exclusively on potatoes cannot be as hard-working and intelligent a laborer as if he were supplied with food of a more concentrated kind—one in which the muscle-forming constituents bore a higher proportion to the fat-forming elements. The addition of buttermilk (which is very rich in nitrogenous matters) to potatoes, serves in some measure to remedy the evils of a potato diet; but it requires a capacious middle region to accommodate the large quantity of potatoes and buttermilk which a hard-working man would require, to enable him to develop an amount of motive power equal to that expended, say, by a navvy in his day's toil. A mixed diet of potatoes and oatmeal is incomparably better than a pure potato diet, and if the oatmeal be the staple, and the potato the adjunctive article of food, so much the better.—*Sci. American.*

"I wish we may be punctual to our promises, and just in the payment of our debts; and when we have paid every body, be kind to the poor."—*Memoirs of Nicholas Waln.*

As the mightiest agencies in nature,—heat, gravitation, electricity, are hidden and impalpable, yet constant in their influence, and stupendous in their effects, so it is with this ever-present Saviour.—*Harris.*

The grace of God in the heart of man is a tender plant in a strange, unkind soil; and, therefore, cannot well prosper and grow without much care and pains, and that of a skilful hand.—*Leighton.*

REVIEW OF THE WEATHER, &c.

	1863.	1864.
Rain during some portion of the 24 hours,	7 days.	6 days.
Rain all or nearly all day,	1 "	1 day.
Snow, including very slight falls	5 "	6 days.
Cloudy, without storms,	6 "	10 "
Clear, in the ordinary acceptation of the term,	9 "	6 "
	28 "	29 "

TEMPERATURE, RAIN, DEATHS, &c.	1863.	1864.
Mean temperature of the month at Penna. Hospital,	35.00 deg.	35.97 deg.
Highest do. during month,	55.00 "	58.00 "
Lowest do. do. do.	6.00 "	5.00 "
Rain during the month,	4.68 in.	0.55 in.
Deaths during the month, counting four current weeks in each year.	1122	1434

Average of the mean temperatures of this month for the past *seventy-five* years,	— — deg.
Highest mean of do. during that entire period,	— — "
Lowest do. do. do. do.	
do. 1815, 1836, 1838,	24.00 "

WINTER TEMPERATURES.

Mean temperature of the three winter months of 1863 and '64,	34.88 deg.
Mean do. do. do. do. months of 1862 and '63,	36.41 "
Average of the winter temperatures for the past *seventy-four* years	31.30 "
Highest winter mean occurring during that entire period, 1827, '28, and 1850 and '51,	38.33 "
Lowest do. do. do. 1814 '15, and 1835, '36,	26.66 "

It may be noticed that there has been considerable *increase* in the number of deaths, a remarkable *decrease* in the quantity of rain, while the temperature of the month for the two years immediately under review has varied but little. The 17th of the month, this year, is said to have been the coldest, *taken all through*, although the mercury reached a lower point on the 18th. In the neighborhood of Germantown, Chesnut Hill, and other exposed points, zero, and even below, was reported as having been reached. The Delaware was almost entirely blockaded with ice, it being with the greatest difficulty the boats were able to cross. Some of the cakes measured a foot in thickness.

The *winter* temperature has been about two and a half degrees warmer than last year, and also exceeded the average for the past *seventy-four* years by more than five degrees. Although the prices of provisions and every other necessary of life have ruled enormously high, still, with a mild winter and plenty of work, the *poor* have been unusually blessed.

Philadelphia, Third mo. 2d, 1864.

J. M. E.

Covetousness is the greatest of monsters, as well as the root of all evil. I have once seen the man who died to save charges! "What! give ten shillings to a doctor, and have an apothecary's bill besides, that may come to I know not what!" No, not he: valuing life less than twenty shillings. But indeed, such a man could not well set too low a price upon himself; who, though he lived up to the chin in bags, had rather die, than find in his heart to open one of them, to help to save his life.—*Penn.*

THE WEATHER LAST WEEK.

THERMOMETER. 2 mo. '64 3 "	6 A. M.	9 A. M.	12 M.	3 P. M.	6 P. M.	*Mean.*	*Wind.*
29	48	42	43	43	41	43.4	N. W.
1	30	30	32	32	31	31.0	N. E.
2	28	31	39	41	38	35.4	W.
3	24	29	35	39	36	34.6	W.
4	26	30	44	49	46	39.0	S. W.
5	40	46	56	54	51	49.4	S. W.
6	33	39	47	51	47	43.4	N. W.

Mean of the week 39.46.
Same time last year 37.70.
Mean of the past month 36.0.
Same time last year 34.84.

HOMER EACHUS.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, and supplies come forward slowly. There were small sales for home consumption at $6 00 a $6 25 per barrel for low grade and good superfine, $6 50 a $6 75 for extras, $7 50 a $7 75 for extra family, and at higher figures for fancy lots, according to quality. Rye Flour is steady at $6 00. In Corn Meal there is nothing doing.

GRAIN.—There is a fair inquiry for Pennsylvania red Wheat at $1 62 per bushel. White ranges from $1 70 to $1 90. Sales of Rye at $1 32 per bushel. Corn comes forward slowly, and yellow is in demand at an advance, selling at $1 18, delivered. Oats are steady at 80 a 81 cents. The last sales of Barley Malt were at $1 70. Barley ranges from $1 50 to 1 58.

SEEDS.—Sales of Cloverseed at $7 62 a 8 00 per 64 lbs. Timothy is unchanged. Sales at $3 50 per bushel. Flaxseed is selling at $3 22 a 3 25 per bushel.

STEPHEN COX & CO., GENERAL COMMISSION Merchants, for the sale of Flour, Grain, Seeds, Potatoes, Beans, Foreign and Domestic Fruit, and all kinds of Country Produce, No. 236 N. Wharves, Philadelphia, Pa.

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Geo. Keck, " Dare, Sproston & Co., Baltimore.

4m 25 '63—1y

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Memoirs, Ann Byrd, Isaac Martin and Rufus Hall, each..... 25
Also, Journal of John Comly..... 1.50

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EMMOR COMLY, No. 131 North 7th St., Phila.
1st mo. 23, 1864.—t. f.

TELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, 2d floor No's. 17 & 19 South Sixth Street, Philada. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.—3d mo. 12, '64. tf.

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ANDREWS, COLBY & THOMPSON, Attorneys, 37 Wall Street, New York.

Correspondent in New York.
H. Y. CUMMINGS, Attorney, 34 Wall St.
1st mo. 23, 1864.—3mos.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. This Institution, located in a beautiful section of Chester County, Pennsylvania, three miles south of Coatesville, on the P. R. R., will commence its spring and summer term on the 29th of Second month next. The range of study embraces the branches essential to a complete education. The Ancient and Modern Languages are taught without extra charge. The school is supplied with a fine assortment of Philosophical, Chemical, and Astronomical apparatus to illustrate the lectures upon Natural Sciences.

TERMS, $60 per session of twenty weeks. Further information can be obtained by addressing the Principal. RICHARD DARLINGTON, JR.
Ercildoun Boarding School, Chester Co., Pa.
1st mo. 16, 1864.—2mos.

STOKES & FOULKE, MERCHANT TAILORS, No. 561 Arch St., Have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices

Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

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5th mo. 1863—1 yr.

MARRIAGE CERTIFICATES, VISITING AND Wedding Cards written by THOS. W. MOORE, Penman, at Crittenden's Philadelphia Commercial College, N. E. corner Seventh and Chestnut Sts.
3d mo. 14th, 1863—1y.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, THIRD MONTH 19, 1864. No. 2.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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For Friends' Intelligencer.

FRIENDS' TESTIMONY AGAINST WAR.

The war of 1812 terminated nearly fifty years ago. There being no conscription, it occasioned but little suffering among Friends, and our peace principles were in general faithfully maintained. The war of the revolution was still more remote, during which much suffering was experienced, both in person and by loss of property. A large number of those now upon the stage of action have had but a limited opportunity of hearing this distinguishing testimony explained and illustrated by efficient and impressive gospel laborers. The ministerial exercises of most appear to have run in other channels; and this testimony has become almost rusty from long disuse.

The appropriate religious instruction of our young people upon this subject, has been much neglected, and having been exposed to influences of an opposite character, some of them in consequence, have become almost strangers to this particular department of our religious profession.

The present war is peculiarly calculated to dim the brightness of our vision, and to surround the mind with doubts and difficulties in relation to the duties we are supposed to owe to the government under which we live. Some, perhaps only a few, are almost ready to inquire, Why should not Friends bear their portion of the burden? especially as the tendency of the war is toward the abolition of slavery; an event so earnestly desired by many of our members. The purport of the query is, that those who propound it, have slidden, perhaps, imperceptibly to themselves, from the Christian foundation upon which our Society rests. It shows, moreover, that considering the subject even in a moral point of view, they are not sufficiently acquainted with the anti-slavery proceedings of Friends, during the past hundred years, to be enabled to form a correct opinion as to the question, whether Friends do in reality owe any personal assistance to the government in its efforts to quell the rebellion. Our obligations to our government cannot make it incumbent upon us to depart from one of our fundamental principles, upon the faithful adherence to which our very existence as a people depends. If a despotic power should require us to dissolve our religious institution and attach ourselves to some other religious organization, and we should comply with the mandate, it would not more surely effect the dissolution of our Society, than would a departure from the pacific principles which have especially characterized us as a people. The process might be less rapid, but the result equally sure.

In considering the query, "Why Friends should not bear a portion of the burden by complying with military requisitions," I shall treat it more especially in reference to its moral aspects; for the reason, that those who propose such a query, are, doubtless, by their antece-

dents better qualified to consider the question in a moral than a religious point of view.

It is proposed herein to show, that if other professors and non-professors, and also the government, had imitated the practice of Friends during the past eighty years, in our anti-slavery efforts, human bondage would long since have ceased to exist in our land; and as slavery is the admitted cause of this rebellion, it necessarily follows, that if slavery had ceased within the precincts of our government, there would have been no present war.

Our national government, and our Society, have adopted modes of procedure precisely opposite. Friends abolished slavery among themselves, at a great pecuniary sacrifice, and having remunerated the freedmen for the unrequited portion of their labor, they then earnestly importuned the national and state governments to perform a similar act of justice, at least to the extent of their prerogative. But every act of the national government upon this subject, from the adoption of the federal constitution in 1788, till the accession of the present Chief Magistrate, has been for the purpose of strengthening, extending, and consolidating the system of human slavery.

It may indeed be urged that the nation having become penitent in relation to slavery, Friends therefore ought to render personal assistance for its forcible abolition; but if the people of this nation are indeed penitent over the manifold wrongs inflicted upon the African race, the evidences of it are not before me.

Had it not been for the Society of Friends, and the labors of its anti-slavery members, during the last one hundred years, the states of Pennsylvania, New York and New Jersey would probably have been slave States at the present time, and strongly entrenched on the side of disloyalty and rebellion; and the glimmering of anti-slavery, or in other words of loyal sentiment, which showed itself in Baltimore at the outbreak of this rebellion, would have been long since extinguished, and all of these four States, in a greater or less degree, would have thrown the weight of their influence against the general government.

Until the year 1817, New York was a slaveholding State. During the legislative session, the New York Meeting for Sufferings memoralised the Legislature in favor of the abolition of slavery, and John Barrow, a much esteemed elder of New York Monthly Meeting, and another Friend whose name I do not remember, were appointed to present the memorial, and use their influence to obtain an act of emancipation. The Manumission Society of New York, composed mostly of Friends, also sent a delegation to Albany, the seat of government, for the purpose; one of this delegation was Joseph Curtis, who, though not a member, always co-operated with Friends in every measure promotive of the welfare of the African race.

After about six weeks of persevering effort on the part of these delegates, a law was passed, abolishing slavery progressively, beginning with a certain class immediately, and progressing till at the end of ten years the emancipation was to be completed.

A pro-slavery reaction ensued within a few years thereafter, of so sweeping a character, that when the Meeting for Sufferings memorialised the Legislature in favor of granting a trial by jury to our colored citizens who might be claimed as slaves, the Committee having in charge the memorial were barely treated by the Legislature with civility; and one of them, on their return from the seat of government, informed the writer of this article, that if slavery had not previously been abolished, he did not think it could, at that time, have been accomplished.

When it is remembered how strong was the commercial sympathy which bound the citizens of New York to the slaveholding States, together with the well-known proclivities of the foreign population, and these intensified by the political influences which would almost certainly have prevailed, but little argument is needed to show the extreme probability that the authority of the National Government, would have come into fearful collision with the municipal and mobitic forces of the city, and that the terrible drama of revolutionary Paris would have been re-enacted in the streets of New York.

In Pennsylvania, slavery was abolished during or about the year 1780, if my information is correct. When it is remembered that forty years thereafter, Pennsylvania was surrounded by slaveholding States on the north and east, as it now is on the south, we are sustained in the belief that the early emancipation in that State was principally owing to the agency of Friends. I am not aware that we can assign for it any other cause. We, of the present generation, who are unacquainted with the untiring labors of Anthony Benezet, and a multitude of his co-laborers, can form but little idea of what was performed by Friends during that interesting period.

That during the present struggle, the seat of war has not been transferred from Virginia to Pennsylvania, that the fields of the latter have not been crimsoned to a much greater extent than they have been, that devastation and havoc have not swept away her agricultural resources, is very much owing to the successful efforts of early anti-slavery Friends, through whose faithful labors, slavery, the parent of disloyality and rebellion, was extirpated from within her borders; and Friends and others of the present day, are now, perhaps, almost unconsciously enjoying the fruit of their predecessors'

labors; without which, the present condition of Pennsylvania would be typified by the desolation of portions of Maryland and Virginia.

Slavery was abolished in New Jersey shortly after its abolition in New York. Just previous to that event, a brisk traffic in slaves was conducted between New Jersey and the southern States, and it was even published in a southern paper, that slaves from New Jersey, bearing the marks of a certain Judge (no doubt burnt in by a hot iron) were in high repute among slave-buyers in that locality. When we consider the atrocity of such procedure, and that the transaction occurred during the present generation, we cannot but admit that the world does progress. But through whose efforts has it moved in this respect? I answer, principally through the instrumentality of Friends.

In relation to manumission in New Jersey, I am not in possession of historical facts to indicate to what extent Friends participated in procuring its legal abolition. If some Friend in New Jersey, to whom such information is accessible, would have it published in the Intelligencer, it would be the means of supplying a deficiency in this little compendium.

In Maryland, a law was enacted in 1753, disallowing manumission by will. Previous to that time, the practice had become so frequent as to alarm the more rigorous slaveholders for the safety of the institution. Although the law did not impede the progress of emancipation among Friends, yet among other people it did to a great extent, for many were found willing to free their slaves upon their death-beds, who had been unwilling to do so while in the possession of health and earthly enjoyments.

In the year 1789, at the instigation of Joseph Townsend, an esteemed citizen of Baltimore, an abolition society was formed in that then infant city. Its members comprised many of the most estimable citizens, apparently irrespective of religious preferences; but the soul of the movement was Elisha Tyson, a Friend, who in this department of philanthropy had no superior, and perhaps scarcely an equal.

That Elisha Tyson was the soul of the movement, appears from the fact, that when after seven years' duration, the society fell into non-existence; and when all its members had sunk down one by one, devoid of life and energy, he stood alone, in the language of his biographer, the intrepid assertor of human liberty.

Immediately after the formation of the society, they petitioned the Legislature for the repeal of that law, which disallowed emancipation by will. The petition met with as favorable a response as could have been expected at that time; but the struggle was a laborious and protracted one; and it was not until the end of seven years of persevering effort, renewed annually, that Elisha Tyson and his associates, one of the most effective of whom was Elisha's brother Jesse, succeeded in obtaining a repeal of the law alluded to, in consequence of which repeal, there are now thousands in Maryland enjoying the boon of freedom.

By the last census, Maryland, although a small state, contained seventy-four thousand free people of color, a large number of whom are the descendants of those emancipated by Friends, and probably a much larger number, who owe their freedom to the efforts, either directly or indirectly, of Elisha Tyson, of Baltimore,—a life-long member of the Society of Friends,—who, in addition to his successful efforts for the repeal of the law alluded to, which forbade manumissions by will, was moreover an effective emancipationist in his individual capacity, having, according to his biographer, been instrumental in causing two thousand slaves, in Baltimore and vicinity, to pass from a state of servitude to the enjoyment of liberty. Such was the veneration in which he was held by that class, who owed so much to his benevolent exertions, that it is said ten thousand of them followed, in funeral procession, his remains to their final resting-place. Probably so great a nnmber of sincere-hearted mourners rarely ever attended on a similar occasion. He deceased in the year 1824, aged about seventy-five years. We may, therefore, perceive how greatly the pro-slavery feeling of that State, and especially of the city, must have been modified by the example and labors of Friends.

But the anti-slavery efforts of Friends in their southern direction were not limited to the State of Maryland. It was about the year 1800 (the date, however, is uncertain,) that some prominent Friends in Virginia made an earnest and final effort to ameliorate the condition of the African race in that State; and, though they received the sympathy and encouragement, and perhaps assistance, of such statesmen as Jefferson, Madison, and Patrick Henry, and such jurists as Judges Iredell and Johnson, yet the mass of the slave-holding population were incapable of being vitalised upon the subject; they appeared to have passed into that condition mourned over by Jesus: "I would have gathered you, but ye would not, and the things that belong to your peace are hid from your eyes."

Although no emancipatory measures were obtained by Friends, their efforts produced an important modification in the law, which had thrown almost insuperable obstacles in the way of manumission by will; in consequence of which, Judge Thatcher estimated that ten thousand slaves received their freedom. But the Legislature, discovering that death-bed convictions and death-bed manumissions were so rapidly giving freedom to the slaves, re-enacted those laws which had previously so obstructed

the progress of emancipation. Those who remember the memorable trial upon the probate of John Randolph's will, which gave freedom to his four hundred slaves, will understand the nature of the obstructions alluded to.

When Friends were laboring for the eradication of slavery, there was not another religious society in the nation that afforded them sympathy, assistance, or encouragement; and both the people and the national government were more disposed to thwart, than promote their righteous concern. The last time the New York Meeting for Sufferings memorialized Congress upon the subject, which was for the abolition of slavery in the District of Columbia, not a Senator ventured to advocate the request of the petitioners, and John Quincy Adams, into whose hands the petition was placed for presentation, was the first to express his disapproval of the measure. This, of course, was when his aspirations were directed to the Presidential chair.

The period of time embraced within these remarks was mostly included between the years 1775 and 1817, during which time, Friends, sometimes in an individual capacity, and on other occasions as a Society, labored religiously and earnestly in a direction calculated to avert the calamity which is now resting upon us. With no propriety, therefore, can the advocates of war measures ask Friends to apostatize from this fundamental principle, in order to accomplish, through the instrumentality of human carnage, those purposes which, in the earlier period of our nation's existence, should have been, and might have been, effected by peaceful legislation.

The people with whom we mingle and the government under which we live, have *their* mode of accomplishing their objects, and we the Society of Friends have theirs; and they are precisely opposite. From motives of pecuniary interest or political popularity, they, during nearly eighty years, have cherished and protected the practice of slavery, whereas the course Friends endeavored to pursue was to extinguish it, when it had comparatively but an embryo existence. If our efforts in this respect had been sustained by the people and by the nation during the period immediately succeeding the war of the revolution, this purpose could have been effected without a national disruption, without force of arms, and in accordance with the peaceable principles which have distinguished us from the origin of our Society.

Let it not be supposed that this is to be the last war; for we have no reason to doubt but that the wrongful practices of unrighteous men will again plunge us into hostile complications; so that there will never arrive a time when Friends will cease to be led into temptation to depart in a greater or less degree from the primitive purity of this distinguishing testimony, a good degree of faithfulness in the maintaining of which has wonderfully preserved our Society from realizing the prophetic premonition of Jesus,—"They that take the sword shall perish by the sword." G. F.

2*d mo.*, 1864.

WATCH AND PRAY.

This state of mind is necessary to be observed from the first development of intellect, to the latest period of our existence here below.

My mind has of late been much impressed with the recommendation of the Psalmist, when he says "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces."

In thus speaking in the singular number, he clearly implies that though there be many that are called churches, there was but one true church, the Church Militant on earth composed of all nations, kindred, tongues and peoples who worship God in spirit; not relying on any outward forms or ceremonies, but seeking to be led and guided by the Holy Spirit.

A manifestation of this spirit is given to every man, whereby he may profit. It has been given from the first, and will be continued to the last; but a clearer manifestation is still awaiting us, and for its coming let us watch and pray. The Prophet Isaiah saith, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This state is experienced now *in measure* by many individuals, but this prophecy speaks collectively, "Nation shall not lift up sword against nation." This is in agreement with another declaration of the same Prophet, "Unto us (true then, and true now) a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."

Scripture testimony teacheth us, "When ye hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to

pass, but the end is not yet;" clearly signifying that that glorious end will come. The work is progressive, times and seasons are at the Lord's command. Is there not in this generation a greater toleration and liberality of opinion than were ever before known. True Christianity as old as Adam, yet new every morning, is yet extending itself, as also the feeling of universal brotherhood—each man considering his fellow creatures of whatever nation, or color, as brethren, each being accountable to God alone. Of those who have received much, more will be required; of those who have received little, less will be required, and every man must stand or fall to his own master. "One is your master even Christ and all ye are brethren." It is well for us all to understand this. "If any man have not the spirit of Christ, he is none of his." When the followers of the blessed Jesus would have called fire down from Heaven upon those who did not receive him, He said "Ye know not what spirit ye are of." Jesus was no persecutor for opinion. I often think of those who in religious views differ from ourselves, and I feel that our many differences do not hinder our equal access to the throne of Grace.

Oh! I am fully persuaded of the futility of judging one another, and being arbiters of other men's consciences. Did we watch and pray and that continually we would learn that heaven-born "Charity that thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the Truth." Yea, *watch and pray.*

I have often thought of the twelve tribes that were sealed, and thus considering, that one time, or one day is as a thousand years, and a thousand years as one day, with the Lord, and after these were sealed, and lo! a great multitude which *no man could number* of all nations, and kindreds, and peoples, and tongues, stood before the throne and the lamb, clothed with white robes, and palms in their hands, and being asked who are these, who are arrayed in white robes, and whence came they, the answer was, these are they, which came out of great tribulation, and have washed their robes and made them white in the *blood of the Lamb*, (to be understood not in an outward, but in a spiritual sense). "Except," said Jesus, "ye eat of my flesh, and drink my *blood*, ye have no life in you. Also, in regard to the washing, "If I," said Jesus, "wash thee not, thou hast no part with me." And it is of his mercy he saveth us, by the washing of regeneration and the renewing of the Holy Ghost." This is necessary for us all to experience, and it leads us into an experience similar to what Jesus said of himself, when the disciples asked, hath any man brought him aught to eat? "It is my meat and my drink to do the will of my heavenly Father" It is in the knowledge of his will made known in the secret of every heart, that the true Church of Christ is built; and whatsoever is revealed, belongeth unto us. I feel called upon to encourage those in the younger walks in life who may read these few lines, to suffer the seeds of benevolence to be sown in their hearts, and the produce thereof will be charity and Love. J. W

Canada West, 3d mo 2d, 1864.

The greatest men are men of simple manners. Parade, show, and a profusion of compliments are the artifices of little minds, made use of to swell them into an appearance of consequence, which nature has denied them.

A RAY OF SUNSHINE.

A minister, whom the Master has been pleased to honor as a comforter of the saints, relates the following incident: "In the earlier years of my Christian life, I was accustomed to visit a poor district of a city in Scotland. One day I stepped into a hovel, dimly lighted and scantily furnished, but yet displaying a studied neatness and order. The only inmate, an aged woman, bowed down with infirmities, and almost blind, was seated near the fire-place. A few moments' conversation satisfied me that she was one of Christ's lowly ones, rich in faith, full of peace, and rejoicing in hope of the glory of God. After my own soul had been refreshed with her gracious words, I asked, "And how do you spend the long day here?" "There is little difference to me," she replied, "between the hours of night and day, but they never seem long. There is one who abides with me, whose love makes it all light and joy to my soul. When I awake, He is still with me, and the time seems too short to meditate on his perfections, and to commune with him. My neighbors are very kind, and when they come in to help me, I have the privilege of telling them what He is to me, and of persuading them to taste and see that God is good. There is just one hour for which I watch. You see that window," she said, pointing to the four little panes that admitted the dim light into the apartment in which we sat. "For about an hour every day, when it is not cloudy, the sun shines in there. I then take my large-printed Bible and sit down in the sunlight, where I can see well enough to read, and a precious hour it is to me."

"I thought," said the minister when he related her little story, "I thought of the great sun, the centre of the solar system, sending his light and heat to so many distant worlds. I thought of all that he shone upon in this busy world—the fields of grain, and the golden fruits that were advancing in his light; and I felt sure, that from his going forth from the ends of heaven, as a bridegroom coming forth from

his chamber, as a strong man to run a race, in all his circuit to the ends of it, he did no nobler service, and none more grateful to our Father in heaven, who causeth His sun to shine on the evil and on the good, than when, for a short hour, he sent a few beams into that little window, to light up the sacred page to the dim eyes of that poor old woman whom the world knew not."—*The Scripture Testimony.*

SELF-CULTURE.

(Continued from page 8.)

Some, I know, will wonder, that I should think the mass of the people capable of such intimations and glimpses of truth, as I have just supposed. These are commonly thought to be the prerogative of men of genius, who seem to be born to give law to the minds of the multitude. Undoubtedly nature has her nobility, and sends forth a few to be eminently "lights of the world." But it is also true, that a portion of the same divine fire is given to all; for the many could not receive with a loving reverence the quickening influences of the few, were there not essentially the same spiritual life in both. The minds of the multitude are not masses of passive matter, created to receive impressions unresistingly from abroad. They are not wholly shaped by foreign instruction; but have a native force, a spring of thought in themselves. Even the child's mind outruns its lessons, and overflows in questionings which bring the wisest to a stand. Even the child starts the great problems which philosophy has labored to solve for ages. But on this subject I cannot now enlarge. Let me only say, that the power of original thought is particularly manifested in those who thirst for progress, who are bent on unfolding their whole nature. A man, who wakes up to the consciousness of having been created for progress and perfection, looks with new eyes on himself and on the world in which he lives. This great truth stirs the soul from its depths, breaks up old associations of ideas, and establishes new ones, just as a mighty agent of chemistry, brought into contact with natural substances, dissolves the old affinities which had bound their particles together, and arranges them anew. This truth particularly aids us to penetrate the mysteries of human life. By revealing to us the end of our being, it helps us to comprehend more and more the wonderful, the infinite system, to which we belong. A man in the common walks of life, who has faith in perfection, in the unfolding of the human spirit, as the great purpose of God, possesses more the secret of the universe, perceives more of the harmonies or mutual adaptations of the world without and the world within him, is a wiser interpreter of Providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth. Thus illuminations, inward suggestions, are not confined to a favored few, but visit all who devote themselves to a generous self-culture.

Another means of self-culture may be found by every man in his Condition or Occupation, be it what it may. Had I time, I might go through all conditions of life, from the most conspicuous to the most obscure, and might show how each furnishes continual aids to improvement. But I will take one example, and that is, of a man living by manual labor. This may be made the means of self-culture. For instance, in almost all labor, a man exchanges his strength for an equivalent in the form of wages, purchase-money, or some other product. In other words, labor is a system of contracts, bargains, imposing mutual obligations. Now the man who, in working, no matter in what way, strives perpetually to fulfil his obligations thoroughly, to do his whole work faithfully, to be honest not because honesty is the best policy, but for the sake of justice, and that he may render to every man his due, such a laborer is continually building up in himself one of the greatest principles of morality and religion. Every blow on the anvil, on the earth, or whatever material he works upon, contributes something to the perfection of his nature.

Nor is this all. Labor is a school of benevolence as well as justice. A man to support himself must serve others. He must do or produce something for their comfort or gratification. This is one of the beautiful ordinations of Providence, that, to get a living, a man must be useful. Now this usefulness ought to be an end in his labor as truly as to earn his living. He ought to think of the benefit of those he works for, as well as of his own; and in so doing, in desiring amidst his sweat and toil to serve others as well as himself, he is exercising and growing in benevolence, as truly as if he were distributing bounty with a large hand to the poor. Such a motive hallows and dignifies the commonest pursuit. It is strange that laboring men do not think more of the vast usefulness of their toils, and take a benevolent pleasure in them on this account. This beautiful city, with its houses, furniture, markets, public walks, and numberless accommodations, has grown up under the hands of artisans and other laborers, and ought they not to take a disinterested joy in their work? One would think, that a carpenter or mason, on passing a house which he had reared, would say to himself, "this work of mine is giving comfort and enjoyment every day and hour to a family, and will continue to be a kindly shelter, a domestic gathering-place, an abode of affection, for a

century or more after I sleep in the dust;" and ought not a generous satisfaction to spring up at the thought? It is by thus interweaving goodness with common labors, that we give it strength and make it a habit of the soul.

Again. Labor may be so performed as to be a high impulse to the mind. Be a man's vocation what it may, his rule should be to do its duties perfectly, to do the best he can, and thus to make perpetual progress in his art. In other words, Perfection should be proposed; and this I urge not only for its usefulness to society, but for the sincere pleasure which a man takes in seeing a work well done. This is an important means of self-culture. In this way the idea of Perfection takes root in the mind, and spreads far beyond the man's trade. He gets a tendency towards completeness in whatever he undertakes. Slack, slovenly performance in any department of life is more apt to offend him. His standard of action rises, and everything is better done for his thoroughness in his common vocation.

There is one circumstance attending all conditions of life, which may and ought to be turned to the use of self-culture. Every condition, be it what it may, has hardships, hazards, pains. We try to escape them; we pine for a sheltered lot, for a smooth path, for cheering friends, and unbroken success. But Providence ordains storms, disasters, hostilities, sufferings; and the great question, whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on nothing so much as on our use of these adverse circumstances. Outward evils are designed to school our passions, and to rouse our faculties and virtues into intenser action. Sometimes they seem to create new powers. Difficulty is the element, and resistance the true work of a man. Self-culture never goes on so fast, as when embarrassed circumstances, the opposition of men or the elements, unexpected changes of the times, or other forms of suffering, instead of disheartening, throw us on our inward resources, turn us for strength to God, clear up to us the great purpose of life, and inspire calm resolution. No greatness or goodness is worth much, unless tried in these fires. Hardships are not on this account to be sought for. They come fast enough of themselves, and we are in no more danger of sinking under, than of needing them. But when God sends them, they are noble means of self-culture, and as such let us meet and bear them cheerfully. Thus all parts of our condition may be pressed into the service of self-improvement.

(To be continued.)

Justice is justly represented blind, because she sees no difference in the parties concerned.

From Friends' Intelligencer.

A SUGGESTION.

The recent articles, in regard to the continuance and support of the Intelligencer, have revived with me a subject which has long seemed to have an important bearing on the welfare and maintenance of our religious society.

Any one who has read the early history of Friends, must have noticed the number of publications issued by them at a time when printing and materials were very high in price.

These works were widely distributed, and I incline to think, did much towards the building up of the Society, by enlightening the public, (as well as its own members), in regard to the principles and testimonies which were held forth by it. Friends encouraged their children to frequently read these works and reflect upon their contents. But how is it now? Very few Friends' works are published, and these have but a limited circulation. We seldom find them in Friends' houses, (unless perhaps stored away,) their places being supplied frequently by works of an objectionable or useless character.

Some effort should be made to remedy this state of things if we expect to continue as a people, and hold forth important testimonies.

How can it be done? I incline to think it may be, in a great measure, by the organization amongst us of an association for the publication of Friends' works, ancient and modern, and the preparation of suitable books for the reading of children, as well as those of more mature years. If these were sold at a moderate cost they would take the place of those gifts which, as at present, we purchase for our young people, perhaps without sufficient examination of their contents, and find when too late, they contain sentiments opposed to our religious principles and testimonies.

An organization of this character would also open the way for many amongst us gifted with fine talents and good understanding, to devote these talents to the preparation of books for publication. Friends in various neighborhoods throughout our country could act as agents and thus increase the sale and perusal of these works.

A few women Friends have been organized for several years as the "Book Association of Friends," and have published a number of valuable works for children and others, but their means were limited and I believe now nearly exhausted. A Society of this character, to be effective, should have a large capital to work on, and supply any deficiency resulting from the low price of its publications. It certainly cannot be possible that there is so little life and interest in the welfare of our religious organization that sufficient Friends cannot be found,

throughout the length and breadth of this land, who will step forward, and from their abundance furnish the means for such an undertaking. In Philadelphia Yearly Meeting, according to our recent census, (I am not informed as to other Yearly Meetings,) there were 10,510 adult members, 4,482 minors, and 3,480 minors, (not members) one of whose parents is a member.

Friends! do we care nothing for these children, are we willing to see them scattered to the four winds and our religious society dying out? Are there not enough interested and concerned Friends among our older members who are willing to aid in a movement of this kind?

It has seemed to me that in our own and other Yearly Meetings there ought to be at least 1000 Friends who could give, say ten dollars each to start a concern of this kind, and perhaps a second or third year contribute a like amount to increase its usefulness. All such contributors to be life members of the Association and have the control of it.

I have felt willing to throw these suggestions before the readers of the Intelligencer, and hope they may ponder on the subject. T.

3d mo., 1864.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 19, 1864.

We are requested by "The Book Association of Friends" to inform those interested that the second edition of "Memoir of P. Cadwallader," with some additional matter, will be issued early in fourth month next.

In consequence of the great advance in the price of paper, the book cannot be sold for less than fifty cents per copy.

Orders may be sent to this office.

Friends' Social Lyceum, on the evening of the 7th inst. was addressed by William H. Seaman; subject, "Mental Philosophy." The origin of our ideas was shown to be, first, those suggested by the animal wants; second, those suggested by external nature; third, cogitations upon the mind itself, and upon ideas derived from other minds; and lastly, those which are breathed into the mind by the spirit of God. The number of ideas suggested by mere animal wants is small; but they increase in proportion as we rise in the scale, and they are immeasurably increased by contact with other minds, by reflection, and by the recorded ideas of those who have lived before us. The lecturer commended the subject to the attention of his hearers, as one calculated to enlarge and discipline the reasoning faculties.

Vassar Female College.—The trustees of this munificent enterprise met at Poughkeepsie, on the 23d ult. The founder read a paper, giving his views as to the elevation of Woman, and he hoped that, in the selection of the faculty of the college, "no distinction should be made on account of sex, where the candidates possess equal qualifications." It was voted that the Executive Committee exert themselves to prepare the building for the opening on the 14th of 9th mo. next. Liberal appropriations were made for the purchase of apparatus, etc.

Married, on the 16th of 2d month, 1864, at the residence of Thomas Wright, according to the order of the Society of Friends, Walter Walton to Anna S. Wright, all of Fairfax county, Virginia.

Died, at Hart's Village, Dutchess county, N. Y., Eleazer Haviland, in the 87th year of his age. His funeral took place at Friends' Meeting house, Nine-partners, on the 30th of 12th month, 1863. He had been a valuable minister in the Society of Friends for more than 50 years, and we doubt not he is gathered as a shock of corn fully ripe.

——, suddenly, on the 16th of 1st month, 1864, in New Garden township, Chester county, Pa., of apoplexy, William P. Jones, in the 56th year of his age; a member of New Garden Monthly Meeting. In the prime of life he was deprived of his eyesight, and consequently compelled to close up his occupation, and withdraw from active life with the business world. This deep affliction was borne with great resignation, and he has frequently been heard to say, that by closing his outward eyes, his spiritual ones had been more fully opened, and that what had seemed as an affliction, had proved to him a blessing. He was admitted as a member of Wilmington Monthly Meeting in 1852, and became a zealous, active, and efficient member thereof, filling the stations of overseer and elder. Shortly after he was received into membership, he was attacked with a painful disease of the stomach, which continued with him at intervals until his death, causing at times the most intense suffering, which he bore with a resignation becoming his Christian profession. He was endowed with remarkable conversational powers, and his mind being well stored with useful information, his society was always instructive and attractive. Genial in his feelings, kind and affectionate in his manners, he made many warm friends wherever his lot was cast, by whom his loss is deeply felt.

——, on the 28th of 1st month, 1864, Mary B. Hallock, in the 68th year of her age; a member of New York Monthly Meeting. Devoted to the cause of Truth, she was a faithful attender of Meetings while health permitted, and filled the responsible stations of overseer and elder for many years, to the entire satisfaction of Friends. But valuable as were her services in society, it was in the family

circle, that she found her most congenial sphere. By precept, and still more by example, she sought to lead her family in the way of holiness, and although the name of her Saviour was seldom on her lips, it was evident to all that He was the guiding star of her life, and her faith in him never wavered in the darkest hour of affliction. Having done her day's work in the day time, her evening of life was unclouded, and when the final summons came, she was prepared to say to the dear ones around her, "I can now give you all up; I am ready to go; meet me in Heaven."

DIED, on the 31st of 1st month, 1864, at the residence of her son-in-law, Reuben Yarnall, in West Philadelphia, PHEBE GARRETT, in the 88th year of her age, widow of the late Davis Garrett, of Willistown, Chester county.

——, on the 13th of 2d month, 1864, at Stanfordville, Dutchess county, N. Y., HANNAH HULL, widow of the late Charles W. Hull, in the 87th year of her age; an esteemed elder of Stanford Monthly Meeting. The approach of the pale messenger of death gave her no alarm, for she had long been waiting for the coming of her Lord. Having her loins girded and her lamp burning, we doubt not as her pure spirit entered the mansions of eternal glory, the welcome salutation was, "Well done good and faithful servant, enter thou into everlasting rest."

——, on the 5th inst., at Upper Greenwich, N. J., SARAH M. OGDEN, widow of the late Samuel Ogden; a member of Woodbury Monthly Meeting.

——, on the 1st inst., after a short illness, at the house of Ward Sweet, in New Baltimore, Green county, N. Y., ANNA H. BRIGGS, widow of Benjamin Briggs, (and daughter of Aaron and Martha Chadwick, deceased,) aged nearly 61 years. She was a member of Duanesburgh Monthly Meeting.

——, on the 8th of 10th month, 1863, at Placerville, Boise mines, Idaho Territory, ALBANUS R., son of the late Dr. Huson Swayne, in his 42d year; a member of Philadelphia Monthly Meeting.

——, on the 23d of 5th month, 1863, after four days' illness of scarlet fever, ALBINA J., daughter of Lot and Hannah B. Gregg, of Belmont Co., Ohio; in the 9th year of her age.

——, on the 19th of 1st month, 1864, after two days' illness of congestion of the lungs, C. ALZARETTA, daughter of John P. and H. Priscilla Branson, aged about 14 months.

——, on the 27th of 2d month, 1864, in Mendon, Monroe Co., N. Y., ROSWELL WHITCOMB, aged 80 years; a member and minister of Rochester Monthly Meeting.

A Meeting of the Association of Friends for the Relief of the Suffering Poor, (with fuel,) will be held this (7th day) evening, at 8 o'clock, at Race St. Meeting House..

JOS. M. TRUMAN, JR., *Clerk.*

"The Women's Association of Philadelphia, for the Relief of the Freedmen," report the following receipts from Friends in the country, during the past week :—

Friends of Woodbury Monthly Meeting, N. J.	$50 00
A Friend in New Jersey . .	10 00
Friends and others of Mullica Hill and Upper Greenwich, N. J. . .	13 00
From the same Friends, clothing, valued by them	30 71
A Friend of Cecil Mo. Meeting, Md.	3 00
1st month 19th,—Friends of Cecil Monthly Meeting forwarded . .	40 00

but by an error in the information given it was credited to Friends of Cecil county, Md.

MARGARET A. GRISCOM, *Treasurer*,
1028 Arch Street.

Donations of books or clothing should be sent to A. H. Love, 212 Chestnut Street.

3d month 10th.

EXTRACTS FROM "MY MOTHERS' MEETINGS."

(Continued from page 6.)

MEETING THE SIXTH.

STEP-MOTHERS.— CHARING.— NEGLIGENCE.— FATALISM. —IMPROVIDENCE.—DETRACTION.—SCHOOLING.

There is another expression in common use that I never hear without pain, lest it should indicate the same incorrect and partial views of the dealings of Divine Providence. When one of our neighbors has been removed by a sudden and unexpected death, we frequently hear it remarked, "Ah! poor ——, *his time was come.*" As a matter of fact it undoubtedly is so; but, besides the recognition of Divine power, it is often meant to imply something like an idea of "destiny," that could not have been averted by any human means. We all know that with God alone are the "issues of life and death," but He nevertheless permits the intervention of human means for good or for evil; and it is as certain, under the law of his providence, that we shall ever reap the fruit of our own doings. There would be something awful in consoling the friends of the victims of passion or of vice with the saying, "His time was come;" and I do not believe there is one of you who would not shrink from applying it in the case of any great criminal, or to the victim of the most fearful of all crimes. And why? Because the hand of man is too obvious, and the crime too obnoxious to the Divine law, to be attributed immediately to the hand of God. It is possible for a mother to cause the death of her child by neglect, for which, if wilful, she is as much accountable as by any more direct means. The permanent injury to the health, or even the death of children, is often occasioned by the neglect or ignorance of those who are entrusted with them; and very much of our own health, as we attain to years of maturity, is due to causes more or less within our own management. All care and prudence would be valueless, and there could be no mistakes, if there was no such a thing as choice beforehand. The whole

practice of the medical profession would be folly and delusion, as there could, in that case, be no remedies. Where would be the use of all the teaching and preaching in the world, of what value would the Sacred Writings themselves be to us, what would be the use of our meeting together in this way, to endeavor to help each other, and encourage one another in that which is right, if we had not each a choice as to our own line of conduct? How do we treat our own children? If your boy had carelessly spoiled something you particularly valued, or committed some other great fault, would any of you like to be comforted, or the little offender screened, by your neighbor's saying, "Oh, it was to be, or it would not have happened?" Could you justly blame your child for doing wrong, unless you believed he could have done differently? Not otherwise, we may be quite sure, only in an infinitely enlarged sense, does our Heavenly Father deal with us. It is the disposition that he would influence, *the will to do right*, which, in all His discipline, He designs to gain, and that for purposes of our own best welfare.

I have said more on this subject by way of enforcing the duty of making the best use of the faculties with which the Almighty has graciously furnished us, as well as of our opportunities on all occasions, because I want you to see very clearly that our troubles are very often brought on by ourselves. A family is overwhelmed by poverty. If you look into the circumstances, you will find very frequently it is because the husband does not or cannot get work. The reason may be, that he is not sober, or is idle, or careless in his work, or insolent in his behaviour. The family may be large or sickly. We are likewise accountable for improvident marriages. If health is constitutionally bad on either part, or there are other causes that render the earning of an honest livelihood doubtful, we have no right to run the risk of bringing a burden upon others, and involving our innocent little ones and ourselves in want and misery. It is not that I would by any means discourage suitable attachments in humble life, but very much the contrary. I do not know of any greater safeguard for young people, or stronger incentive to industry, than when these connections are entered into with proper feeling, and under a due sense of the responsibilities; but thoughtless and imprudent marriages, where there is no reasonable prospect of a maintenance, or where there is ill-health, or ill-regulated lives, you, affectionate mothers, should do all you can to discourage and persuade against, and not be tempted by the chance of relieving yourselves, perhaps, of one member of a pinched and over crowded family. It is no less true,—such is the love and mercy of our Heavenly Father, that, as I have had occasion to say to you before,—"Al things shall work together for good to them that love God." Lessons of patience, and charity, and forbearance, taught by disappointment, or brought upon us either by our own errors, or the misconduct of others, are among the most valuable experiences of our lives. In this way the deepest afflictions and suffering, or the bitterness of remorse, brought upon ourselves by our own past conduct, may, under the forming hand of Him "who doeth all things well," be the means of awakening the grateful language, "For all I bless thee, most for the severe."

Nor is it only as to merely outward matters that we are endowed with an ability to "choose the good and refuse the evil." I seldom remember feeling more grieved, almost shocked, than once at one of our little meetings, when, after I had been reading from the life of that remarkable working man, Richard Weaver, one of you remarkod,—"Yes, he went on in his bad ways till God stopped him, and then the work was soon done." I believe she meant it for a pious sentiment, but the impression that seemed to be conveyed was, that she really thought the influence of God's grace was exerted as if merely on a machine, and could not be resisted—the individual himself having little or no part in the work. I can scarcely think she really meant this, and I need hardly point out how unscriptural any such notion would be.

I quite believe you will not misunderstand me if I name to you another practice some are too fond of indulging in, though I am happy to think it does not particularly apply to any of you. It is one that in its nature must be as injurious, or even more so, to those who allow themselves such license, than to others. I mean that of needlessly talking about misconduct and wickedness, and of speaking in an extravagant manner. The general character of our conversation indicates the character of our thoughts. If we have an abhorrence of that which is sinful, we shall not be inclined unnecessarily to speak of it; and we ought to be particularly careful how we do so before our children. For the young mind to be made familiar with immorality, and to hear it spoken of lightly and with freedom, is most hurtful, and very often the ill-effects are life-long. We should endeavor to look upon sin as we know God looks upon it; *all* sin in His pure sight is exceeding sinful; and the very mention of it, we are told, "an abomination."

There are also some things not wicked in themselves, but which are very improper to be talked of in the presence of children, and especially as regards your girls; it makes them too early acquainted with what does not belong

to childhood. Many a young girl has thus unwarily been led into temptation and unsuitable associates; her innocence has been early destroyed, and a stain, perhaps, has been brought upon her character, which a subsequent life of good reputation has scarcely sufficed to efface.

The habit of gossiping, too, is often the cause of much mischief. It is very likely you have not been taught to think there is any harm in saying disparaging things of your neighbors, if they are actually true. Let me try to show you there is much harm in it, unless there is some ample reason for doing so. Should *we* think it kind of any one to spread abroad our failings or misdoings? And we all know how rumors become exaggerated—as I have read to you in that little tract called "Reports, and the Mischief they do." And sometimes there is even no foundation at all for what has been said. Whether true or false, is it Christian—is it obeying the royal law of doing unto others "as we would that they should do to us?" If we cannot speak well of another, how much better it is to be silent, and endeavor to think charitably—or that we do not understand the matter in all its points. From the effects upon ourselves, we may learn how much better and more powerful at all times are kind words and gentle unseen influences, in bringing us back to reason and to virtue, than a censuring and judging spirit, or harsh treatment and coercion.

The great advantage of keeping your children regularly to school has been so frequently pointed out to you, and most, if not all of you are, I believe, so much convinced of it, that I need not say much to you on that subject; but I greatly regret the practice of taking them away from school when so very young, the boys in particular, before they are old enough to have taken much interest in their lessons, or to remember the little they have learnt, for the small sum they may be able to earn. You may think my disapproving of this is inconsistent with what I have before said about industry; but it is not at all so. A boy at school may be in better training for industrious habits than one set to drive away crows, and his small gain is a very inadequate compensation to *you* for the loss that is otherwise sustained by *both you and him;* and I am sure none of you would like to be thought doing injustice to your children. There are, I know, Sunday-schools which I believe you all think a privilege, and so they are, but they are not a substitute for the regular week day school; and in some places there are evening schools for growing-up lads, which is a very great boon indeed in affording occupation and instruction in winter evenings.

If your children are not put to do things as a task or a punishment, they have even more pleasure in doing what is useful than what is trifling or unnecessary, because they then think themselves and their doings of some account. Teach your lads the value of "spare moments." Never let them have occasion in after-life to say,—"In my spare moments I gambled for marbles. In my spare moments I began to smoke and drink. It was in my spare moments that I first robbed orchards. It was in my spare moments that I made wicked associates." Oh, mothers and step-mothers, be very careful how you leave loose the spending of "spare moments." Temptation always hunts out, in seasons like these, those who are not employed. It is then, he who ever "finds some mischief still for idle hands to do," is most on the alert. Remember, we can, none of us, any more bring back a minute that has been idly or improperly spent, than we can recal a word that has been idly spoken; and you know that "every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. xii. 36.

(To be continued,)

THE BROTHER OF MERCY.

BY JOHN G. WHITTIER.

Piero Luca, known of all the town,
As the grey porter by the Pitti wall,
Where the noon shadows of the gardens fall,
Sick and in dolor, waited to lay down
His last sad burden, and beside his mat
The barefoot monk of La Certosa sat.

Unseen, in square and blossoming garden drifted,
Soft sunset lights through green Val d' Arno sifted;
Unheard, below the living shuttles shifted
Backward and forth, and wove, in love or strife,
In mirth or pain, the mottled web of life;
But when at last came upward from the street
Tinkle of bell and tread of measured feet,
The sick man started, strove to rise in vain,
Sinking back heavily with a moan of pain.
And the monk said, "'Tis but the Brotherhood
Of Mercy going on some errand good;
Their black masks by the palace-wall I see."
Piero answered faintly, "Woe is me!
This day for the first time in forty years
In vain the bell hath sounded in my ears,
Calling me with my brethren of the mask,
Beggar and prince alike, to some new task
Of love or pity—haply from the street
To bear a wretch plague-stricken, or, with feet
Hushed to the quickend ear and feverish brain,
To tread the crowded lazaretto's floors,
Down the long twilight of the corridors,
'Midst tossing arms and faces full of pain.
I loved the work: it was its own reward.
I never counted on it to offset
My sins, which are many, or make less my debt
To the free grace and mercy of our Lord;
But somehow, father, it has come to be
In these long years so much a part of me,
I should not know myself, if lacking it.
But with the work the worker too would die,
And in my place some other self would sit
Joyful or sad—what matters, if not I?
And now all's over. Woe is me!"—"My son,"
The monk said soothingly, "thy work is done;

And no more as a servant, but the guest
Of God thou enterest thy eternal rest.
No toil, no tears, no sorrow for the lost
Shall mar thy perfect bliss. Thou shalt sit down
Clad in white robes, and wear a golden crown
Forever and forever."—Piero tossed
On his sick pillow: "Miserable me!
I am too poor for such grand company;
The crown would be too heavy for this grey
Old head; and God forgive me, if I say,
It would be hard to sit there night and day,
Like an image in the Tribune, doing naught
With these hard hands, that all my life have wrought,
Not for bread only, but for pity's sake.
I'm dull at prayers; I could not keep awake,
Counting my beads. Mine's but a crazy head,
Scarce worth the saving, if all else be dead.
And if one goes to heaven without a heart,
God knows he leaves behind his better part.
I love my fellow-men; the worst I know
I would do good to. Will death change me so
That I shall sit among the lazy saints,
Turning a deaf ear to the sore complaints
Of souls that suffer? Why, I never yet
Left a poor dog in the *strada* hard beset,
Or ass o'erladen! Must I rate man less
Than dog or ass, in holy selfishness?
Methinks (Lord, pardon, if the thought be sin!)
The world of pain were better, if therein
One's heart might still be human, and desires
Of natural pity drop upon its fires
Some cooling tears."
Thereat the pale monk crossed
His brow, and muttering, "Madman! thou art lost!"
Took up his pyx and fled; and, left alone,
The sick man closed his eyes with a great groan
That sank into a prayer, "Thy will be done!"

Then was he made aware, by soul or ear,
Of somewhat pure and holy bending o'er him,
And of a voice like that of her who bore him,
Tender and most compassionate; "Be of cheer!
For heaven is love, as God himself is love;
Thy work below shall be thy work above."
And when he looked, lo! in the stern monk's place,
He saw the shining of an angel's face!

Atlantic Monthly for March.

From the New York Independent.

GENERAL INTELLIGENCE AND KNOWLEDGE.

I urge the duty of intelligence and knowledge upon the young. By intelligence I mean an aptness of mind to perceive; a quick capacity of knowing. It is the term that describes the condition of the mind; its useableness; its discriminating power; its art and tact at getting quickly at the truth.

The whole American education tends toward intelligence. Children are early stimulated to use their minds. It is said that our very climate develops them early. Our climate, in connection with other things, tends to bring them into life with much nervous power. They are not phlegmatic. Children are expected to know. In the family, in the neighborhood, in the habits which business begets, in the political affairs of the country, they meet those influences which wake up and keep awake the knowing faculties. There is a whole summer of knowledge that floats, as it were, in the very air. Here men wake up into it. They feel it as they feel warmth all around about them. And society, where the average of knowledge is so high as to constitute in itself a petty education, cannot but develop early intelligence, or a tendency of mind to know, and to know largely. It is no mean tendency.

In a Scotchman's cottage, on a bleak hillside, with no external advantages, and scarcely a school, there is yet found such shrewdness in father and mother, such varied talent in the children, and such sound if homely knowledge in the neighbor visitants, that the child is stimulated from the cradle to use himself; and a Burns is the result. With great capacity and intelligence, but with little schooling, he learned to use his faculties, to penetrate, to understand, to discriminate, to push, to question, to elude in mimic argument, to parry and thrust not only surely, but quickly. So that the cottage is an academy.

But in America it is not the single cottage, but every cottage, every house, the whole community, which is warmed and brightened by this active intelligence. And on this, as a preliminary condition, education takes hold. * * *

But mere quickness of parts is not enough. There must be in every citizen accumulations of knowing as the fruit of this understanding, sharpened and drilled to quickness. There must be garnered and reserved knowledge. Our schools expect to furnish to all the elementary branches. To read, to write, to cipher, is supposed to be part and lot of every citizen, in consequence of having gone to school. But this is simply a price put into the hand to get knowledge with. This is not knowledge any more than a horse is a journey. It is that on which you make your journey—that is all. And the means of reading or communicating knowledge are but the capital on which the young are to set up in life. * * * * *

I hold that every man should make his business a school of knowledge, over and above the money-making knowledge. Every store in which a young man stands, is an encyclopedia of questions which he ought to be able to answer. You should be able to tell the history and the relation of your profession or trade. It has had a history in the world. It has played a part in political economy. There is the same line of business in other lands, and under other laws and other institutions; and there is a just curiosity which should lead a young man to wish to know how this or that calling has flourished in those other lands, and under those other laws and institutions. There are scientific elements, there are great fundamental principles of natural science, in almost all mechanical departments; and every progressive nature should desire more or less to partake of a knowledge

of those elements and principles. There are on your shelves fabrics, if you understood them from the beginning to the end, that would make you wise. If you follow the history of a piece of cotton, and know even the outlines of it, you will know the history of the economic revolution of Great Britain: you will know the history of the origin and the progress of machinery, which is itself almost a moral institution; you will know the early history of the development of the industries of your own land: you will know the history of the most surprising moral and political change that ever revolutionized and put to shame a nation; you will not only know the history of this country, and the mother country, but you will be obliged to carry a line of geographical knowledge along almost every shore of the tropical realms in the world. One thread of cotton is enough to be the clue to lead a man through mazes of knowledge. And ought a man to have to do with a plant of so much importance, and know nothing about it, nothing about its history, its introduction; its manufacture, or its machinery? At present the political relations of the world are affected by, to-day the whole globe is shivering under, the influence of great movements that are the result that has clustered around about this one little fleecy plant. Not all the fleece that falls in winter from the heavens can have more physical power on this earth than this little fleece, cotton, has. And it is a shame for a man to wear it, and trade in it, and have money piled up about him by it, and know nothing concerning it, and have no curiosity in regard to it.

The same line of remark is true with respect to almost every article of grocery and hardware; and I hold not only that a young man should be an expert and deft trafficker, but that he should know the things in which he traffics, and interrogate them, and so increase the fund of his information in every direction. And I say again that the store is an encyclopedia of questions to those that know how to listen. From the cellar beneath, from under the counter, and from on the shelves, schoolmasters are asking questions all day. From the foundation to the ceiling there are tongues questioning, questioning; and for the most part men are stupid fellows that do not hear, and do not answer, and it is a shame.

How dull and heavy is men's business because they do not understand these things. How, if they were to draw from it that knowledge which it is capable of imparting, would it blaze all over with interest? How would men's minds be redeemed from drudgery, and how would the most unseemly and unsavory things become profoundly interesting, if they could be seen in their moral and intellectual relations.

And aside from professional business knowledge there is much that one should strive to gain because he is a citizen and a man. A man ought to have a knowledge of his business, and the relations of his business; but there are branches of knowledge that it is essential that a man should be familiar with which are not directly connected with his business. For an American citizen should have general information; he should be a cultured gentleman. I do not object to one's going through the whole routine of the university. Far be it from me to stigmatize a man because he gives himself up to study; because he belongs to a class of workers in ideas; because he is a manufacturer of those fabrics into which ideas are wrought. I do not stigmatize him; nor do I envy him; but I do feel a generous wish that such privileges as he enjoys should not be confined to classes; and I look upon my fellow-men and say, "Why should not the poor know, if not so much as the more favored, yet the same in due proportion? Why should not our common citizens feel themselves called to some participation in the knowledge which those possess who have superior advantages? Why, since knowledge is made easy and since it is brought down to the necessities of those who are children of toil—why, though large accumulations of it are not possible to them, should they not have it according to their means and time and opportunities? Why, at least, should there not be, on their part, an ambition to obtain it?

Let me mention, then, some of the kinds of knowledge which you should seek because it is fitting, as a citizen, that you should know it.

First, I may mention a knowledge of history. Almost every one knows something of history; but they are few who feel themselves called to make it a special study. And yet, this is necessary to give one a knowledge of his nation and its institutions. Above all, a man should study the history of his own land. He should not neglect the history of other countries; but he should give a special attention to his own country's history. And there is no excuse with us for being ignorant of the history of our own country, since there have been so many works on this subject and since they have called to their service such great minds. And no nation has had its history given in such attractive forms as ours. They have been as fascinating, many of them, as books of fiction. And every young man, in ordinary circumstances, should be ashamed to be found ignorant of the general principles of the history of his own land, at any rate. And it is becoming in you to extend your research, and know something of the history of every land, and of every period of the world.

Again, there is a reason why we should add, in the cultivation of the mind, a knowledge of

the political institutions of our land. This you cannot learn without having, more or less, information in respect to the institutions of other lands. You need to have the light which comes from them thrown on the laws and customs of our own civil polity. You are to make laws, and to change them; you are to constitute courts, or the magistrates of courts; you are to fashion government, or to modify it; and the business of your life is to take care of the state; and therefore you should be enlightened concerning these things. If a man is to fashion metals, he is educated so as to know how to fashion metals. If a man means to teach, he makes himself conversant with books; and a man that is a citizen should have an acquaintance with the laws and customs and institutions of the commonwealth to which he belongs. And how is it with you? Have you given an hour's thought or reading to these things?

A proper degree of attention should also be given to human and comparative physiology. There is now a shameful ignorance with regard to the structure and the laws of our own bodies, and their relation to the natural world. I say *shameful*, because to a very great extent men glory in this ignorance, and are really ashamed to know anything respecting themselves. I am sorry to say that mothers do not think it needful to know much about the human system, and that they think it needful to tell their children less. The day will come when the mother will not only teach the child the Bible and the Catechism, but the facts of its own physical constitution. What the brain means; what the lungs mean; what the stomach means; what the blood means; what food means; what it does, or ought to do; what air means; what the great laws of health are—these things will become a part of nursery lore. And when that takes place, men will not be obliged to have physicians, as they have engineers on railroads, to run the train for them. Every man will become his own engineer. But now, if a man is ailing, he does by his body as he does by his watch—sends it to the doctor, expecting that when it is done it will be sent back, ticking and all right! I think that in multitudes of instances human life would be augmented a full fourth part by simple knowledge of how to use one's self.

From the London Friend.

THE GRAND MIGRATION OF SEALS.

Few things are better calculated to strike the observer of nature than the power of various animals to carry out extensive and sustained exertions in the course of their periodical and oft-repeated migrations—extensive, inasmuch as some some of these are continued over thousands of miles, and sustained continuously during many days of great exertion. In most instances we are left to conjecture for so much of our information of this subject. It is true some of the bird tribe are seen preparing for their journey. Swallows congregate in great numbers, and suddenly disappear, but precisely how or when they go is but vaguely ascertained. We learn the arrival of our winter visitors chiefly by their presence, and therefore infer that the passage has been performed during the night. The animal, however, regarding whose proceedings I am about to say a few words—the seal—affords ample opportunities for watching the whole career. Requiring, as he does, the aid of all the elements, save fire, for the comfort and the continuation of his existence, his motions are not easily hidden. Heavy and awkward as his appearance is when at rest on the land, in the water his actions emphatically refute this charge; activity and perseverance mark all his motions, to which qualities we may justly add cunning and sagacity of no ordinary character. Independently of his constant motion in pursuit of his pray, the migrations of the seal are most extensive. During the summer and autumn, numbers of these creatures met with, scattered in small parties, in all parts of the Northern Ocean visited by the whalers and other fishermen, where they remain until the severity of the arctic winter warns them to retreat southward. Mariners who have been beset amongst the ice, or for other reasons have passed the winter in those hyperborean seas, remark that few seals are met with during the winter, and some of them chronicle the time at which they first appeared on their return. Our information with regard to their general motions is not limited to these somewhat vague records. The habits of the genus (for it consists of many species) are so visible that we must conclude the scattered seals met with during the dark winter of the Pole, are only stragglers left behind when the main body moved southward. As the severity of the weather increases, it is evident that, like the swallows, an instinctive movement must commence, communicated to and understood by the whole family, like a masonic sign, prompting a general assembly of the clans at some long-frequented, well-known spot of their wide domain, where, it is to be supposed, they enjoy their sport until the gathering is completed. At length the frost commences, and the army is set in motion. This proceeding is keenly looked forward to and watched by the inhabitants of the coast, whose interest is much involved in their passing visit, and who fail not to levy tribute in kind. A fisherman, posted as sentinel on some headland commanding an extensive sea-view, communicates to the hamlet the first indication of the approaching host, the vanguard of which invariably consists of small detachments of from half a dozen to a score of seals;

such parties continue to pass at intervals, gradually increasing in frequency and numbers during the first two or three days of the exodus, by the end of which time they are seen in companies of one or more hundreds. The main body is now at hand, and during the greater part of the next two days, one continuous, unaccountable crowd is constantly in sight. The whole procession coasts along at no great distance from the shore, presenting to an eye-witness a most extraordinary scene. In all quarters, as far as the eye can carry, nothing is visible but seals—the sea seems paved with their heads. Some idea may be formed of the vast multitude when we consider the time occupied in passing, and the rate at which the animals are hurried along by the ceaseless, rapid stream which forms the highway of their long though expeditious voyage. The rear is brought up by small parties, such as formed the leading detachments. In one short week the whole host passes, consisting of many hundreds of thousands. The current of which these sagacious voyagers take advantage is the well-known polar current, which proved so inimical to the success of our North-West Passage discoverers, and which set through Hudson's Bay, and sweeps the coast of Labrador in a south-east direction; running at all seasons at the rate of several knots an hour, hurling with it, during the winter and spring, quantities of ponderous field-ice, together with numerous icebergs of various size, and frequently of most grotesque shapes. By it the seals continue their passage steadily on in one unbroked course until the island of Belleisle presents an obstacle—situated in the entrance of the Straits of Belleisle, into which a branch of the current sets, carrying with it a portion of the force towards the Gulf of St. Lawrence. The main body continue onward until they reach the Gulf Stream, on the banks of Newfoundland. Here they arrive about the end of December or early in January, and halt for a time in the more still and warmer waters of that locality, resting until the time for bringing their young arrives; nor is the rest of long duration. About the end of January it becomes necessary to turn northward. During the southerly migration no ice encumbered the way—all circumstances were favorable; but the now-projected movement is undertaken under many impediments: the animals, heavy with young, must stem the strong current; the bed on which their snow-white cubs are to be laid is solid ice. Onward they struggle until they fall in with the immense continent of this material—one part of which is formed on the shores, and a much larger portion hurried forward by the polar stream. This now covers the identical sea along which they so recently passed, and is to be their home until the duties of the nursery are performed, and their sleek progeny are strong enough to accompany the herd. The detachment which we left on their way up the Straits of Belleisle met their own difficulties: the fishermen waylay them here most assiduously—net after net awaits the toiling emigrants, which are turned to good purpose. Several thousands are taken at the many stations planted on all parts of the shore from Cape Charles to the Gulf of St. Lawrence. In the Gulf many of them pass the winter and bring forth on the ice formed near the shores of this sea; a few of the young are taken by the inhabitants of the Magdalene and other islands; but a considerable section of the original stock circumnavigate Newfoundland, and join the great body on the banks. Those which winter in the Gulf of St. Lawrence quit their quarters in that sea about the end of June, and on their way down the Straits of Belleisle reward the watchful fisherman with a few additional thousands of their much-prized carcasses. These are now accompanied by their young, all but as round and bulky as their parents. After clearing the Straits little more is seen of them. It is believed that, in order to avoid the adverse current, they make their passage north to their old summer haunts at a much greater distance from the land.

J. C. S.

THE WEATHER LAST WEEK.

Thermometer. 3 mo. '64	6 A. M	9 A. M.	12 M.	3 P M.	6 P. M.	*Mean.*	*Wind.*
7	35	37	46	52	48	43.6	N. W.
8	35	37	47	48	46	42.6	N. E.
9	34	38	52	54	52	48.0	W.
10	37	39	40	42	48	41.2	N. E.
11	38	40	43	44	45	42.0	N. E.
12	40	45	55	58	54	50.4	W.
13	40	45	54	57	54	50.0	S. W.

Mean of the week 45.4.
Same time last year 33.8.
Rain during the week ·5 of an inch.

HOMER EACHUS.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is firm, but supplies come forward slowly. There were small sales for home consumption at $6 00 a $6 25 per barrel for low grade and good superfine, $6 50 a $6 75 for extras, $7 00 a $7 25 for extra family, and at higher figures for fancy lots, according to quality. Rye Flour is steady at $6 a $6 25. In Corn Meal there is nothing doing.

GRAIN.—There is a fair inquiry for Pennsylvania red Wheat at $1 62 per bushel. White ranges from $1 70 to $1 95. Sales of Rye at $1 29 per bushel. Corn comes forward slowly, and yellow is selling at $1 18, delivered. Oats are steady at 81 cents. The last sales of Barley malt were at $1 70.

EATON SEMINARY FOR YOUNG LADIES, Kennett Square, Chester Co., Pa.—The undersigned, having taken the School known as Eaton Academy, will open the Spring Session of thirteen weeks on the 11th of 4th month (April) next.

The course of instruction will embrace all the branches of a thorough education; Latin, French, Phonography and Drawing included, without extra charge.

TERMS,

Boarding, Washing, &c., . . $32.50 per session,
Tuition, ... 10.00 "

Address

EMILIE HAMBLETON, Russelville P. O.,
MARY G. JACKSON, Kennett Square P. O.,
Principals,
or WILLIAM CHANDLER, *Proprietor.*

Having passed into the hands of Emilie Hambleton and Mary G. Jackson the entire control, as Principals of my School, I deem it proper to say that I will remain and take charge of the Boarding Department, as heretofore.

I take much pleasure in recommending both these ladies as experienced, qualified teachers; one of whom is a graduate of the Elementary and Scientific courses in the State Normal School, Millersville, Lancaster Co.

WILLIAM CHANDLER, Proprietor.
Eaton Academy, 3d mo. 19th, 1864. 6w.

CONCORDVILLE SEMINARY FOR YOUNG LADIES and Gentlemen, situated in Delaware Co., Pa., twenty miles west of Philadelphia, on the Philada. and Balt. Central R. R.

Spring term of twelve weeks will commence 3d mo. 21st, 1864.

Expenses for English branches, $42.00.

For Circular, address

JOSEPH SHORTLIDGE,
or, A. C. HARRIS,
Concordville, Del. Co., Pa.
3d mo. 19, 1864.—6w.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.

WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE;
Fallsington P. O., Bucks county, Pa.
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3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, THIRD MONTH 26, 1864. No. 3.

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From Janney's Life of Fox.

A DISSERTATION ON THE VIEWS OF GEORGE FOX, CONCERNING CHRISTIAN TESTIMONIES.

(Continued from page 3.)

ON CAPITAL PUNISHMENT.

George Fox, during his first imprisonment at Derby, having refused to accept the offer of a commission in the army, was thrust into that part of the jail allotted to felons; and here his mind became painfully exercised concerning the practice of putting men to death for larceny.

He wrote to the judges, showing that the death penalty for such offences was contrary to the scriptures, and to the spirit of God, which leads to judgment and mercy. It is not certain that his mind was then brought to see the impropriety of capital punishments in all cases, but this was the germ of that religious concern for the reformation of criminals, and the substitution of confinement with labor, instead of the death penalty, which, originating with the Society of Friends, has spread and extended its influence, until it has been felt, in some degree, throughout Christendom.

The criminal code of England was then extremely severe, and public executions, even for minor offences, were very frequent. The Friends of Pennsylvania exempted from the penalty of death about two hundred offences, which were capitally punished under the laws of England.*

They reserved the death penalty for wilful murder only, which, perhaps, was as far as they could then advance; for all their laws were subject to revision by the British government. Subsequently, they saw further, and becoming fully convinced that society has no right to cut short the term of human life, they were among the first to advocate the abolition of capital punishments.

The argument for this measure may be briefly stated as follows:

The proper ends of punishment in all criminal cases are: First, to reform the offender: secondly, to deter others from crime: thirdly, to obtain restitution or compensation.† Society has no more right than individuals, to execute vengeance upon its offending members. "Avenge not yourselves," says the apostle of the Gentiles, "but rather give place unto wrath: 'Vengeance is mine I will repay,' saith the Lord."

The death penalty can neither reform the criminal, nor procure restitution. Of the three ends proposed, it can, at best, effect but one, that is, to deter others from crime. How far it subserves this purpose, has of late years become a subject of serious examination, and

* J. R. Tyson's address on the 200th anniversary of the birth of Penn.

† See Dymond's Essay on Morality, III. chap. XIII.

many reflecting minds have arrived at the conclusion, that it tends to promote crime, rather than prevent it.

It was remarked by Elizabeth Fry, who had great opportunities of observation among prisoners, that "the frequent public destruction of life has a fearfully hardening effect upon those whom it is intended to intimidate.

"While it excites in them the spirit of revenge, it seldom fails to lower their estimate of the life of man, and renders them less afraid of taking it away in their turn, by acts of personal violence." * * * "Capital convicts," she says, "pacify their conscience with the dangerous and most fallacious notion, that the violent death which awaits them will serve as a full atonement for all their sins."*

We may urge, as another objection to the death penalty, that it is irrevocable. If an innocent man suffers, society cannot restore him to life, and it is well known that, through the uncertainty of evidence, many such have been executed. A third objection is, that criminals often escape all punishment, through the repugnance of jurors to find a verdict in capital cases; whereas, if the penalty were imprisonment at labor, for a length of time proportioned to the offence, convictions would be more certain, and all the ends of punitive justice would be attained.

The penitentiary system, and other means adopted for the reformation of criminals, have claimed a large share of attention from the Society of Friends, both in England and in the United States, and their assiduous efforts have not been without encouraging results. Perhaps no philanthropic efforts have ever attracted more attention, or been attended with happier effects, than the visits of Elizabeth Fry to Newgate, and other prisons of Great Britain.

The treatment of the insane, for the improvement of their condition, having originated in the same philanthropic feelings, may be appropriately noticed here.

About the year 1794, an asylum for the insane, called the Retreat, was built by the Friends in England, and a system of mild treatment commenced, which was so humane and successful as to attract general attention.† Prior to that time, the insane were everywhere governed by harsh and coercive treatment, which arose from erroneous views of the malady. It was then considered incurable, and even contagious; hence the more violent were terribly coerced, and the melancholic were left to their own insane ideas. The gentle measures pursued in Friends' Retreat, and the means adopted to promote the comfort and quietude of their patients, had the happiest tendency in allaying excitement, and restoring tranquillity to their perturbed minds. Other institutions followed their example, and from that period is dated a new era in the treatment of the insane.

* Observations on the Visiting, &c., of Female Prisoners, quoted by Dymond.

† London "Friend," 6th mo., 1852.

OATHS.

At the time when the Society of Friends arose, there were frequent and radical changes in the British government, to secure which, oaths of allegiance and supremacy, often inconsistent with each other, were imposed upon the people. These oaths, and all others, George Fox felt bound to decline, being persuaded that swearing, in all cases, and in every form, is inconsistent with the precepts of Christ, and the spirit of the gospel.

Convinced of the demoralizing tendency of this practice, he wrote to the court at Derby, during his imprisonment there, in the year 1650, admonishing them to "take heed of imposing false oaths upon the people, or making them take oaths which they could not perform."

He subsequently gave forth a paper at the Lancaster assizes, showing that swearing is positively forbidden by "our Lord and master, who says, 'Swear not at all; but let your communication be yea, yea, and nay, nay: for whatsoever is more than these cometh of evil.'" This is also corroborated by that injunction of the apostle James, "My brethren, above all things swear not, neither by heaven, nor by earth, nor by any other oath, lest ye fall into condemnation." These precepts of Christ and his apostle, were understood literally, and without limitation, by the primitive Christians, and being so accepted by the Society of Friends, they felt bound to bear an uncompromising testimony against oaths of every kind. This testimony subjected them to great sufferings and long imprisonments, but their faith enabled them to wear out the rod of persecution by patiently enduring its infliction, until the laws were modified and relief afforded.

The argument against oaths may be briefly stated as follows:

1. They have a demoralizing tendency. By making too great a distinction between a falsehood when under oath, and a departure from veracity at other times, the abhorrence which ought to be felt for lying is diminished in public opinion.

2. They are unnecessary. For if the same penalties, and the same abhorrence which are now attached to perjury, were attached to falsehood in judicial cases, a solemn affirmation would answer all the purposes of swearing.

3. They lead to irreverence. For it is presumptuous to summon the Most High as a witness on trivial occasions, and a proper sense

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of his omnipresence should deter us from invoking his holy name on any occasion, except in acts of devotion.

4. But if no other objection existed, the prohibition of our Saviour is sufficient.

Under the Mosaic law, swearing, like divorce, and some other evils, was permitted, "because of the hardness of their hearts;" but Jesus Christ refers to that law, and adds, "I say unto you, swear not at all," &c.

(To be continued.)

For Friends' Intelligencer.

"*Wouldst thou be spoken for to the king, or the Captain of the host? And she said, I dwell among mine own people.*"

The security and contentment that breathes through this reply to the Prophet from a daughter of Israel, is full of pathos and sweetness, mixed with unfaltering faith. She had been kind to the Seer,—had provided for him a little room on the wall to occupy at his pleasure, with a bed, a stool, and a candlestick, when weariness overtook him in his journeyings to and fro, and he desired to make some return, or at least to show that he placed a true estimate upon her kindness in thus providing for him a place of repose. He would speak for her to the king, or the high officer in charge; either of these, we may suppose, had it in their power to bestow honors or favors, but she preferred the retirement of her own station, and conferred favors upon the way-worn traveller for the pleasure of relieving. This was all she sought; and thus she stands before us in the humble attitude of a sympathizer with burden-bearers, ready and willing to succor in time of need, displaying a generous and noble spirit, worthy, indeed, to be chronicled. More lovely because of the humility that would retire from public announcement. Kind offices and pure charities shine brightest through a veil of delicacy, that would shield them as much as possible from human observation. 'Tis enough for the feeling heart to know the labor of the hand is approved by the All-seeing Eye, and that it is "more blessed to give than to receive." It asks on laurels from the king—no favors from the captain of the host—the rich flow of peace and quietness within is enough, satisfied in being able to say, "I dwell among mine own people."

S. H.

2d mo. 1864.

For Friends' Intelligencer.

PLAINNESS.

Such is the excellence and importance of all those Christian testimonies the Society of Friends has felt called upon to bear among men, that to be found retrograde in any one of them is cause for regret; for the religious influence, and usefulness of the Society will ever be in proportion to the faithfulness with which these testimonies are sustained.

Let us turn our attention to the testimony on the subject of plainness, in its different bearings. Is it fully and effectually maintained by us, so as to realize all the blessings it is calculated to impart; or have we not evidence, that it is greatly dwarfed? And if so, then reform is certainly called for.

The Discipline of Friends, on this subject, is based on the principle that the governing motives should be, "decency, simplicity and utility, and not a conformity to the vain and changing fashions of the world." Now this does not, and should not, demand exact uniformity in the cut and color of garments and mould of furniture, &c., or attendant amount of cost; but is not this liberty greatly abused? I believe it is. As this testimony has no direct bearing on morals, (at least is not so considered) it is to be feared it is being much underrated, and by many deemed of small account. To appear singular and different from other people is not the object, but to be preserved, by adhering to the dictates of truth upon the mind, from the adoption of those changing fashions and customs which have their origin in pride and vanity, and tend to foster the same in their votaries. A violation of this noble testimony, especially with the young, too frequently proves a first step to a violation of other testimonies, and from this small beginning many are led on, step by step, until all interest in the Society and regard for its professed principles are lost. Hence, this violation has the importance of an entering wedge, and is a means of producing individual injury and diffusing weakness into the body in the degree that such violations prevail. If moderation, simplicity, plainness of dress and address, &c., be a legitimate fruit of Christianity as professed by Friends, is not the observance of the testimony in question equally binding on all members of the Society? We surely think it is, and its due regard by the youth no unimportant initiatory step in the work of fitting a succession of standard-bearers to take the places of those soon to be removed, who have been laboring for the establishment of Christ's kingdom in their own and the hearts of their fellow-men.

But surely the responsibility of sustaining this testimony lies not alone with the youth; parents and heads of families are no less sharers in the obligation. The early habits of children are very much within the power of parental control. Why then, being professed disciples of Christ, should they not be on the side of piety and virtue, such as the spirit of the gospel enjoins, and corroborated by the Apostle's recommendation in allusion to adorning, who said "let it not be that outward adorning of plaiting

the hair and wearing of gold, or putting on of apparel: but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is by far the greatest legacy parents can bestow upon their children, to aid and instruct them to pursue the path that leads to permanent peace.

If Friends desire that a succeeding generation should sustain the principles and Christian testimonies now professed by them, greater care should be extended in guarding against contaminating school influences. The children of Friends cannot be expected to have any more regard for our principles and testimonies, than others if brought up under the same influences and circumstances; religion and righteousness are not hereditary.

Without intending any disrespect to others, I think schools not under the care of Friends, are, for divers reasons, becoming increasingly unsuited to the wants and best interests of Friends' children. We are not insensible that to give these an exclusive education is attended with difficulties and sacrifices—but will it not be richly repaid, if this be one important means of preparing a rising generation to hold up consistently and practically those Christian testimonies, by which the society of Friends has been distinguished?

If Friends can but come to see and feel the important interests involved in giving to the youth a more guarded training, no doubt way would be made for its accomplishment.

We may well query whether an amount of concern and solicitude commensurate to the occasion would not greatly increase family and small select schools under Friends' own direction, furnishing aid from some general fund, to such as need, thus enabling all who choose, to come into the measure—and this, so far from embarrassing larger Boarding Schools, would be an important means in preparing the way for their greater usefulness. The call to greater dedication and faithfulness seems solemn and imperative, and if duly and unreservedly submitted to, who can estimate the blessings and benefits, present and future, that would attend society and individuals? Why not, then, before the opportunity forever passes from us, make the wise choice by which alone these happy results can be realized? D. IRISH.

Dutchess Co., N. Y., 3d mont h, 1864.

EXTRACTS FROM "MY MOTHERS' MEETINGS."

(Continued from page 6.)

MEETING THE SEVENTH.

PUBLIC WORSHIP.—MINISTRY OF CHILDREN.

I regret that the illness of a near relative in another part of the country, and other causes of absence from home, have somewhat interfered with the regularity of our weekly meetings of late, but I am very glad to see you all again to day.

I may have very imperfectly expressed to you from time to time the deep yearnings of heart I have felt for your welfare and happiness in every respect; but it has been my earnest endeavor to point out to you a few of those principles which are calculated, if rightly acted upon, to improve your outward condition, and, what is of far more importance, bring peace and comfort to your households, and aid you forward on your heavenward journey. In this connexion I must refer to one subject I have often incidentally alluded to, which has so grown upon me of late, that I should like it more especially to claim our attention to-day. I have been much concerned to see, that even some parents, who I quite believe are most desirous for the good of their children, and are themselves not otherwise than steady, moral characters, are not sufficiently alive to the importance of making orderly arrangements in their families for the attendance at a place of public worship, and for the proper spending of the rest of the day set apart, by cessation from labor, for other duties. I am not at all ignorant of the great difficulties to mothers in getting their work done up the day before, in order to be able themselves to go to church or chapel in the morning. I know there are many little matters, where there is a young family, that cannot readily be done the evening before. But they can get their rooms cleaned up on the previous day, and their husbands' and their children's clothes prepared, so that there shall be nothing to hinder *their* going to public Divine Worship; for it is most important in so many ways to all the members of the family, morally as well as spiritually, that the wife ought to make every effort for it to be easy for her husband to do so, and to take the older ones with him; and in the afternoon the mother could then be set at liberty. But where she is out at work the greater part of the week, leaving her own washing to be done, perhaps, after she returns home in the evening from a hard day's work, and often out late on the last day in the week as well; why, there can be nothing but discomfort for the family the whole of the following day, and the neglect of its proper duties.

I have no sympathy with that restrictive view which would make the Sunday a day of gloom and weariness, or of mere formal observances in the name of religion. Still less should it be a day for self-indulgence and ill-temper, and for being out of joint, as it were, with everything else. The true Christian sabbath is a day not only of rest, but of rejoicing set apart for spiritual edification and refreshment in the building up of waste places, and for the restoration of exhausted energies—a

most merciful provision and high privilege—more especially to be devoted to the nurture and growth of that better life, without which no other life can be truly enjoyed. The father, especially, has so much more time for the enjoyment of his children than on any other day of the week, which will be felt to be the greater privilege the more rightly the day is employed.

While I have said so much to you, dear mothers, and read to you so much that has been excellently written on the cares and responsibilities which children bring upon us, we must not forget the other side of the picture, though it is not so often made a topic of writting or conversation. When children are good and docile, we are ready enough to acknowledge what a comfort and blessing they are to the household, like bright happy sunbeams, even where the household limits are narrow and the struggle hard. But I believe there is not one of you mothers who would willingly part with your very naughtiest child. All parents should remember, that very much of what children are, they have derived from themselves. They are proud enough of their children when they think they exhibit any of what they consider peculiarly their own *good* qualities. But peculiarities that are *not good*, of constitution and of temper, are inherited also; and this consideration, though it is very little thought of, ought alone to restrain us from indulging in habits that we know to be wrong and vicious. I am acquainted with some very melancholy instances of such consequences, that have occurred in what is called better society. One, in particular, of a little girl, the only child of a very pious mother, who early died of grief and broken-heartedness; for the father was not only a sad drunkard, but was much given to deceit and untruthfulness. Some relatives kindly adopted the little girl in order to rescue her from the influence of the bad example and associates of her father. Under their good care and training she grew up to womanhood, a serious, exemplary, and religious character; but afterwards, in some unguarded moments, and temptation coming in her way, almost unconsciously to herself, I believe, she gradually and grievously fell into the sad practices, and gave way to the propensities of her father, who had prematurely died many years before from the effects of an intemperate life. This was a case in which there can be no doubt of the predisposition having been inherited from the father.

Unless overruled by the power of religion, our peculiar infirmities, either bodily or mental, will commonly increase with years, and are often entailed upon our children, who are, as it were, a continuation of our own lives. How solicitous parents mostly are, that their children should not form any alliance where the least tendency to mental abberration is known to exist; but how few there are who, for the same reasons, feel the necessity of putting a guard upon themselves in the way of avoiding all excesses and hurtful indulgences. The penalties attached to our own misconduct or excess, we can never escape ourselves; they are sure to come out, as years advance, in some loss or other, perhaps in the form of an aggravated disease, or premature infirmity of body or of mind; but how much more melancholy it is to reflect that their consequences may not always end with ourselves, but are ever liable to reappear in our children. I could say much more to you on this part of the subject, in a way in which some of you may not have thought upon it before; but what I have said may possibly have thrown a new light upon it, and lead to useful reflection. The responsibilities of parents, and especially of mothers, in the culture of their own dispositions, and in the tendencies of their thoughts, as affecting the future welfare of their offspring, is a subject worthy of the deepest consideration and most anxious care,

The greatest and most wonderful of all earthly gifts is that of children—lent rather than given, and renewed from day to day, is the proper aspect of the mind, in reference to all the blessings of Divine Providence. Let us never forget that they belong to the Sacred Treasury, and should be wholly dedicated to Him who gave them. Read the touching and instructive narrative of Samuel in the book that bears his name. How the little child was made the instrument of instructing the aged Eli. The true and special office of children, if we could but humble ourselves sufficiently to see it, is reformatory. They are a new and living edition, as it were, of the book of our own lives, its first pages as yet unsullied by our follies and our faults; in which we may look for teachings that cannot be derived from any other source.

It has been truly said that "only from children themselves, can we correctly learn how to instruct them." Their faith in us is implicit, until we have taught them the contrary,—a type of that unwavering faith in the love of our Heavenly Parent, to which we should at all times seek to attain. There is something almost sacred in the guileless simplicity, and singleness of heart of the little child, before it has become conscious of the disguise and falsehood there is in the world. Their self-sacrifice and generosity, I believe would be unbounded, did not their opening minds receive such practical lessons of arbitrary conduct and selfishness from those around them. While we are endeavoring by words to instruct them, that they have a Father in Heaven, ever watching

over them for good, how often does *our* practice betray our own disbelief; and how should *their* artless confidence draw us back in gratitude and love to the same Heavenly Father! It is the state of a little child, confiding, docile, affectionate, teachable, which our Lord himself was pleased so conspicuously to exemplify, and of which He testified, that "of such is the kingdom of God;" and has so emphatically set before us, as a pattern, in that wonderful teaching: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—Luke xviii. 16–17. Then in seasons of anxiety and care, that will overtake all of us, and when feeling bowed down under life's frequently severe pressures,—though they may not understand the nature of our troubles,—yet I believe their little loving spirits are very capable of entering into sympathy with our spirits; awakening feelings of tenderness and renewed energy, when the conflicts with the world were rendering our hearts sear and hard, and winning back our waning affections to holier and better things. What a relief it would sometimes be, if we could enter more into their innocent joyousness.

(To be continued.)

SELF-CULTURE.

(Continued from page 23.)

I have time to consider but one more means of self-culture. We find it in our Free Government, in our political relations and duties. It is a great benefit of free institutions, that they do much to awaken and keep in action a nation's mind. We are told that the education of the multitude is necessary to the support of a republic; but it is equally true, that a republic is a powerful means of educating the multitude. It is the people's University. In a free state, solemn responsibilities are imposed on every citizen; great subjects are to be discussed; great interests to be decided. The individual is called to determine measures affecting the well being of millions and the destinies of posterity. He must consider not only the internal relations of his native land, but its connexion with foreign states, and judge of a policy which touches the whole civilized world. He is called by his participation in the national sovereignty, to cherish public spirit, a regard to the general weal. A man, who purposes to discharge faithfully these obligations, is carrying on a generous self-culture. The great public questions, which divide opinion around him, and provoke earnest discussion, of necessity invigorate his intellect, and accustom him to look beyond himself. He grows up to robustness, force, enlargement of mind, unknown under despotic rule.

It may be said that I am describing what free institutions ought to do for the character of the individual, not their actual effects; and the objection, I must own, is too true. Our institutions do not cultivate us, as they might and should; and the chief cause of the failure is plain. It is the strength of party spirit; and so blighting is its influence, so fatal to self-culture, that I feel myself bound to warn every man against it, who has any desire of improvement. I do not tell you it will destroy your country. It wages a worse war against yourselves. Truth, justice, candor, fair deal, sound judgment, self-control, and kind affections are its natural and perpetual prey.

I do not say, that you must take no side in politics. The parties which prevail around you differ in character, principles, and spirit, though far less than the exaggeration of passion affirms; and as far as conscience allows, a man should support that which he thinks best. In one respect, however, all parties agree. They all foster that pestilent spirit, which I now condemn. In all of them, party spirit rages. Associate men together for a common cause, be it good or bad, and array against them a body resolutely pledged to an opposite interest, and a new passion, quite distinct from the original sentiment which brought them together, a fierce fiery zeal, consisting chiefly of aversion to those who differ from them, is roused within them into fearful activity. Human nature seems incapable of a stronger, more unrelenting passion. It is hard enough for an individual, when contending all alone for an interest or an opinion, to keep down his pride, wilfulness, love of victory, anger, and other personal feelings. But let him join a multitude in the same warfare, and, without singular self-control, he receives into his single breast the vehemence, obstinacy, and vindictiveness of all. The triumph of his party becomes immeasurably dearer to him than the principle, true or false, which was the original ground of division. The conflict becomes a struggle not for principle but for power, for victory; and the desperateness, the wickedness of such struggles, is the great burden of history. In truth, it matters little what men divide about, whether it be a foot of land or precedence in a procession. Let them but begin to fight for it, and self-will, ill-will, the rage for victory, the dread of mortification and defeat, make the trifle as weighty as a matter of life and death. The Greek or Eastern empire was shaken to its foundation by parties, which differed only about the merits of charioteers at the amphitheatre. Party spirit is singularly hostile to moral independence. A man, in proportion as he drinks into it, sees, hears, judges by the senses and understandings of his party. He surrenders the freedom of a man, the right of using and speaking his own mind, and echoes the applauses or maledictions, with which the leaders or passionate artisans see fit

that the country should ring. On all points parties are to be distrusted; but on no one so much as on the character of opponents. These, if you may trust what you hear, are always men without principle and truth, devoured by selfishness, and thirsting for their own elevation, though on their country's ruin. When I was young, I was accustomed to hear pronounced with abhorrence, almost with execration, the names of men, who are now hailed by their former foes as the champions of grand principles, and as worthy of the highest public trusts. This lesson of early experience, which later years have corroborated, will never be forgotten.

Of our present political divisions I have of course nothing to say. But among the current topics of party, there are certain accusations and recriminations, grounded on differences of social condition, which seem to me so unfriendly to the improvement of individuals and the community, that I ask the privilege of giving them a moment's notice. On one side we are told, that the rich are disposed to trample on the poor; and on the other, that the poor look with evil eye and hostile purpose on the possessions of the rich. These outcries seem to me alike devoid of truth and alike demoralizing. As for the rich, who constitute but a handful of our population, who possess not one peculiar privilege, and what is more, who possess comparatively little of the property of the country, it is wonderful, that they should be objects of alarm. The vast and ever-growing property of this country, where is it? Locked up in a few hands? hoarded in a few strong boxes? It is diffused like the atmosphere, and almost as variable, changing hands with the seasons, shifting from rich to poor, not by the violence but by the industry and skill of the latter class. The wealth of the rich is as a drop in the ocean; and it is a well known fact, that those men among us, who are noted for their opulence, exert hardly any political power on the community. That the rich do their whole duty; that they adopt, as they should, the great object of the social state, which is the elevation of the people in intelligence, character, and condition, cannot be pretended; but that they feel for the physical sufferings of their brethren, that they stretch out liberal hands for the succor of the poor and for the support of useful public institutions, cannot be denied. Among them are admirable specimens of humanity. There is no warrant for holding them up to suspicion as the people's foes.

Nor do I regard as less calumnious the outcry against the working classes, as if they were aiming at the subversion of property. When we think of the general condition and character of this part of our population, when we recollect, that they were born and have lived amidst schools and churches, that they have been brought up to profitable industry, that they enjoy many of the accommodations of life, that most of them hold a measure of property and are hoping for more, that they possess unprecedented means of bettering their lot, that they are bound to comfortable homes by strong domestic affections, that they are able to give their children an education, which places within their reach the prizes of the social state, that they are trained to the habits, and familiarized to the advantages of a high civilization; when we recollect these things, can we imagine that they are so insanely blind to their interests, so deaf to the claims of justice and religion, so profligately thoughtless of the peace and safety of their families, as to be prepared to make a wreck of social order, for the sake of dividing among themselves the spoils of the rich, which would not support the community for a month? Undoubtedly there is insecurity in all stages of society, and so there must be, until communities shall be regenerated by a higher culture, reaching and quickening all classes of the people; but there is not, I believe, a spot on earth where property is safer than here, because, nowhere else is it so equally and righteously diffused. In aristocracies, where wealth exists in enormous masses, which have been entailed for ages by a partial legislation on a favored few, and where the multitude, after the sleep of ages, are waking up to intelligence, to self-respect, and to a knowledge of their rights, property is exposed to shocks which are not to be dreaded among ourselves. Here indeed as elsewhere, among the less prosperous members of the community, there are disappointed, desperate men, ripe for tumult and civil strife; but it is also true, that the most striking and honorable distinction of this country is to be found in the intelligence, character, and condition of the great working class. To me it seems, that the great danger to property here is not from the laborer, but from those who are making haste to be rich.

(To be continued,)

THE CONTEMPLATION OF NATURE.

There is to me an infinite charm in the contemplation of the heavens in every variety of aspect,—in the clear star-light as well as in dark nights, in the soft blue sky as well as in the gathering clouds, or in the melancholy gray in which the eye loses itself without being able to distinguish anything. Every one of these conditions corresponds with a particular disposition in man; and when we are fortunate enough not to be obliged to take our tone from the elements, not to be gloomy when the skies are dark, but when gazing on the heavens, to become sunk in contemplations ever new and ever changing, springing from the clear and pure depths within, then

the colorless sky can never, to say the least, be displeasing to us, although we naturally take more delight in it when soft, and mild, and radiant. It is quite foreign to my nature to make complaints about the weather, nor could I ever endure to hear others do so. I love to look upon nature as a great power capable of imparting the purest joy to those who live on tranquilly with her in all her developments, and who consider the sum of all these as one great whole, in regard to which the question is not whether every individual part is pleasing, if only the great general ends are accomplished. For me, the peculiar charm of life in the country, and in the society of nature, consists in watching the different seasons of the year as they roll away before my eyes,— *W. von Humboldt. Letters to a Female Friend.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 26, 1864.

FRIENDS' SOCIAL LYCEUM.—The interest in these meetings continues to be evinced by a large attendance. On the evening of the 14th inst. an essay on "Decision of Character" was read by Dr. E. Scholfield. Some of the answers to questions proposed elicited discussion, and among these the query: Does not the testimony of Friends against "lotteries of any kind," apply to fire and life-insurances?

MARRIED, at the residence of the bride's parents, under the care of Goose Creek Monthly Meeting, Loudoun county, Va., WILLIAM T. SHOEMAKER to MARY ANN, daughter of Samuel M. Janney.

DIED, on the 8th inst., of lockjaw, ANN, wife of John Kester, in the 41st year of her age. Interred in Friends' burying ground, at Darby.

——, in Solebury township, Bucks county, Pa., on the 11th inst., ROBERT LIVEZEY, aged 84 years; for many years an elder of Solebury Monthly Meeting.

——, on the 5th of 3d month, 1864, at Bristol, Pa. SARAH L., wife of J. Loring Peirce, M. D., aged 29 years.

——, on the 13th of 3d month, 1864, J. LORING PEIRCE, M. D., aged 34 years, son of Cyrus and Ruth S. Peirce, of Bristol, Pa.

——, on the 6th of 3d month, 1864, in Philadelphia, WILLIAM S., son of the late Topliff Johnson, in the 33d year of his age.

——, on the 7th of 3d month, 1864, HOWARD L., son of David L. and Elizabeth B. Stackhouse, of Philadelphia.

——, on the 14th of 3d month, 1864, HANNAH, wife of Richard P. Cumming, in the 69th year of her age.

——, on the 17th of 3d month, 1864, LYDIA R., wife of Dr. Edwin Griffin, in the 55th year of her age; a member of Green St. Monthly Meeting.

DIED, of diphtheria, on the 18th of 3d month, 1864, MARY E., daughter of Isaac S. and Lucie S. Russell, aged 14 months, of New Market, Frederick county, Md.

——, in Sadsbury, Lancaster county, Pa., on the 2d of 3d month, 1863, after a short but severe illness, PHEBE H., wife of SAMUEL FAWKES, aged 35 years; a member of Bart Preparative and Sadsbury Monthly Meeting. She manifested a remarkably quiet and unobtrusive disposition, and was called away in the prime of life from a sphere of usefulness.

WANTED.—A situation as Teacher or Governess by a young woman, competent to give instruction in any of the English branches, and Latin. Apply to Emmor Comly, 131 North 7th street, Philada.
3d mo. 12, 1864.—3t.

BELLEVUE FEMALE INSTITUTE.

A BOARDING SCHOOL FOR GIRLS.

This Institution, *beautifully* and *healthfully* located in the northern limits of Attleborough, Bucks co., Penna., will commence its Spring and summer term on the 19th of Fifth Month, next, and continue in session twelve weeks. The course of instruction is thorough and complete in all the elementary and higher branches of an ENGLISH, CLASSICAL, and MATHEMATICAL Education. The French language is taught by a native French teacher. Circulars giving full particulars may be had on application to the principals, Attleborough P. O., Bucks County, Penna.

ISRAEL J. GRAHAME.
JANE F. GRAHAME.
Principals.

3d mo. 26, 1864-2m.

The following amount has been received from Friends in the country, by the "Women's Association, of Philadelphia, for the Relief of the Freedmen," during the past week:—

Friends, and others, of Mount Holly Monthly Meeting . . .	$24 00
Friends, and others, of Moorestown Monthly Meeting, N. J. . . .	73 00
Women Friends of Maiden Creek	20 00
Friends, and others, of West Grove Preparative Meeting . . .	3 00
Friends of Mill Creek Prep. Meeting	80 00

In the Second month a box of valuable clothing and bed-clothing was received from Phebe M. Way, of Kennet Square. The name was not at first furnished.

MARGARET A. GRISCOM, *Treasurer*,
1028 Arch Street.

Donations in Goods should be sent to A. H. LOVE, 212 Chestnut Street.

3d month 17, 1864.

The Treasurer of "Friends' Association for the Aid and Elevation of Freedmen," acknowledge the following receipts since last report:

City Contributions, . . .	$468 00
Friends of Penn's Grove Preparative Meeting and others, . . .	25 00
Friends of Kennet Monthly Meeting and others, ...	105 00
Friends of Falls Monthly Meeting and others	173 15
Friends of Middletown Monthly Meeting and others, ...	50 55
Friends of Pilesgrove Preparative Meeting and others, ...	70 75
Acknowledged previously, . .	5257 15
	$6149 60

M. SAUNDERS, *Treasurer.*

Philadelphia, 3d mo. 18, 1864.

DR. HOWE ON THE REFUGEES FROM SLAVERY.

REPORT TO THE FREEDMEN'S INQUIRY COMMISSION. BY S. G. HOWE. 8vo. pp. 110. Boston:

In the prosecution of his researches as a member of the "Freedmen's Inquiry Commission," the author of this Report, Dr. Samuel G. Howe of Boston, devoted a portion of the last summer to an examination of the condition of the colored population of Canada West. The result of his inquiries is here presented in a narrative of remarkable interest, exhibiting the history, physical and material condition, and moral and religious status of the refugees from slavery in Canada, together with a variety of intelligent suggestions in regard to their rational and humane treatment, and their prospects of future improvement. The facts embodied in the Report are of the highest importance at the present moment, throwing a flood of light on the question, What shall be done with the negroes, by an example of what twenty thousand have been able to do for themselves.

The freedmen in Canada may be regarded as fair specimens of the mass of our colored people. They represent the same proportion of African blood from the pure negro to the octoroon, and others in whom the dark shade grows fainter, and, until it can be traced only in the finger-nails. Most of them have been slaves, or are the children of slaves, though many were born free. For many years they have been nearly in the same condition as that in which the recently freed slaves now find themselves.

In point of physical characteristics the colored people of Canada resemble those of the Middle States rather than those of the extreme Southern or the extreme Northern States. They are slightly built, narrow chested, tight-limbed, mostly of lymphatic temperament, and with decided traces of the scrofulous constitution. The statistics which have been obtained on the subject lead to the conclusion, that without fresh accessions of population from the South, mulattoes would soon diminish in Canada. The race, as seen in that province, is neither vigorous nor prolific, not without vivacity of temperament and activity of intellect; but with a constant tendency to run down. The animal organism is less intense in its action than with the primitive stock, showing less power of resisting destructive agencies, less fecundity, and less longevity.

In the earlier period of the emigration, marriages between black men and white women, mostly Irish, or other foreign women were not uncommon, but marriages between white men and black women were very rare. The experience of the Canadian refugees furnishes no reason for anxiety in regard to the amalgamation of races in the United States. On the contrary, everything shows that with freedom and an open field for industry, colored people will not seek relationship with whites, but will follow their natural tendencies and marry among themselves.

No candid observer will accuse the colored emigrants in Canada of laziness. They do not, indeed, love to take more than their share of hard work, but in this particular they do not differ essentially from white men. Their condition clearly proves that they have no lack of industry and thrift. Thousands and tens of thousands of them have labored steadily for a livelihood, and have met with abundant success. There are no beggars among them. They receive no more than a fair proportion of the public support. Although there were not wanting symptoms of extreme poverty among the newcomers, Dr. Howe came in contact with no such utter destitution and want as may be found in the lower walks of life in most countries. In several towns, they pay a handsome amount for public taxes. Out of 550 tax-payers in Malden, 71 are colored. The annual value of property for which they were assessed in 1863 was $1,253, on which they paid $5 12 for each tax-payer. In Chatham, they averaged about $5 each; in Windsor, about $4 18; in Toronto, 900 colored tax-payers paid nearly $2,500.

The surest sign of their thrift is the appearance of their dwelling-houses, farms, stock, tools, and other surroundings. Whether scattered about, or collected in suburbs, their dwellings are generally superior to those of foreign emigrants of the laboring class. They are certainly many degrees better than the negro huts upon slave plantations, which many of them formerly lived in; and in point of neatness and order, are indeed superior to the cabins of the poor whites, and even of the small planters. For the most part, their houses are small, tidy tenements, perfectly comfortable, and in good repair; not filthy shanties, with old hats sticking out of broken windows. Many of them are owned by the occupants. They have little

gardens, which seem well cared for. In the outskirts of Chatham, and other large places, there are scores of nice small two-story houses, with garden lots, owned and inhabited by runaway slaves who came to the country without a penny. In the internal arrangements of the household, there is great decency and comfort. Separate rooms are provided for cooking, eating, and sleeping, neatly furnished, some with carpets on the floors, and curtains in the windows. The tables are decently spread, and plentifully supplied. It is clear that the colored refugees spend more money upon their households than foreign emigrants do; they live better and clothe their children better; and this they say is the reason that they do not lay up so much as many Irish and Germans.

To this rule, of course, there are not unfrequent exceptions. Some families, especially new comers, live crowded up in one room, but as soon as they have secured the necessaries of life, they begin to imitate the older settlers, and to look for the comforts, and by and by, for some of the luxuries of home. The condition of the house may generally be regarded as an indication of the time which the refugee has enjoyed freedom. In ten years, the family which came without a rag of clothing except what was on their backs, and without a cent of money, will probably inhabit a decent house, with tidy furniture, and a plentiful table.

In the rural districts, it is not easy to collect any accurate statistics as to the property of the colored people. They are widely scattered, and the tax-rolls do not distinguish them from the whites. It is certain, however, that they are generally thriving; some have small gardens near large towns, which they help to supply with vegetables. These form an industrious and useful class, and on market days they are seen going into town, man, wife, and children together, with a cart-load of garden-stuffs. Another class is formed by the small farmers, who are more widely scattered, usually owning the land which they occupy. In many cases, they have paid off the mortgages, and hold a clear title. Now and then, you see the miserable cabin of a negro squatter, who sleeps by day, and prowls by night. This, however, is not common. For the most part, the farms of negroes, although inferior to the best farms in the neighborhood in point of cultivation, fences, stock, and the like, are quite equal to the average of second-class farms. The colored farmers, also, although without the capital, intelligence, and skill of the best farmers, compare very well with the average of the second-class; they are neither lazy, stupid, nor thriftless; they take good care of their homesteads, and support themselves without the aid of public charity. Such men, as Dr. Howe remarks, are valuable members of any agricultural community; if not the best, they are very far from being the worst.

Among the refugees are many mechanics in the different trades. In all the large towns, there are plasterers and whitewashers, a few excellent blacksmiths, and some tolerable carpenters. A colored man is said by many to be the best gunsmith in Canada West. In Hamilton, there is a flourishing tobacco manufactory established and carried on by negroes who had purchased their own freedom.

A large proportion of the colored population of Canada consists of adults. Although those from the Free States had very little schooling in youth, and those from the Slave States none at all, a very considerable number are able to read and write. They all wish their children to go to school, and send them all the time that they can be spared. In most places, colored pupils are admitted into the public common schools, and when separate schools are opened for them, they are as well provided by government with teachers and apparatus as the other schools. The proportion of colored scholars to the white population is almost as large as the proportion of white scholars to the white population. In Chatham, for instance, there is one white scholar to $11\frac{1}{2}$ of the white population, and one colored scholar to 12 of the colored population. The average daily attendance of scholars in the colored schools is seventy per cent.; in the white schools, it is a fraction over seventy. The black children, however, do not attend school so many years as the white, and for the reason, doubtless, that the parents more generally have need of their services at home.

In the mixed schools, the colored children do not differ in their general appearance and behaviour from the white. They are usually clean and decently clad; looking quite as bright as the whites; perhaps a little more mirthful and roguish. The condition of the pupils in the separate colored schools is less satisfactory. With regard to the comparative mental capacity of colored and white children, teachers differ in opinion. But however it may be in schools, and in the power of acquiring knowledge, the theory of the mental equality of blacks and whites does not appear to be confirmed by the condition of the refugees in Canada. They are quick of perception, very imitative, and rapidly become intelligent. But they are rather knowing than thinking people. They occupy useful stations in life; but such as require quick perceptions rather than mental vigor, or strong sense.

With regard to the final solution of the question of mental equality, Dr. Howe's views differ, in many respects, from those which widely prevail among the friends of the negro. The time, he thinks, has not yet come to determine the problem. We must patiently wait

r future developments. Not only must the pressing influences of slavery be removed om one generation, but there must be several nerations of free men before we can arrive a satisfactory judgment on the subject. Ad-itting that the colored breed has physical tality enough to maintain itself in the com-tition of coming generations for subsistence, is not certain that it will exhibit sufficient oral force to recover from the depressing fluence of slavery. However this may be, e can, at present, only have recourse to con-cture and inference, and these seem to point the mental inferiority of the mulattoes, if t of the negroes. The former class seems to partially emasculated in its mental organi-tion. It has fewer elements of ferocity than ther the pure blacks or pure whites, but also ss energy and virility; less spiritualization an the whites, less animalization than the acks. The colored persons, with whom Dr. owe came in contact in Canada, who evinced e greatest force of character, were either arly negroes, or nearly whites; that is to say, ey bore strongly marked characteristics of e or the other race; not merely in the color the skin, but in the other features of their ganization.

The Canadian refugees preserve the charac-r for religion, and especially for the love of external observances, which strongly marks e colored race in slavery. Whenever a few them are found in the same locality, the first ing they do is to provide for public worship. ey have a passion not only for the church visible, but for a handsome meeting-house. hen they increase in number, they split up to various sects. Each sect must have a urch edifice of its own. They do not wait r the first one to become full, but swarm off ile it is half empty. In this way, they end an undue portion of their time and sub-nce. Many a negro is eaten up by his zeal r the Lord's house. They become sturdy ggars in aid of this work. They level the ntribution-box at all their friends—their nisters have canvassed the United States d England—and by their appeals to sectarian erest have obtained the means of erecting nples of brick or wood, trusting to their n zeal for gathering a congregation.

The effect of freedom upon the negroes has en to lessen the manifestation of religion in e merely emotional forms, and to increase it the form of morality and good works. Their piety," as Dr. Howe rather quaintly narks, "is less nasal, and more practical. ey pray less vehemently, but lie and steal s readily."

In connection with their religious character, ere are certain moral qualities in the negro ich are strongly exhibited by the colonists in Canada. Among these are their forgiving tempers and their affectionate disposition. They cherish no spirit of vengeance, and seem to have no grudge against their oppressors. The memory of their wrongs aroused few bitter feelings. Even those who fled to escape brutal treatment express no dislike to the whites generally. They often speak of their old mistress with tenderness, and of her children with affection. Their disposition to cheerfulness and mirth is irrepressible, although the negroes in Canada present a more sober aspect than the slaves at the South.

The general conclusions derived by Dr. Howe from the experience of his philanthropic mission, are eminently worthy the attention of our public men. He maintains that the wisest policy for the negro is to let him alone. The attempt to take care of him tends only to prolong his servitude. Every project of this kind, whether slavery, apprenticeship, or colonization, has terminated in disastrous failure. Let the negro now make the experiment of taking care of himself. No external freedom will prove of great value to him, unless he is emancipated from the control of the whites. Many of Dr. Howe's statements and reasonings in this Report furnish materials for discussion and controversy; but no one can call in question the fairness of his researches, or the ability with which he sets forth their results.—*Exchange Paper.*

FOR THE CHILDREN.

At Ackworth school, the children have one cent. per week, called spice money, which they are at liberty to spend as they think proper; and on hearing of the distress of the Irish, they contributed this mite for their relief. The boys have an association organized, which meets once in two weeks, wherein essays of their own composition are read, and criticisms are made; and when the piece is sufficiently perfect, it is presented on record. On the day of this contribution they produced the following lines:

Oh! sensibility, thy sigh
Is sweet, e'en in the school-boy's breast;
The tear can tremble in his eye,
And he can weep for those distressed.
A faultless breast it may not be,
Yet he hath not excluded thee.

'Tis not the bounty rich and great
That sparkles in the Saviour's sight;
He overlooked the gift of state,
And blessed the widow's only mite.
And he who calls one mite his own,
May share that mite with Erin's son.

Then do not scorn the gift we gave,
For, though but little it may be,
Perchance a brother it may save
From wretchedness and misery.
And, reader, need'st thou to be told
One soul is worth a mine of gold?

Still may our tears flow in distress,
Still may we sigh for others' grief;
So Providence our store shall bless
And in our sorrow give relief.
He to whom Christians bow the knee
Smiles at the deeds of charity.

THE SONG ON THE CEDAR BOUGH.

BY EDWARD C. JONES.

Before the Sylvan queen two birds appeared,
(In days when Dryads haunted all the wood,)
Each to secure a plaudit persevered,
And to receive it, now expectant stood.
"Oh! bright-winged warblers!" thus began the Fay,
"Relate the worthy doings of the day.
Zephyrs and sunbeams have your dowry been,
Your wings have swept the ocean billows green,
And ye have been 'mid trees with rustling tops,
And caught the sheen upon the water-drops,—
What have ye done?"

FIRST BIRD.

"Over the sounding cataract,
I flew with rapid wing,
And the drops I caught from its surges
As a tribute I fain would bring.

The bird who dips its pinion
In a sheet of living foam,
Is not like one who keepeth
Its nest in a sylvan home."

SECOND BIRD.

"When the sun, with noon-day vigor,
Came out in the harvest-field,
And the kine, in the grateful waters
Which skirted the meadows, kneeled;—
As the reapers laid by the sickle,
And wiped from their brows the dew,
I sang from the bough of the cedar,
The loveliest trill that I knew.
And the child of a reaper lingered,
With the water jug in his hand,
And his large blue eyes grew brighter,
For his heart could understand.
So the reaper, his thirst forgetting,
Still smiled at the joy of his son,
And both by the trill were gladdened,
When half the day's work was done."

"*Thine* be the meed of praise," the fairy said;
"For joy within *two hearts* thy song has shed.
The surge-drops from the cataract, exhale,
So wide a sweep will make the pinion fail;
And labor is but lost, whene'er its end
To feed the *vanity* of *self* would tend.
Better be singing on a cedar bough,
Than to the rainbow soar, and scorn the hearts below."

From The Westminster Review.

THE TUNNEL UNDER MONT CENIS.

Fanciful spectators have often amused themselves with the question, What would remain of London were it abandoned for two or three thousand years, like the cities of Assyria? Lord Macaulay figured to himself a New Zealander musing over a vast heap of bricks at some period in the far future, but perhaps by the time A. D. 4000 or 5000 had arrived, even bricks might have disappeared, and nothing be left but a gigantic mound of dust, which the one near Easton Square, lately sold for a vast sum, may represent to our fancy, in spite of its diminutive scale. This image is certainly not calculated to give us a grand idea of the nineteenth century, especially if we compare it with the splendid ruins which still attest the power of Nineveh and Rome. But a little reflection may perhaps help us to salve over the wound to our vanity. The remains of bygone days are the memorials of individuals; the palaces of old recall the name of some dead tyrant, and even the most useful works of antiquity—the Roman acqueducts—were but the presents of emperors to their subjects; whereas, now the object for which we labor has been displaced, and the advantage of millions, instead of the gratification of units, is the aim we strive after. If our cities are no longer adorned with buildings of a material and massiveness calculated to resist the assault of ages, it is not that our engineers are incapable of producing works worthy to excite the admiration of posterity. We no longer, indeed, build pyramids to shroud the bones of some dead Rameses, or erect a cathedral like that of Glasgow to the memory of an obscure St. Mungo; but in this very island we have spanned arms of the sea with railway bridges under which the largest line-of-battle ship can pass, all sails set; our nearest neighbors are toiling, despite a short-sighted and ungenerous opposition, to open a canal between the Mediterranean and Red Sea, while another scion of the Latin race is working equally hard to pierce the natural barrier of the Alps, and put their railway system in direct communication with that of the rest of Europe. To the present generation the Menai tubular bridge is a nine days' wonder; the Suez Canal has been discussed until the subject has been worn threadbare, and must now be left to the practical test of success; but the third great engineering work of the day is almost unknown in England, at least in its details, and we therefore propose to devote some pages to an account of this marvellous tunnel—marvellous, not so much from its great length, though that will be between seven and eight miles (12,220 mètres), as from the scientific interest attached to the employment of natural forces not hitherto utilized.

At the late meeting of the British Association at Newcastle, Sir William Armstrong startled, and probably alarmed, many of his hearers by imparting his opinion that the seams of coal in these islands would be exhausted in little more than two centuries. Posterity will have to judge of the accuracy of this calculation. It may, perhaps, be found that as coal becomes dearer by the working out of the upper veins, it will be profitable to sink the shafts down to the lower ones, now left untouched, because the market price is not such as to cover the expense to be incurred, and a supply be thus obtained for a considerably longer period. Be this as it may, however, there can be no doubt that we are now expending coal at a rate far more rapid than that at

hich it was formed by the decay of primeval egetation; and it would therefore be a discov- ry of no small benefit to our race were it pos- ible to find some power capable of setting all ur manufacturing machinery in action, other han steam, to generate which in sufficient uantities so vast an amount of coal is daily onsumed; and the advantage would be all the reater if the new force we desiderate could be ne sure not to be exhausted so long as the hysical conditions of our globe remain un- hanged, or indeed fit for the habitation of such reatures as ourselves. The only two forces of hich this can be predicated with any safety re *air* and *water*, and the use that may be nade of them is the great lesson to be learned rom a consideration of the tunnel under Mont énis.

Scarcely had the importance about to be as- umed by the railway system of Europe been cknowledged, than a tunnel under the Alps ecame the dream of engineers, especially those f Italy. It is indeed evident, that even sup- osing the Peninsula suddenly endowed with railway net as complete as that which inter- ects the manufacturing districts of the West iding or Lancashire, Italy must be cut off rom the great flow of transit and traffic so ng as no direct communication exists between er railway system and that of other nations. he difficulty of creating one was, however, normous, and the Alps presented an obstacle difficult to turn as to overcome. Apart from l engineering impediments, the Corniche line nplied so great a circuit, that the railroad urney from Paris to the Valley of the Po by is route would have cost more in time and oney than the twelve or fourteen hours' pas- ge over Mont Cénis in a carriage; and the me might be said of the circuit round the pper end of the Atlantic, without adding that ne problem would not have been in any de- ree solved even thus, before the construction f the remarkable ascending lines over the occhetta Pass and the Simmering. Nor when ese were made, did the questions seem nearer a real solution. The Alps were too high to e crossed by this system, even had the snow hich covers them for half the year not op- sed an invnicible obstacle, and the same double jection presented itself to the construction of tunnel on any method hitherto employed, for afts could not be thought of, and yet no tun- l of even a quarter the length had hitherto en considered possible without them. Nev- theless, as a tunnel seemed the only resource, gineers continued to devise schemes for pierc- g it, more or less impracticable, very much ke those we periodically hear of for bridging er or boring under the Channel.

To add to the difficulty, it so happened that Mont Cénis the shortest and most frequented of the Alpine passes, the one by which it was soonest possible to reach the plain and the rail- way system on either side, and which the ge- nius of Napoleon had marked out as the true line of communication between France and It- aly, was in the hands of a third-rate State, counting scarcely five millions of inhabitants. Fortuately, however, though the kingdom was small, its destinies were directed by the greatest statesman of our day—one whose eagle glance took in far more than the interests of the mo- ment, and who, foreseeing the time when Pied- mont would be Italy, was steadily bent on pre- paring her to play the part of a great power. As it happened also, the minister was not only a skilful politician, but he had received an ad- mirable scientific education, and when three engineers, whose names deserve to be chron- icled for all ages, Grandis, Grattoni, and Som- meiller, supported by the authority of Ranco, whose views gained weight from the distin- guished part he had taken in the construction of the Genoa and Turin Railway, presented their invention to him, Count de Cavour did not turn away with disdain, because no tunnel had ever before been pierced by ma- chines impelled by compressed air* produced by the action of water, but rather saw in the novelty of the idea a ground for hoping that difficulties insuperable by any means usually practised would thus be overcome. To the above-mentioned four engineers, in the first instance; and secondly, but no less perhaps, to Count de Cavour and his two illustrious friends and colleagues, Paleocapa and General de Men- abrea, who concurred and sympathized in his opinion of the feasibility of the scheme, will the world owe lasting gratitude for breaking down the barrier of the Alps, and still more for introducing a new motive power into me- chanics.

The whole scheme was so new, that the first thing to be done was to test the models of the proposed machines. A commission of five per- sons was therefore appointed by the Piedmont- ese Government to try a series of experiments, to prove the possibility of compressing air by water-power, and then conveying it to a distant spot there to put a perforating machine in mo- tion, and also to determine whether so long a tunnel without shafts could be ventilated.

The report of this commission was so favor- able as fully to answer to the far-sighted antici- pations of the ministers. Much doubtless re- mained to be done, for the machines tested were mere models, requiring to be greatly

* An Englishman, Mr. Bartlett, had previously adopted a perforating machine for boring holes for mines, eight or ten times quicker than by hand; but this machine was impelled by steam, a method evi- dently inapplicable, from the want of air in a tunnel of great depth and without shafts.

modified and increased in size before they could be used on a large scale: still the principle was so well established, and the whole scheme appeared so far superior to any other that had been, or was likely to be presented, that the commissioners did not hesitate to recommend its immediate adoption. At the same time a favorable conjuncture presented itself by the absorption of the companies running the lines between Susa and the Ticino into the Victor Emmanuel Railway, and when the bill for this fusion was brought in, the Government added clauses authorizing the construction of the tunnel by the State, and the necessary expenses, to which the Company agreed to contribute a sum of 20,000,000 francs (£800,000) besides premiums on the shares; and so great was the faith inspired by Counts de Cavour and Menabrea, that the Piedmontese Chamber of Deputies actually passed this audacious law by a large majority.

(To be continued.)

He lives long who lives well; and time misspent is not lived, but lost.—*Fuller.*

"The heart which bleeds for others' woes,
Shall feel each selfish sorrow less;
The breast which happiness bestows,
Reflected happiness shall bless."

A FEW FACTS ABOUT CELEBRATED MEN.

Some literary men make good men of business. According to Pope, the principal object of Shakespeare in cultivating literature was to secure an honest independence. He succeeded so well in the accomplishment of this purpose, that, at a comparatively early age, he had realized a sufficient competency to enable him to retire to his native town of Stratford-upon-Avon. Chaucer was in early life a soldier, and afterwards a commissioner of customs and inspecter of woods and crown lands. Spenser was secretary to the Lord Deputy of Ireland, and is said to have been shrewd and sagacious in the management of affairs. Milton was secretary to the Council of State during the Commonwealth, and gave abundant evidence of his energy and usefulness in that office. Sir Isaac Newton was a most efficient Master of the Mint. Wordsworth was a distributer of stamps, and Sir Walter Scott a clerk to the Court of Sessions—both uniting a genius for poetry with punctual and practical habits as men of business. Ricardo was no less distinguished as a sagacious banker than a lucid expounder of the principles of political economy. Grote, the most profound historian of Greece, is also a London banker. John Stuart Mill, not surpassed by any living thinker in profoundness of speculation, lately retired from the examiner's department in the East India Company, with the admiration of his colleagues for the rare ability with which he had conducted the business of the department. Alexander Murray, the distinguished linguist, learned to write by scribbling his letters on an old wool card with the end of a burnt heather-stem. Professor Moore, when a young man, being too poor to purchase Newton's "Principia," borrowed the book, and copied the whole of it with his own hand. William Cobbett, made himself master of English grammar when he was a private soldier on the pay of sixpence a day. The edge of his berth, or that of his guard-bed, was his seat to study in; a bit of board lying on his lap was his writing table; and the evening light of the fire his substitute for candle or oil. Even advanced age, in many interesting cases, has not proved fatal to literary success. Sir Henry Spelman was between fifty and sixty when he began the study of science. Franklin was fifty before he fully engaged in the researches in natural philosophy which have made his name immortal. Boccacio was thirty-five when he entered upon his literary career; and Alfieri was forty-six when he commenced the study of Greek. Dr. Arnold learned German at forty, for the sake of reading Niebuhr in the original. James Watt, at about the same age, while working at his trade of an instrument-maker in Glasgow, made himself acquainted with French, German, and Italian, in order to peruse the valuable works in those languages on mechanical philosophy. Handel was forty-eight before he published any of his great works. Nor are the examples of rare occurrence in which apparently natural defects in early life, have been overcome by a subsequent devotion to knowledge. Sir Isaac Newton, when at school, stood at the bottom of the lowermost form but one. Barrow, the great English divine and mathematician, when a boy at the Charter-house school, was notorious for his idleness and indifference to study. Adam Clark, in his boyhood, was proclaimod by his father to be a grievous dunce. Even Dean Swift made a disastrous failure at the university. Sheridan was presented by his mother to a tutor as an incorrigible dunce. Walter Scott was a dull boy at his lessons, and while a student at Edinburgh University received his sentence from Professor Dalzell, the celebrated Greek scholar, that "dunce he was, and dunce he would remain." Chatterton was returned on his mother's hands, as "a fool, of whom nothing could be made."—*Exchange.*

Dean Swift said with much truth, "It is useless to attempt to reason a man out of a thing he never was reasoned into."

THE WONDERS OF A WATCH.

There are very few of the many who carry watches who ever think of the complexity of its delicate mechanism, or of the extraordinary and unceasing labor it performs, and how astonishingly well it bears up and does its duty under what would be considered very shabby treatment in almost any other machinery. There are many who think a watch ought to run and keep good time for years without even a drop of oil, who would not think of running a common piece of machinery a day without oiling the wheels of which do but a fraction of the service. We were forcibly struck with this thought the other day, upon hearing a person remark that, by way of gratifying his curiosity, he had made a calculation of the revolutions which the wheels in an American watch make in a day and a year. The result of this calculation is as suggestive as it is interesting. For example: The main wheel makes 4 revolutions in 24 hours, or 1,460 in a year; the second or center wheel, 24 revolutions in 24 hours, or 8,760 in a year; the third wheel, 192 in 24 hours, or 69,080 in a year; the fourth wheel (which carries the second-hand), 1,440 in 24 hours, or 525,600 in a year; the fifth, or 'scape wheel, 12,960 in 24 hours, or 4,728,400 revolutions in a year; while the beats or vibrations made in 24 hours are 388,800, or 141,812,000 in a year.—*Lancaster Express.*

ITEMS.

Sugar Culture in Ohio.—The report of the Ohio Commissioner of Statistics shows that in 1862 there were made in that State no less than 8,280,000 pounds of sugar. "Of this, 27,000 pounds were from Sorghum; so that the point is settled that sugar can be made from Sorghum, and if so, that Ohio can make her own sugar whenever it becomes necessary or profitable to do so." The aggregate value of the agricultural products in Ohio of 1862, was $151,863,574; of this amount the sugar production was worth $822,190, and the molasses crop $1,942,854.

The Directors of the Fourth Avenue Railroad, N. Y., posted up a notice on Sixth day last, to the effect that colored people are no longer to be excluded. The Directors of the Sixth Avenue line likewise have intimated that the rule permitting that class of the population to ride only in certain cars, is about to be rescinded.

At the last sitting of the French Academy of Sciences, a communication was received from M. Perrot, describing some experiments for the purpose of ascertaining the best form to be given to the extremity of a lightning conductor. A large metal plate, intended to perform the part of a cloud charged with electricity, was put into communication with the electrical machine until the electro-meter marked 10 deg. A metallic rod was then gradually brought nearer and nearer to the plate in a perpendicular position, until a discharge was obtained. Of the three rods thus tried, one was rounded off at its extremity, the second ended in a common point, and the third in a very sharp one. The first caused a discharge at a distance which was taken for a unit; the second discharged the plate at a distance which was under twelve of these units; and the third discharged at the distance of twelve units, its action beginning to be felt at a distance thirteen times greater than that of the common point.

From London to Pekin in a Week.—The electric telegraph now extends, by way of Russia, to within two hundred miles of Katchka, a frontier emporium close to the Chinese empire, between which and Pekin, about one thousand miles distant, there is a regular post established, so that now it will be quite possible to communicate with Pekin from London in a week.

Death of Adelaide Ann Procter.—Adelaide Ann Procter, the poetess, daughter of "Barry Cornwall," is dead. Her "legends and lyrics" are well-known and highly appreciated in this country, where her sweet song had made her many friends. The *Athenæum* says of her sickness:—

"On the private life of one so reserved as she was in every point of display (let the success be ever so flattering,) it would be wrong to dwell. Suffice it to say, that the illness which conducted her to the grave had been long and wasting, submissively and cheerfully borne. Its approach (her health had been delicate from childhood,) was, perhaps, accelerated by her earnest participation in what she conceived to be works of mercy and duty."

The Woman's Hospital.—The third annual report of the Board of Managers of the Woman's Hospital of Philadelphia, has been issued, The hospital is situated at North College Avenue and Twenty-second street, north of Girard College. The report presents a very encouraging condition of affairs at the hospital. Eighty patients have been received into the house during the year. Of the number received, thirty-seven were obstetrical cases, thirty-six medical, and seven surgical. Of the whole eighty-five, fifty-three have been discharged well, or in satisfactory condition, thirteen improved, six not benefitted, four have died, and nine remain in the house. Of the deaths two occurred early in the year, and of patients received in 1862; one from severe and extensive burns, the other from pneumonia supervening upon phthisis. The other deaths were of young children. 1,504 patients have been treated in the dispensary, and furnished with medicines, besides which 413 have been visited and treated at their homes; making in the whole 2,002 patients during the year. Forty-four vaccinations which have been performed, are not included in the above list.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm, but supplies come forward slowly. There were small sales for home consumption at $5 50 a $6 25 per barrel for low grade and good superfine, $6 50 a $7 00 for extras, $6 75 a $7 25 for extra family, and at higher figures for fancy lots, according to quality. Rye Flour is dull at $6 a $6 25. In Corn Meal there is nothing doing.

Grain.—There is a fair inquiry for Pennsylvania red Wheat at $1 57 per bushel. White ranges from $1 75 to $1 90. Sales of Rye at $1 27 per bushel. Corn comes forward slowly, and yellow is selling at $1 20, delivered. Oats are steady at 83 cents. The last sales of Barley malt were at $1 72. Barley ranges from $1 50 to $1 55.

Seeds.—Sales of Cloverseed at $6 75 a 7 25 per 64 lbs. Timothy is unchanged. Sales at $3 25 per bushel. Flaxseed is selling at $3 25 per bushel.

EATON SEMINARY FOR YOUNG LADIES, Kennett Square, Chester Co., Pa.—The undersigned, having taken the School known as Eaton Academy, will open the Spring Session of thirteen weeks on the 11th of 4th month (April) next.

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5th mo. 1863—1 yr.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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From Janney's Life of Fox.

A DISSERTATION ON THE VIEWS OF GEORGE FOX, CONCERNING CHRISTIAN TESTIMONIES.

(Continued from page 3.)

ON SLAVERY.

The prominent part taken by the religious Society of Friends, in opposing the practice and principle of slavery, will justify a particular notice of the rise and progress of this testimony.

Fifty years before the colonization of the British provinces in North America, a traffic in negro slaves had been established by the Europeans. Spain and Portugal took the lead in this nefarious business, but the English were soon after engaged in it; and Queen Elizabeth herself condescended to share, with her Admiral, Sir John Hawkins, the profits of supplying the Spanish colonies with the unhappy victims of his marauding expeditions on the African coast.

The first importation of slaves into the British North American colonies, was by the Dutch, who, in the year 1620, entered the James river, in Virginia, and landed twenty Africans for sale.*

At the time when the Society of Friends arose, the number of slaves in some of the British provinces was already considerable. Between the years 1655 and 1658, a number of Friends, on religious missions, visited Barbadoes, New England, New York, Virginia, and Maryland; in all of which colonies some of the inhabitants were convinced of their principles.

It was not, however, until after the settlement of New Jersey and Pennsylvania, toward the close of the seventeenth century, that Friends became numerous in any of the provinces. Some of their proselytes were probably owners of slaves, and others of their members, who had recently emigrated from Europe, were induced, by the habits of thought then prevailing, and the supposed convenience of slave labor, to purchase and hold the African captives brought to their shores. It is remarked by Clarkson, in his "Portraiture of Quakerism," that "George Fox was probably the first person who publicly declared against this species of slavery; for nothing that could be deplored by humanity seems to have escaped his eye." The earliest advice issued on this subject, appears to have been the counsel he gave, in 1671, to Friends in Barbadoes.

* * * * *

At a Yearly Meeting of Friends of Pennsylvania and New Jersey, held in 1688, a paper was presented by some German Friends from Kreisheim, settled near Germantown, "concerning the lawfulness and unlawfulness of buying and keeping negroes." No action was taken upon it at that time, but in 1696, the Yearly Meeting advised its members "not to encourage the bringing in any more ne-

* Bancroft's U. S., I. 176.

groes; and that such that have negroes, be careful of them, bring them to meet ings with them in their families, and restrain them from loose and lewd living as much as in them lies, and from rambling abroad on First days and other days."

William Penn mourned over the state of the slaves, but his efforts to meliorate their condition by legal enactments were defeated in the House of Assembly.*

He made provision for the liberation of the few slaves in his possession, and he brought the subject before the Monthly Meeting of Friends in Philadelphia, in the year 1700, when a minute was made, directing that the negroes and Indians should be encouraged to attend Friends Meetings, and that meetings should be appointed for the colored people once a month.

In 1715, Friends of Pennsylvania and New Jersey, in their Yearly Meeting, came to the conclusion, to disown any of their members who should be concerned in the importation of slaves, and advices were issued that "All Friends who have or keep negroes, do use and treat them with humanity, and a Christian spirit: and that all do forbear judging or reflecting on one another, either in public or private, concerning the detaining or keeping them servants."†

In 1729, the subject of slave-holding was again revived in the Yearly Meeting by a minute from Chester Monthly Meeting, and further advices issued.

From this time forward, it claimed the frequent and earnest attention of Friends, until 1754, when John Woolman published his "Considerations on the keeping of negroes," which greatly accelerated the progress of this important testimony.

The writings of Woolman on this subject, are among the best that have ever been produced. They abound with pertinent facts, and cogent arguments, enforced with earnestness, but tempered with that spirit of meekness and love which is most effectual in disarming opposition and promoting conviction. His conduct and public ministry were characterized by a like spirit of mildness and benignity, which rendered his labors effectual, when he went forth on his holy mission, to plead the cause of the oppressed, and to be as a mouth for the dumb.

Anthony Benezet was another efficient advocate of emancipation, to whose pen is attributed an excellent Epistle to Friends, issued by Philadelphia Yearly Meeting in 1754.

In the year 1758, John Woolman, John Scarborough, John Sykes and Daniel Stanton, were authorized by Philadelphia Yearly Meeting, to visit those of its members who held slaves, and from this date, during a period of eighteen years, the records show that almost every year the subject claimed the earnest and increasing attention of the meeting. Committees were appointed by the Quarterly and Monthly Meetings, to enforce the advices of the Yearly Meeting, and so effectual were these persevering and affectionate efforts, that most of the members who held slaves had set them at liberty prior to the year 1776, when a clause was inserted in the discipline, making the holding or hiring of slaves a sufficient cause for expulsion.

The proceedings of the other Yearly Meetings on this continent were conducted in the same spirit, and attended with similar results. The Yearly Meeting of New England, held at Rhode Island in 1717, took up the subject of importing and keeping slaves, and, after a series of efforts through a long course of years, made slave-holding a disownable offence in the year 1770. The Yearly meeting of New York came to the same conclusion in 1777, and the Yearly Meeting of Maryland in 1778.

The first step taken by the Virginia Yearly Meeting, was in 1757, which was an effort to deter its members from importing or dealing in slaves, and to secure the kind treatment and Christian instruction of those in their possession. In 1768, it prohibited the purchase of any more slaves by its members. * * * *

The unremitting efforts of the Virginia Friends were continued until the year 1784, when a rule of discipline was adopted which directed Monthly Meetings to extend such further care and labor as they apprehended would be useful; and where these endeavors proved ineffectual, to disown the offenders.

Thus we see, that from the first introduction of this important question into a Yearly Meeting of Friends, in 1688, until its settlement in 1784, was nearly a century; during the greater part of which it had claimed the earnest and unremitting attention of many faithful servants of the most High, whose zealous endeavors being directed by heavenly wisdom, and tempered by Christian charity, were at last successful. They held that the great object of Christian discipline, is to restore offenders, rather than cut them off from church membership; which should be done only as a last resort, when the prospect of reformation is gone.

The practice of slave-holding had gained an entrance among them in an unguarded hour, and before its enormity was fully disclosed; for it was then sanctioned by public opinion, and even advocated as a means of civilizing the Africans. But its root was found in the selfish nature of the unregenerate heart; the intention, however disguised by plausible excuses, was not to benefit the African, but to promote the ease, convenience, and profit of the domi-

* Janney's Life of Penn, chap. xxxi.
† Brief Statement, &c., p. 12.

nant class. Men possessed of good intentions, humane feelings, and even of religious principles, were drawn into it for want of due reflection; but these, when it became a subject of religious concern among their brethren, were readily induced to relinquish it. There was, however, another class of members who held on to their slaves with greater tenacity; men, who looked at the subject chiefly as it affected their own interests, and cherished the unreasonable opinion that the happiness and mental improvement of the African race may, without injustice, be sacrificed to promote the wealth or convenience of the European.

It was to convince these less scrupulous members, that the unremitting efforts of Friends were directed for several generations; and so successful were their labors, that very few were required to be disowned when the rule against slave-holding was finally adopted.

It is worthy of note, that many who emancipated their slaves were not satisfied to send them forth empty-handed from the house of bondage, but made them such reparation as justice required. In some meetings, committees were appointed to ascertain the amount that was equitably due from the master to the slave.

The attention of Friends has also been directed to improving the condition of the free people of color, as may be seen by the following rule of discipline, which is still in force, and has been generally observed:

"In relation to the descendants of the African race, we earnestly desire that those under the care of any of our members, may be treated with kindness, and instructed in the principles of the Christian religion, as well as in such branches of school-learning as may fit them to become useful members of civil society. Also that Friends in their respective neighborhoods, advise and assist those who are at liberty, in the education of their children, and common worldly concerns."*

It was not until after the society had cleared itself of the sin and reproach of slave-holding that it began to extend its labors to others. It has now borne this testimony, even in slave-holding states, openly and unflinchingly, for about seventy years; having issued numerous publications on the subject, addressed many memorials to legislative bodies, and frequently sent committees to wait upon men in authority, in order to plead the cause of the oppressed.

"The principles of light, life, and power, as submitted to, more and more leads the awakened and dedicated mind out of a conformity to the maxims and manners of the world, by a path of humble self-denial, to the enjoyment of a peace, which is substantial, sweet and precious. Press after it my dear friend; press into the enjoyment of it; whatever sacrifices are required, I entreat thee to make them, through the renewings of best help. Do not embitter thy future days, by persevering in opposition to the clear manifestations of the light of truth. Get not into abstract reasonings on things; but eye the light, and follow it step by step, as the way is opened for thy complete deliverance."—*W. Grover.*

* Discipline of Baltimore Yearly Meeting, p. 62.

For Friends' Intelligencer.

"*The lines are fallen unto me in pleasant places.*"—Psalm xvi. 6.

We know there are often painful surroundings, which cause the heart to sink, yet, were we morning by morning to "go over to the other side," and carefully number our blessings, I believe the acknowledgment might very often be, surely "the lines are fallen unto me in pleasant places."

The cultivation of a cheerful spirit produces a rich harvest, while thorns and brambles often over-run the land of the desponding or fretful. In this connection, I may apply the language of Scripture, "Such as ye sow, such also shall ye reap."

Habitual cheerfulness helps us to step over the many little roughnesses which are met with in the pathway of life, almost without noticing them. On the other hand, when these are much looked at, they become greatly magnified, and are even made mountains of difficulty, that we think cannot be overcome; or if the attempt be made, there are many stumbles, and falls, and bruises received.

It is good to number our blessings—to count up the benefits we daily receive—to look over our comforts and enjoyments, and contrast the picture with the allotment of others. In doing this, we would find that a cheerful spirit easily merges into a devotional one, for when we look cheerfully, and hopefully, and thankfully upon our surroundings, we can scarcely fail to see many evidences of the superintending care of our Father in heaven; and thus we are led to feel our dependence upon His bounties, which are renewed day by day.

Happy is he, in whose mind this sense of dependence upon a superintending Providence finds (if I may so speak) *a home*—an abiding place; for an acknowledgment of our dependence ever brings into exercise the heavenly virtue of humility, which is preserving and beautifying, and especially excellent, when suffered to take root in the spring time of life. It will then grow and expand, and a rich harvest may be looked for, and fruits be gathered in later life, that will be refreshing and sweet to

the taste, and redound to the glory of the great Husbandman. J.

Philadelphia, 3d mo. 1864.

"Our principles are calculated to inspire love, esteem, and confidence; for they point to humility, a courteous behaviour to all, and to strict punctuality. I desire that —— and —— may be favored to keep little and thankful; and feel what a favor it is to be able to procure, by industry and attention, a comfortable competency; and at the same time to know that this is not all that we want to make us truly useful and happy. Uncertainty attends the most flattering outward prospects. Young men engaging in business, are much to be felt for and sympathized with. May they be preserved from unprofitable depression on the one hand, and undue elevation on the other; happy in using their best, honest and upright endeavors, whilst they feel a dependence on their heavenly Father for the needful supplies of strength of body and mind; of prudence, of discretion and well regulated affections and desires."

2d mo., 1813.

THE CHRISTIAN AND THE WORLD.—A true Christian living in the world, is like a ship sailing on the ocean: it is not the ship being on the water, that will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by living in the world, but the world living in him.—*Ex. Paper.*

EXTRACT FROM "HOUSE AND HOME PAPERS."

"If liberty in a house is a comfort to a husband, it is a necessity to children. When we say liberty, we do not mean license. We do not mean that Master Johnny be allowed to handle elegant volumes with bread-and-butter fingers, or that little Miss be suffered to drum on the piano, or practise line-drawing with a pin on varnished furniture. Still it is essential that the family-parlors be not too fine for the family to sit in—too fine for the ordinary accidents, haps and mishaps of reasonably well-trained children. The elegance of the parlor where papa and mamma sit and receive their friends should wear an inviting, not a hostile and bristling, aspect to little people. Its beauty and its order gradually form in the little mind a love of beauty and order, and the insensible carefulness of regard.

"Nothing is worse for a child than to shut him up in a room which he understands is his, *because* he is disorderly—where he is expected, of course, to maintain and keep disorder. We have sometimes pitied the poor little victims who show their faces longingly at the doors of elegant parlors, and are forthwith collared by the domestic police and consigned to some attic apartment, called a play-room, where chaos continually reigns. It is a mistake to suppose, because children derange a well-furnished apartment, that they like confusion. Order and beauty are always pleasant to them as to grown people, and disorder and defacement are painful; but they know neither how to create the one nor to prevent the other—their little lives are a series of experiments, often making disorder by aiming at some new form of order. Yet, for all this, I am not one of those who feel that in a family everything should bend to the sway of these little people. They are the worst of tyrants in such houses; still, where children are, though the fact must not appear to them, *nothing must be done without a wise thought of them.*

"Here, as in all high art, the old motto is in force, '*Ars est celare artem.*' Children who are taught too plainly by every anxious look and word of their parents, by every family arrangement, by the impressment of every chance guest into the service, that their parents consider their education as the one important matter in creation, are apt to grow fantastical, artificial, and hopelessly self-conscious. The stars cannot stop in their courses, even for our personal improvement, and the sooner children learn this, the better. The great art is to organize a home which shall move on with a strong, wide, generous movement, where the little people shall act themselves out as freely and impulsively as can consist with the comfort of the whole, and where the anxious watching and planning for them shall be kept as secret from them as possible."

EXTRACTS FROM "MY MOTHERS' MEETINGS."

(Continued from page 38.)

MEETING THE SEVENTH.

SCRIPTURES.—PRAYER.—CONCLUSION.

We have often read the Scriptures together; and I have frequently recommended you to refer to particular passages, and to read certain portions at home. I wish, at the present time, to say something of the frame of mind in which I think we ought to approach these Sacred Writings. We should do so, as little children would listen to a message sent them by one whom they had learned to love and honor as the best of earthly parents; and not without a sense of pervading awe. With what reverence should we, in that case, attend to every admonition, and strive to gain a knowledge of every command! How eager should we be to follow the plain indications of his will, as soon as made clear to us. We should not be very particular about the exact form of words, so that we could but ascertain the meaning; and what we could not comprehend at present, we should be willing to leave. How

we should take hold of the clear evidences of His love, and rejoice over the manifestations of His wisdom and the marks of His forbearance! How we should endeavour, to the utmost of our ability, to enter into His spirit, in order to understand the more of what our Father had condescended to communicate! Now I want these filial feelings to be expanded, in proportion to the greatness of the subject, in approaching the perusal of the Holy Scriptures. They are the inspired records of the Divine dealings with the human family from the earliest ages of the world, ... That Book is full of human interests, and of lessons of the deepest practical instruction in our daily pathway, under every condition and circumstance of life. I believe we may err in thinking its contents too much above us, and not intended for every day and household use. I believe, likewise, we often read it, and hear it discoursed upon, in too fragmentary a manner. . . . . . . Pre-eminently is it an inexhaustible treasury of spiritual truths. In reading the Sacred Writings, therefore, I want you to seek for the aid of that Holy Spirit by which they were dictated. It is only by coming under the operations of the same Holy Spirit who gave them forth, that our understandings can be enlightened to apprehend the truths of Holy Writ, or that they can be savingly applied. The learned may make many mistakes about them, but there can be no mistake in this. Humbly, patiently, prayerfully listen to the voice by which God speaketh to your souls, through its illuminated pages, far beyond the interpretation of our merely natural understanding. The Apostle, in speaking of the things of God, and the knowledge of Jesus Christ, through the teachings of the Holy Spirit, emphatically declares: "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

Let me repeat, that the reading of the Holy Scriptures ought always to be accompanied by inward fervent prayer for the help of the Holy Spirit, which alone can enable us to understand and apply their spiritual teachings. I feel it to be a very solemn thing to enter upon the subject of *prayer;* and one that we should not approach, even in thought, without a deep sense of our utter unworthiness. In teaching the duty and the practice of prayer, I have sometimes been fearful that we have not sufficiently endeavored to impress upon our children the great *sacredness* of approaching the Almighty. We teach them to say the words of prayer, as if that were the reality; but do we endeavor to imbue their hearts with a knowledge of the true nature and meaning of prayer, and to awaken in their young and susceptible minds a living sense of the infinite purity and holiness of that Almighty Being, with whom we are thus seeking to commune? No forms of expression can be true prayer, or can avail anything to us for good, if we do not *live* the *life* of prayer. * * * * "Watch and pray," was our Lord's repeated injunction to his immediate disciples. It is not the eloquence of words that is needful. In the simplest aspirations of the untaught child, or in the broken accents and stammering tongue of the most unlearned, if only coming from the heart, may be abundantly realized the true spirit of prayer. John Quincy Adams, the great American statesman, narrates shortly before the termination of his long career of usefulness, that for nearly eighty years he had never sunk to sleep on his pillow, without offering the following prayer of his childhood, so characteristic of the simplicity and childlike nature of his faith, and the strength of his trust in Divine Providence:—

> "Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake,
> I pray the Lord my soul to take."

In the various subjects for which, from time to time, I have endeavored to claim your attention, which I hope have not been altogether without instruction, and in the sympathy I have been anxious to express for you, I do not want you to think that I do not care as much about your husbands. I assure you that I am equally solicitous for them; but as I cannot get to talk to them in the same way, it is through you that I want to reach them; and would gladly aid and encourage them all in my power. I much wish you to tell them, as well as you can, what I have been able to say and read to you. Do all in your power to make your homes comfortable, and a place of interest and happiness to your husbands, and to all who belong to you. No outward means will prove so great a preservative to them; and should they in any way have become indifferent, or even have strayed from the paths of rectitude and virtue, no pleading of yours can be so effectual as an attractive home; while the reverse, you well know, has driven many a poor man into confirmed habits of vice or profligacy. I know there is but One who can change the heart, or give the blessing to any efforts we may make for one another. But why should not your cottages become the abodes of real happiness and piety? Our happiness certainly does not depend upon great possessions, or mere attainments of any kind, but upon making the best use of whatever is within our reach. It is not undue restraints, or anything that would deprive you of a single substantial pleasure, that I am urging upon you. On the contrary, I am quite certain, that an increased sense of duty, on the basis of religion, extends and heightens

all our enjoyments, and restrains us only in those things which are injurious to our happiness, and ultimately entail suffering. In this plain and practical sense, the Apostle testifies that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

One word, in conclusion, I wish to say on the subject of *opportunity*. It is a serious and solemn thought, that as we advance in life we find opportunities becoming scarcer and scarcer. Indeed, I very much doubt whether any opportunity ever occurs *a second time*. If this be so, what earnestness it should throw into everything we undertake, and what an increased interest and value is given to the things and circumstances immediately around us. How little do we know when we have done a familiar thing for the last time, or for the last time have seen the face of a relative, or an intimate friend! How unexpectedly does either event often occur, and how melancholy do the remnants of broken work seem, when they thus come home to us! It is then we think how much better we would have done the work had we known it to have been the last time, or if we could but have the opportunity over again—how much more warmly would we have pressed the hand of our friend had we known we should never see him again; or how gladly would we now recal those words of bitterness or of anger spoken to another! In great mercy these things for the most part are hidden from us. On the other hand, how trifling and unworthy do many of our former troubles and anxieties appear, as we are enabled to look back upon them with a clearer view from an advanced position in real life! How frequently does after-experience teach us that the attainment of some eager object of desire, in which we were disappointed, would have frustrated a much higher good, when we are enabled to see things from nearer the end! How these considerations should modify—in our efforts—but our cares and disappointments! how they should tend to rectify our desires, and to strengthen our confidence and repose in an all-wise and over-ruling Providence. It is one of the surest signs of a progress in the better life, when we begin to estimate things, not at their apparent and temporary, but at their intrinsic and permanent value, as they will stand in the great day of account. Let us, like the faithful husbandman, "work while it is day," never losing any opportunity of scattering the seed according to the season, as we may be enabled, in humble assurance, that we "shall reap if we faint not."

Choose a friend as thou dost a wife, till death separate you.—*Penn.*

A NEGLECTED NATIVE FRUIT—THE PAPAW.

(*Asimina triloba*)

Those familiar with the vegetation of the West, are acquainted with the Papaw, which grows from Michigan southward, being especially abundant in Tennessee, and other south-western States. It forms a shrub or small tree, from 10 to 20 feet high, and is so fond of rich soils, that an abundant growth of Papaw is considered to indicate great fertility in the land. When full grown the leaves are from six to nine inches long, and as they attain a glossy surface when old, the tree is quite ornamental in its foliage. The flowers appear in May, along with the leaves. There are two rows of brownish, veined petals, which increase in size after the flower opens. The fruit, which ripens in September, grows single, or in clusters of two or three. It is three to five inches long, oval in shape, and filled with a pulp containing several seeds, which resemble those of a water-melon in form, though much larger. When the fruit is fully ripened, the pulp is of the consistence of custard, and to the writer's taste, delicious. It perhaps reminds one somewhat of the banana, though many prefer it to that fruit. When we see to what perfection other fruits have been brought through cultivation, this native fruit would seem to be worthy the attention of experimenters. There is no doubt that there is, as in the case of other wild fruits, a great difference among those growing naturally, and seeds from the best of these might be taken as a starting point from which to attempt to improve the Papaw by culture and selection. The tree belongs to the family *Anonaceæ*, which includes the Custard-apple and the Cherimoya, two of the most esteemed fruits of the tropics.—*Am. Agriculturist.*

A RESPONSE TO "A SUGGESTION."

The suggestion of T., in No. 2, of the present volume of the Intelligencer, if carried out, will meet a want which has long been felt in our Society; particularly by those engaged in any way in the selection of books for children. Why the young have been so long neglected by those having the interests of our *peculiar testimonies* at heart, I know not. Certain it is, that more care should be extended in that direction. T. speaks of the Women's Book Association. Why has it been so little known? or, why have its publications not been noticed from time to time in the Intelligencer?* so that Friends from the country, visiting the city, with limited time, could know where and what to purchase?

Although there seems, at present, many demands upon our time and money, we must not

* They have been repeatedly noticed in the editorial column, and also in the advertising page.

forget that our children are fast growing up, needing books carefully selected adapted to the views of Friends, while also being attractive to children of all ages.

There is talent enough in the Society both in towns and secluded country places lying dormant, needing only something tangible to draw it out.

Let but the call go forth, and there are concerned minds enough amongst us to take hold of an association as suggested, ready to invest both money and energy, and I hope it will be acted upon at an early day. H.

SELF-CULTURE.

(Continued from page 39.)

One important topic remains. That great means of self-improvement, Christianity, is yet untouched, and its greatness forbids me now to approach it. I will only say, that if you study Christianity in its original records and not in human creeds; if you consider its clear revelations of God, its life-giving promises of pardon and spiritual strength, its correspondence to man's reason, conscience, and best affections, and its adaptation to his wants, sorrows, anxieties, and fears; if you consider the strength of its proofs, the purity of its precepts, the divine greatness of the character of its author, and the immortality which it opens before us, you will feel yourselves bound to welcome it joyfully, gratefully, as affording aids and incitements to self-culture, which would vainly be sought in all other means.

I have thus presented a few of the means of self-culture. The topics, now discussed, will, I hope, suggest others to those who have honored me with their attention, and create an interest which will extend beyond the present hour. I owe it, however, to truth to make one remark. I wish to raise no unreasonable hopes. I must say then, that the means, now recommended to you, though they will richly reward every man of every age who will faithfully use them, will yet not produce their full and happiest effect, except in cases where early education has prepared the mind for future improvement. They, whose childhood has been neglected, though they may make progress in future life, can hardly repair the loss of their first years; and I say this, that we may all be excited to save our children from this loss, that we may prepare them, to the extent of our power, for an effectual use of all the means of self-culture, which adult age may bring with it. With these views I ask you to look with favor on the recent exertions of our legislature and of private citizens, in behalf of our public schools, the chief hope of our country. The legislature has of late appointed a board of education, with a secretary, who is to devote his whole time to the improvement of public schools. An individual more fitted to this responsible office, than the gentleman who now fills it,* cannot, I believe, be found in our community; and if his labors shall be crowned with success, he will earn a title to the gratitude of the good people of this State, unsurpassed by that of any other living citizen. Let me also recall to your minds a munificent individual,† who, by a generous donation, has encouraged the legislature to resolve on the establishment of one or more institutions called Normal Schools, the object of which is, to prepare accomplished teachers of youth, a work on which the progress of education depends more than on any other measure. The efficient friends of education are the true benefactors of their country, and their names deserve to be handed down to that posterity, for whose highest wants they are generously providing.

There is another mode of advancing education in our whole country, to which I ask your particular attention. You are aware of the vast extent and value of the public lands of the Union. By annual sales of those, large amounts of money are brought into the national treasury, which are applied to the current expenses of the Government. For this application there is no need. In truth, the country has received detriment from the excess of its revenues. Now, I ask, why shall not the public lands be consecrated (in whole or in part, as the case may require) to the education of the people? This measure would secure at once what the country most needs, that is, able, accomplished, quickening teachers of the whole rising generation. The present poor remuneration of instructors is a dark omen, and the only real obstacle which the cause of education has to contend with. We need for our schools gifted men and women, worthy, by their intelligence and their moral power, to be entrusted with a nation's youth; and to gain these we must pay them liberally, as well as afford other proofs of the consideration in which we hold them. In the present state of the country, when so many paths of wealth and promotion are opened, superior men cannot be won to an office so responsible and laborious as that of teaching, without stronger inducements than are now offered, except in some of our large cities. The office of instructor ought to rank and be recompensed as one of the most honorable in society; and I see not how this is to be done, at least in our day, without appropriating to it the public domain. This is the people's property, and the only part of their property which is likely to be soon devoted to the support of a high order of institutions for public education. This object, interesting to all classes of society, has peculiar claims on those whose means of improvement

* Horace Mann, Esq.

† Edmund Dwight, Esq.

are restricted by narrow circumstances. The mass of the people should devote themselves to it as one man, should toil for it with one soul. Mechanics, Farmers, Laborers! Let the country echo with your united cry, "The Public Lands for Education." Send to the public councils men who will plead this cause with power. No party-triumphs, no trades-unions, no associations, can so contribute to elevate you as the measure now proposed. Nothing but a higher education can raise you in influence and true dignity. The resources of the public domain, wisely applied for successive generations to the culture of society and of the individual, would create a new people, would awaken through this community intellectual and moral energies, such as the records of no country display, and as would command the respect and emulation of the civilized world. In this grand object, the working men of all parties, and in all divisions of the land, should join with an enthusiasm not to be withstood. They should separate it from all narrow and local strifes. They should not suffer it to be mixed up with the schemes of politicians. In it they and their children have an infinite stake. May they be true to themselves, to posterity, to their country, to freedom, to the cause of mankind.

III. I am aware that the whole doctrine of this discourse will meet with opposition. There are not a few who will say to me, "What you tell us sounds well; but it is impracticable. Men, who dream in their closets, spin beautiful theories; but actual life scatters them, as the wind snaps the cobweb. You would have all men to be cultivated; but necessity wills that most men shall work; and which of the two is likely to prevail? A weak sentimentality may shrink from the truth; still it *is* true, that most men were made, not for self-culture, but for toil.

I have put the objection into strong language, that we may all look it fairly in the face. For one I deny its validity. Reason as well as sentiment rises up against it. The presumption is certainly very strong, that the All-wise Father, who has given to every human being reason and conscience and affection, intended that these should be unfolded; and it is hard to believe, that He, who, by conferring this nature on all men, has made all his children, has destined the great majority to wear out a life of drudgery and unimproving toil, for the benefit of a few. God cannot have made spiritual beings to be dwarfed. In the body we see no organs created to shrivel by disuse; much less are the powers of the soul given to be locked up in perpetual lethargy. (To be continued.)

SUPERIORITY to REVENGE.—The illustrious Descartes used to say, that when an injury was offered to him, he seated himself so high above it that it could not reach him.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 2, 1864.

THE books published by the Association of Friends, are for sale at the office of this periodical.

WE conclude in this number, extracts from "My Mothers' Meetings," and will state for the information of our new subscribers, who have not had the opportunity of reading the preceding chapters, that they are descriptive of conversations with cottage neighbors, in the vicinity of London, England, and may be found in the latter numbers of the 20th volume.

The pamphlet from which these extracts were taken, is not, we believe, in print in this country, or we would commend it to the especial notice of those, whose surroundings may somewhat compare with those of its writer; for, we believe, very much good may sometimes be effected by allowing feelings of interest to go forth to those, whose social, religious or literary advantages, may be less abundant than ours. When this feeling of interest is manifested, by promoting frequent opportunities of social mingling (perhaps somewhat after the manner described in "My Mothers' Meetings,") we may feel sure, that all the advantage derived will not be on one side. In large cities, such a movement would not be likely to prove as satisfactory as in small country settlements, where different classes could be brought more readily together, and the feeling of mutual dependence, which is promotive of both enjoyment and profit, be excited and established.

WE give this week two pieces, prose and poetry, from "The Experiment," a monthly periodical, gotten up in this city by two young lads. We think the effort is commendable, and hope it will be successful. Only three numbers have as yet been issued.

FRIENDS' SOCIAL LYCEUM.—On the evening of the 21st inst., the company assembled were much interested in a lecture by Dr. J. G. Hunt. He has kindly furnished it for publication, and it will be found in the present number.

DIED, at Bristol, at the residence of her son, on the 9th of 12th month, 1863, ELIZABETH, wife of Stephen Woolston, in the 74th year of her age. They who knew her best, loved her most.

——, on the 27th of 2d month, 1864, after a short illness, at Bordentown, N. J., REBECCA M., wife of Clayton Aaronson, aged 71 years; she was a member and elder of Chesterfield Monthly Meeting. Her affectionate disposition drew many friends around her, and we doubt not her pure spirit has winged its flight to God who gave it.

——, at her residence, in East Liverpool, Columbiana county, Ohio, on the 22d of 11th month, 1863, HANNAH OGDEN, widow of Stephen Ogden, aged 76 years, formerly of Darby, Delaware county, Pa.

——, at his residence, in West Marlborough, Chester county, Pa., MINSHALL EACHUS, aged 52 years; a member of Londongrove Monthly Meeting.

——, in Middletown, Bucks county, Pa., on the 19th of 3d month, 1864, J. CROASDALE KIRKBRIDE, aged 6 years, only child of Charles W. and Hannah Kirkbride, members of Middletown Mo. Meeting.

——, at Hart's Village, Dutchess county, N. Y., on the 2d of 1st month, 1864, after a short illness, WILLIS HAVILAND, in the 67th year of his age. He came into our Society by request, and was for many years a valued and useful member of Nine Partners Monthly Meeting; proving by his consistent and upright deportment, his devotion to the principles he professed.

——, on the 21st of 12th mo., 1863, ELIZA S. JOHN, in the 52d year of her age, an overseer of Roaring Creek Monthly and Shamoken Particular Meeting.

——, on the 24th 3d of mo., ANNA P., wife of Henry Haldeman, and daughter of Stephen Pancoast, in her 34th year, a member of Green St. Monthly Meeting.

A Meeting of the Executive Committee for promoting subscriptions to "Friends' Educational Association" will be held on 6th day morning, 8th inst., at 11 o'clock, at Race St. Meeting House.

JOS. M. TRUMAN, JR., *Clerk.*

A Stated Meeting of the "Association of Friends for the Relief of the Suffering Poor with Fuel" will be held this (7th day) evening, 2d of 4th mo., at 8 o'clock. The general attendance of members is particularly requested.

JOS. M. TRUMAM, JR., *Clerk.*

A Stated Meeting of "Friends' Association for the Aid and Elevation of the Freedmen," will be held at Race Street Meeting House, on Fourth day evening, 4th month 6th, 1864, at half-past seven o'clock.

SAMUEL H. GARTLEY, ANNE SHOEMAKER. } *Clerks.*

LECTURE BY DR. J. G. HUNT.

Delivered at Friends' Social Lyceum, Philadelphia, 3d month 21, 1864.

I hope we are all in an excellent humor this evening, because I fear the subject of our theme will not be so attractive as many of the great social or political questions of the day would be. These we propose to leave to the decision of our law-makers or our law-breakers, as the case may be, while we invite you to go with us, on fancy's wing, at least, into the heaven-favored country, into by-places, where no silks rustle, and few traces of *our* vain race spoil the landscape.

There, we will dip our fingers into a dozen pools—turn over long-resting stones and moss-grown logs, seeking for the beautiful and the interesting in the living beings who dwell beneath these time-kept habitations; and, like the gentle south wind, we'll search thoughtfully for the violets, and from these blue-eyed, wind-rocked children of the woods learn there is no solitude in their domains, "save what man makes, when in his selfish breast he locks his joys, and bars out others' grief."

In animals, and even in vegetables, too, that have felt the training hand of art, we know there is a tendency to return again to their natural and simpler condition, when they escape from the dominion of cultivation. And in every true human heart I believe there is a lisping voice which acknowledges a love for Nature in some of her manifold departments, and its delicate echo is but the evidence that *we*, too, have a similar aboriginal tendency, even after art and civilization may have done their best or their worst for us.

"If there are other uses in the things around us than their power to bring money—if there are higher faculties to be exercised than acquisitive and sensual ones—if the pleasures which poetry, and art, and science, and philosophy can bring, are of any moment, then is it desirable that the instinctive inclination which every child shows to observe natural beauties, and to investigate natural phenomena, should be assisted and encouraged."

In language somewhat like this, if I recollect rightly, spoke one who carried with him into matured life his first fresh recollections of childhood.

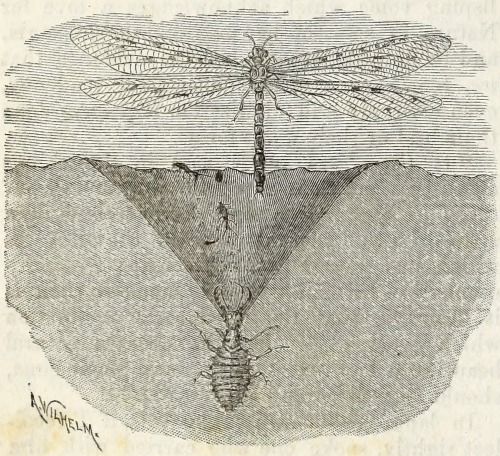
We all grow old prematurely—not in years, perhaps, but in feeling. Our hearts are furrowed by the lash of care, and plated with iron, shot-proof to Nature's most delicate impressions; and nothing but the wrath of mad, unchained affliction can pierce us—long before our meridian sun has left its silver shadows on our locks. Would it not be better with *us*, if we carried into after life all our delicate and childish impressions of natural objects? Childhood is the poetical prelude to life's succeeding hymn, and if we treasured its musical inspirations as notes of revelation from above, and permitted these to become the key-tones in our souls, better would it be for us in our after lives. A little flower, a brilliant insect, or the song of a bird, will kindle in the mind of a child thoughts and feeling of vivid delight, but these voices from above are too delicate to

move our tuneless harp-strings. We all remember what an American poet has said of a little girl who had been told that God made all the stars that twinkled in the sky. She stood looking at the west one evening, when her eye suddenly caught a little star:

"A laugh of wild delight burst from her lips, and, putting up her hands, her simple thought broke forth expressively,—'Father, dear Father, God has made a star.'"

These remarks are made half in apology for the little beings whose habits and structure we propose to bring before us this evening, for I feel, indeed, as though my very young friends would be most benefitted by our notes.

Perhaps we may venture to bring into the very respectable company of this lyceum a little representative of the Neuropterous, or lace-winged family of insects. We know these creatures by the name of dragon-flies, or Devil's needles, in their matured condition, but it is to the larva of one of these groups—the Myrmeleonidæ—that we will ask your attention.

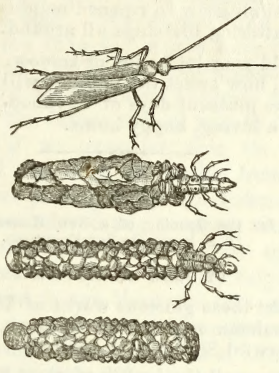


The ant-lion is peculiarly an American insect, though not typical of all our national peculiarities. He is about as long as our thumb-nail, oval in shape, and has six rather feeble legs, with two straight toe-nails at the ends of each one. These legs are so placed as to be wonderfully useful in a backward push, but are of no service whatever in the pursuit of his prey, for he could not overtake a snail in a long day's chase. Our ant-lion, therefore, is reduced to the anomalous necessity of progressing backwards, and yet this singular creature eats only such prey as he catches himself. He is armed with jaws of most formidable strength and size, which project from the anterior edge of his flattened head, like the blades of strong pincers, and are set with thorns along the inner margins. A second pair of jaws with barbed points, curved like the first, but far more delicate, fit accurately into a groove in the under surface of the first pair; these have not been noticed before by any of nature's inquisitive explorers, to my knowledge. But the ant-lion must eat, as the possession of such jaws would seem to indicate, though he can remain a long time without his breakfast. Instinct, by which is meant simply obedience to an unchanging law, teaches these creatures to excavate a pit-fall in the dry earth or sand, which he accomplishes by pushing himself around backwards, like an elephant in the menagerie who has his keeper on his tusks, and, using his head for a shovel, he tosses out headfull after headfull, till he descends about one inch in depth, when he buries his ugly carcass at the bottom of his funnel-shaped den, all but his jaws, which project out, wide open. These traps are generally dug at the base of walls, or in such places as insects are most likely to fall into them. Woe now to the thoughtless wanderer who oversteps the margin of the Myrmeleon's den. The treacherous sand rolls down and he with it; but if a chance foothold be found, the ant-lion hurls at his victim a tempest of sand sufficient to knock him from his hold, until, finally, the miserable insect tumbles into his remorseless jaws. But having in this remarkable manner caught his Jonah, he cannot swallow him, for his throat is scarcely larger than a hair, just big enough to suck out the juices from his captured prey.

When the ant-lion is about to change into the pupa condition, he descends backwards into the sand, and from a little spinneret near the posterior segment of his body, proceeds to manufacture his shroud. But as this operation must be accomplished with the loose sand rolling in on all sides, we may imagine the difficulty of the undertaking. First, he throws out a firm webbing of silk, which is fashioned into a canopy overhead, to hold up the sand, while beneath this, he leisurely proceeds to complete his winding-sheet. On emerging from the pupa state and coming again to the surface, the ant-lion assumes the form of an active four-winged fly, which retains all its carnivorous propensities. If these creatures are now called Devil's needles, I am sure the threads they sew with, must be their formidable stings and lancets with which they impale every insect they can catch. We will now dismiss our Myrmeleonaceous friend with the parting remark, that we have found them most abundant in the dry earth near the walls of Friends' meeting-houses in the country, where the bi-weekly gatherings of our quiet sect offer little disturbance to their work. If our congregations could read the moral, *that it is not wisdom to advance before wings are given*, we should feel compensated for our little history of the ant-lion.

Let us enter now the silent woods, whose hoary trees "in many a lazy syllable are repeat-

ing their old poetic legends to the winds." In a spring that "pours from its full laver the white cascade, and babbling low, amid the tangled roots, slips down through moss-grown stones with endless laughter," the poet has accurately figured the spot in which we found a few days since an humble little architect to whom, I am sure, you will be glad of an introduction.



The Phryganeæ, or caddice worms, are found in many places around our city. In general appearance they resemble ordinary caterpillars, having six strong legs on the anterior three segments of their bodies. The hinder portions are extremely soft, and soon would be destroyed by the currents of the stream, did not our architect encase himself in armor. This he does by gathering enough material, such as sticks, leaves, fibres of plants, or sand and stones, as are best suited to his purpose, being careful to have enough within reach. Now he picks up one stone at a time, and with surprising accuracy cements together all that he selects, by means of a secretion poured out from a spinneret on his under lip. Each stone is fitted against the other with marvellous accuracy, rivalling the most delicate and minute mosaic ever made by man. Two or three hundreds of these stones are sometimes built up into a perfect tube, and lined on the inside with a smooth cement which has the property of instantly hardening under water. On the posterior end of these crystal grottoes the caddice cements a larger stone, but this he does not place so as to close entirely the aperture, and the instinctive foresight thus manifested is most remarkable, as we shall presently see. Sometimes these tubes are commenced with leaves neatly cut out and placed like shingles on a roof, one overlapping the other, and finished with stones, thus showing that the same species can avail himself of a new material, if the first selected should become exhausted. In these unique houses our Phryganean friends spend all their larval lives, and if they travel abroad, they drag their homes with them by means of two powerful hooks attached to the last segment of their bodies, which are thrust into holes left for the purpose. If, now, several of these animals are placed in warm water, they will quickly vacate their houses in quest of air, because tepid water does not contain enough oxygen for their respiration. In this manner we can best procure them for observation, and their transparent bodies reveal to the assisted eye one of the most marvellous displays of organization it is possible to conceive. Glittering bands of translucent muscles are seen contracting under the eye; digestion, circulation, and respiration—each a cardinal life-action—are comprehended at a glance, and while entozoa wriggle in luxurious freedom *in* their bodies, the ubiquitous rotifera spin their wheels in safety from the circumference. Life within, and upon life. We have cast our delighted eyes into the sanctum sanctorum of our friend, but are not done yet. The caddice has neither heart nor lungs, and from most insects he differs in having no spiracles in his sides or elsewhere, through which air can penetrate his body. He is sealed up all round, yet his respiratory organs are developed to a prodigious extent. In our bodies *blood* circulates in vessels to every organ; in his structure *air* penetrates, in vessels, every part of his transparent tissues. At short intervals along each side of the body, in double rows, these air-tubes are aggregated in clusters, which pass out into fimbria or gills, and these, floating freely in the water are kept in constant vibration by the animal within his tube; this motion draws in a current of water at the front door, so that the air it contains—twice as rich in ogygen as our air—may come in contact with these gills and enter the vessels which have thus strangely thrust out their attenuated fingers to catch the atom of life as it flashes through its cell. We see now that the life of the animal depends upon the cracks left in his back door, for if that stone fitted as tightly as the others, the caddice, like ourselves sometimes, would have been compelled to walk out to get fresh air. Although his air pipes are probably millions in number, their structure is calculated to excite our admiration and wonder. Two membranes, exceedingly thin and transparent, form the walls of his ventilating apparatus, but between these membranes, through their entire ramifications, is coiled accurately around, a spiral elastic filament, whose function it is to keep the pipes always open for the circulation of air. Now, whether the Cooper Institute is above ground or beneath it, there is less to excite our admiration in its system of ventilation than in those wonderful pipes of our caddice-worm—*it* might be duplicated by any architect, but *who* can build one of these Phryganean palaces?

(To be concluded.)

RANDOM SHAFTS.

Oh, many a shaft, at random sent,
Finds a mark the archer little meant. *Scott.*

These words of the poet are full of truth, and afford matter for our careful consideration. How often are warm feelings wounded, sad hearts made sadder, and generous aspirations crushed, by these "random shafts." We cannot be too careful in our daily intercourse with the world around us. Often, very often, our words may produce an effect quite different from any which we desired, or intended,—and perhaps some thoughtless expression may do lasting injury.

Among those who most frequently send these "random shafts," may be ranked many persons who are commonly considered witty. They are aware that they possess this reputation, and pride themselves upon it,—so that rather than lose an opportunity for repartee, they will wound feelings. They do not remember, that it would be far better that a witty word should remain unspoken, than that a gentle heart should be pained. The late Sidney Smith, one of England's greatest humorists, once said that it was a great misfortune to be born a wit. Perhaps he knew that some of his keenest shafts had "found a mark the archer little meant."

Extreme cases may perhaps justify the use of sarcasm and ridicule; but they are dangerous weapons, and should seldom be employed. Among children particularly great discrimination is necessary; their confiding little hearts are easily grieved; they will have enough to bear in the future; do not give them unnecessary pain now. It generally makes but little difference whether the intellect is or is not particularly brilliant, the affections of the human heart are quick to feel and suffer. Very often we hear persons say, "Oh! I did not mean anything; I did not think." Yes, but you ought to think; that is a part of our duty in this life. If we are hasty and impulsive, then we should exercise the more care that in some thoughtless moment we may not send a "random shaft," which will cause pain of which we little dream.

As parents, teachers, friends, we are not aware what power for good or evil lies in our words. Words are the "soul's ambassadors"—let us all strive that from our lips they carry none but gentle messages. E. —*Experiment.*

From the Experiment.

BOYHOOD.

Boyhood! happy careless boyhood,
Pleased when praised, and cross when chid;
In your schemes, and plans, and pastimes,
All the future man is hid.

Like the germ within the blossom,
Pattern of the future tree,
So, all folded, lies within you,
What the full grown man will be.

Oh, that frosts may ne'er unkindly
Nip, before it sees the light,
Nor impatient hands unfold it,
But to meet an early blight.

May our Heavenly Father grant you
That best lot beneath the skies,
Childhood, passed amid the sunshine
Of warm hearts, and loving eyes.

Thus the virtues all expanding,
Weeds encumbering not the ground,
You shall grow to ripened manhood,
Scattering blessings all around.

Should your lot be joy or sorrow,
Oh, how sweet the thought will come
Of the pleasant days of Boyhood,
In a loving, happy home.

HYMN.

Written for the Opening of a New House of Worship (T. S. King's) in San Francisco.

BY JOHN G. WHITTIER.

Amidst these glorious works of Thine,
The solemn minarets of the pine,
And awful Shasta's icy shrine,—

Where swell thy hymns of wave and gale
And organ thunders never fail
Behind the cataract's misty vail,

Our puny swells to Thee we raise,
Our poor reed-music sounds Thy praise,—
Forgive, O Lord! our childish ways!

For, kneeling on these altar stairs,
We urge Thee not with selfish prayers,
Nor murmur at our daily cares.

Before Thee in an evil day
Our country's bleeding heart we lay.
We dare not ask Thy hand to stay;

But through the war-cloud pray to Thee
For Union, but a Union free,
And peace that comes of purity.

That Thou wilt bare Thine arm to save,
And, smiling through this Red-Sea wave,
Make broad a pathway for the slave!

For us, confessing all our needs,
We trust no rites nor words nor deeds,
Nor yet the broken staff of creeds.

Assured alone that Thou art good
To each as to the multitude,
Eternal Love and Fatherhood!

Weak, sinful, blind, to Thee we kneel,
Stretch dumbly forth our hands, and feel
Our weakness is our strong appeal.

So, by these western gates of even,
We wait to see with Thy forgiven
The opening Golden Gate of Heaven!

Suffice it now. In time to be
Shall holier altars rise to Thee,—
Thy Church our wide humanity!

White flowers of Love its walls shall climb,
Soft bells of Peace shall ring its chime,
Its days shall all be holy time!

A sweeter song shall then be heard,
The music of the world's accord
Confessing Christ, the Inward Word.

That song shall swell from shore to shore,
One hope, one faith, one love restore
The seamless robe that Jesus wore!—

Independent.

From the Westminster Review.

THE TUNNEL UNDER MOUNT CENIS.

(Continued from page 46.)

The practical difficulties of the enterprise now began. But it was much that the project should have been approved, and the confidence of the Government and Parliament would have been a spur to the energy of the engineers had not the grandeur and glory of the undertaking itself been sufficient to excite their utmost zeal. No sooner had the bill passed into law than the works were begun, in the autumn of 1857. The trigonometrical survey necessary to obtain an accurate tracing of the axis of the future tunnel was in itself no slight task, if we consider that its extreme points could not be made visible from one another without placing them at a distance which would have rendered any accurate observation impossible, and also that all the operations had been carried on at heights varying from three thousand to ten thousand feet above the level of the sea and amidst the constant atmospherical changes characteristics of such elevated regions. The first difficulty was overcome by establishing an observatory on the very summit of Grand-Vallon, the highest peak in that part of the Alps, and two extreme points of the axis in the same vertical plane with it and one another, having been determined by turning the theodolite 180 degs., it was comparatively easy to fix the intermediate signal points on each side one by one, always keeping the extreme point in view, and then lowering the instrument perpendicularly until a site for an observatory had been found in each of the two opposite valleys of Rochemolles and Fourneaux, exactly on a level with the opposite to the respective entrances to the tunnel, so that the signals received from the outside could be repeated underground, and the work kept on the correct line necessary to ensure the junction of the two halves under the very centre of the mountain. To increase the difficulties to be contended with, it was found that the valley of Rochemolles was more than seven hundred feet higher than that of Fourneaux, on which account it was determined to give a slope of twenty-two in one thousand to half the tunnel.

Nor were the obstacles presented by the ground confined to the trigonometrical survey. Every single article required for the works, or for the persons engaged in them, from the chief engineers to the lowest laborers, had to be conveyed from the plains below. Forneaux, indeed, though itself a wretched hamlet, was not very far distant from Modane, a considerable village situated on the main road into France; but Bardonnèche, the opposite end, is not only distant from Susa, the nearest railway terminus, but nearly 2,500 feet above it. Yet it was requisite here to assemble vast bands of workmen, with their foremen and directors; to provide dwellings and daily food for so vast an increase of population in a place the resources of which barely sufficed for the wants of its own inhabitants; to construct canals, huge reservoirs, workshops, and engine-houses, and finally to set up an immense system of machinery with which no one could boast himself practically acquainted, and every portion of which had to be separately brought from Searing in Belgium, where it was originally constructed.

All this required time; and that not a moment might be unnecessarily wasted, it was resolved to begin boring the tunnel at both ends by the ordinary methods. The progress made might not be great; still, every yard gained was always something, and it was the only resource until the machines were constructed and fairly set in motion. So the works began in 1857 itself, and were continued at Bardonnèche (at Fourneaux even longer) until January, 1861, for owing to various reasons, chief among which may be mentioned the war of 1859, which stopped all transports for nearly a year, it was not till then that the mechanical perforation could be inaugurated. Nor will this lapse of time seem excessive if we reflect how much had to be done before attaining this first result. Not only had the machinery to be designed and constructed, with the improvements suggested by the experiments made by the Commission, to arrive from Belgium, and be put together in the engine-house, but two large reservoirs, one twenty-six the other fifty metres above it, had to be prepared, and a supply of water sufficient to keep the former constantly full brought through a canal from a torrent more than a mile distant, and all these works in solid masonry had to be roofed in, to preserve the water from the influence of the frost. And when all this was done, the machinery had to be tried repeatedly and for a considerable time before it could be employed with safety to the mechanics entrusted with it, or with advantage to the works in the tunnel itself.

After repeated trials, the machinery was at length brought into working order, the pipes for conveying water and compressed air from the machine-house where it is produced, to the further end of the tunnel where the works were proceeding, where laid down in a trench which, in the finished section, is built in to serve as a main drain, as well as a third pipe for gas, which is fabricated in a gasometer just outside the entrance, and the additional light of which is found greatly to facilitate the manœuvers of the workmen, while, not being affected by the explosions, etc., constantly going on, the whole apparatus gives less trouble than a single lamp. At last, the perforating-machines were pushed in on a frame-work along rails

prepared for the purpose, and since that time they have continued to be employed. At first there were many interruptions, owing to various causes, and especially the awkwardness of the workmen in dealing with machinery of which they had not the slightest experience, and many days were of course lost; still the report before us testifies to the general satisfaction of the engineers, and also to the fact that every succeeding month of increased practice sees the work proceed with greater facility and regularity.

Nothing can be more curious than the account M. Sommeiller gives of the manner in which the works proceed. The section of the tunnel which the machines are employed to excavate is about eleven feet wide and eight high; a double rail runs along the centre, upon which a framework upon wheels is rolled forward, carrying the ten perforators, of which nine are usually kept at work at once, close up to the face of the rock. Once there, the distributing pipes for air and water which are fixed on the frame are put in connexion with the main tubes, carried along under the floor of the tunnel from the machine-house outside by means of flexible pipes, and each perforator is then supplied with air and water by turning the cocks belonging to it in the distributing pipes. Pressed forward by the compressed air, the augers then strike the rock, which they pierce very much as a gimlet bores a plank, only that by a special contrivance they recede after each blow, that a jet of water may be impelled into the hole being bored, in order to clear it of dust, and to keep the auger itself cool. This retrograde motion is produced in a manner very similar to that in which the same movement is given to the piston of a steam-engine. In the perforating-machine the auger is fixed to the end of a piston moving backwards and forwards in a cylinder. Compressed air enters this cylinder at both ends; but as it is contrived that the front surface of the piston (the one towards the rock) upon which it presses should have only half the size of the other end, it follows that at an equal pressure of six atmospheres, the pressure received from behind is twice as potent as that in the contrary direction, and the auger strikes the rock, although less violently than if there were no compressed air in front of the piston to resist its forward motion. As soon as the blow has been given, however, this relative proportion of the strength of pressure is reversed. The valve by which the compressed air enters the portion of the cylinder behind the piston closes; and another, communicating with the outer atmosphere, opens. This escape being afforded, the forward pressure is immediately reduced to the strength of the one atmosphere, which is of course overcome, and the piston recedes, while the compressed air which has just escaped resumes its primitive volume, and thus fulfils its second purpose, by driving out the mephitic air, which naturally collects in so small a space with no draught through it, and supplies the workmen with fresh air to breathe. The augers of the perforating-machines continue their work until eighty holes have been bored, each from twenty-seven to thirty-two inches in depth, an operation often accomplished within six hours, though in the beginning, especially, it took a good deal more—ten, or occasionally even fourteen hours. The connection with the main pipes is then cut off, and the whole framework, with all its apparatus, is rolled away by the workmen to a distance of a hundred and fifty to two hundred yards, behind great gates made of thick planks and beams, called "safety doors." A fresh supply of workmen, the miners, then appear on the scene, whose duty it is to load the mines thus prepared, and then fire them. No sooner have the mines been exploded, those in the centre, where they are closer together, first, then the ones on the circumference, than a burst of compressed air is admitted into the furtherest end of the tunnel, to clear it of smoke and gases produced by the explosion, and a third set of workmen arrive, with a number of little trucks running upon side rails laid for this special service, in which they cart away the fragments of rock brought down by the explosion. In this way about a yard of progress is generally attained. At first this operation could only be attempted once in twenty-four hours, owing to the inexperience of the workmen, of whom only a small number could be taught to use the machines at once; but gradually it was found possible to organize a second gang, and after that, whenever a series of manœuvers such as those above described was effected within twelve hours, it was immediately repeated; and as improvements are gradually introduced into the machinery, and the workmen acquire greater facility in employing it, M. Sommeiller and his colleagues express their hope that it will be possible for them either to make three breaches in the rock every twenty-four hours, or else to attain a more rapid rate of progress by boring deeper holes each time, if two attacks only be found more advantageous.

After the small section of the tunnel has been excavated by the perforating-machines, it is enlarged by the ordinary method—a work which is always the endeavor of the directing engineers to keep at a certain proportionate distance from the front attack: while the masons who build in the part of the tunnel already enlarged to its full size, follow close upon the workmen who have been digging it out with their picks, it is of course desirable to leave as little as possible to be done towards

ompleting the tunnel after the mountain shall nce have been pierced.

But we need not dwell on this part of our ubject, which offer no peculiarity worthy of emark: we will rather say something of the pecial machinery employed, and particularly f the two systems at work for obtaining the ecessary supply of compressed air.* The re- ort of M. Sommeiller is accompanied by a eries of drawings, with detailed descriptions, vithout which it would be of course impos- ible for any to master all the intricacies of hese machines; but we may perhaps be able to ive our readers some notion of the system em- loyed. The first idea was that of what is called column compressor. It had been calculated hat a tension of six atmospheres was required or the compressed air to be employed in the unnel, and to produce this, a fall of twenty- ix mètres (eighty-five feet four inches) was ound necessary to give sufficient impetus to he descending rush of the volume of water which was to compress a certain amount of com- non atmospheric air to this extent. This act having once been theoretically ascertained y calculation, the means of reducing it to ractice were simple enough. At Bardonnèche here was no difficulty of procuring any uantity of water with which to fill a reservoir ighty-five feet above the machine-house, and his reservoir serves to feed ten compressing olumns in the shape of syphons, each of which ommunicates with a chamber filled with atmos- heric air, of such a height and size that the mpetus of the water when turned on was just ufficient to carry it to the top. This is effected y opening a valve in the colume, through which the water in the upper part (previously, s it were, suspended) rushes, pushing before t the water at rest below the valve in the lower art of the syphon formed by the column. Rapid- y rising above its original level at the bottom f the chamber, the invading water thus com- rsses the air therein contained, until it has attained a tension of six atmospheres, at which point it has acquired strength sufficient to raise at the top of the camber, and thus escape into a recipient espicially prepared for it. Every particle of compressed air is driven out by the pursuit of the water, which continues to rise until it touches the top of the chamber, when, at the very moment, the valve in the column is shut, so as to cut off the downward rush; another valve† situated in the lower part of the column is then simultaneously opened, to allow the water in the compressed chamber to run off until it has sunk to its normal level in the syphon, after which fresh atmospheric air is admitted into the vacuum above it through a series of suspended valves at the side of the chamber, which are shut by the water as it rises, and open by their own weight as it recedes, and the operation is thus infinitely repeated, at the rate of three pulsations per minute. At Bardonnèche there are ten compressors constantly at work, every one of which can be stopped for repairs without interfering with the rest, and each impels the air it has compressed into its own recipient. The ten recipients of compressed air, however, communicate together, and a very simple and beautiful contrivance has been resorted to in order to keep the tension in them invariable, independently of the production going on in the compressors, and the quantity drawn off through the pipe carried into the tunnel. To effect this, a vast reservoir of water was constructed, 50 mètres (163 feet 5 inches) above the recipients, connected with them by a long pipe. The static weight of the water thus superimposed on the compressed air being exactly sufficient to maintain it at a tension of six atmospheres, when the supply of air is low, the water enters the recipients, when on the contrary it is superabundant, the water is forced back up the pipe into the reservoir.

(To be continued.)

*In 1862 the production of the 10 compressors at Bardonneche was no less than 1,404,000 cubic metres of compressed air, and it is found that a still greater quantity will be required as the works advance further from the outer air.

†The alternate play of these two valves—one of which is always open and the other shut—is regulated by a coutrivance called an aerometer, also set in motion by compressed air.

It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute to be fixed, that no time might be wasted in the idleness of suspense. And of Washington, that when his secretary, being repeatedly late in attendance, laid the blame on his watch, he said, "You must either get another watch, or I another secretary."

There are several persons who have many pleasures and entertainments in their possession that they do not enjoy. It is, therefore, a kind and good office to acquaint them with their own happiness.—*Steele.*

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of superfine Flour at $6 25, extra at $6 75. Penna. and Ohio family at $7 00 and $7 25 per barrel, and fancy at $8. Small sales to the trade from $5 75 up to $8 50 for common and fancy. Rye Flour is quiet at $6. In Corn Meal nothing doing.

Grain.—Sales of good and prime Red Wheat at $1 68 a $1 74 per bushel, and white at from $1 75 to $2. Sales of Penna. Rye at $1 28. Corn—Yellow is in demand at $1 23 afloat. Oats are unchanged—sales of Penna. at 84 a 85 cts. No change in Barley or Malt.

Seeds.—Cloverseed is in good demand at $7 25 a $7 50 per 64 lbs. Timothy is unsettled at $2 50 a $3 per bushel. Small sales of Flaxseed at $2 25.

EATON SEMINARY FOR YOUNG LADIES, Kennett Square, Chester Co., Pa.—The undersigned, having taken the School known as Eaton Academy, will open the Spring Session of thirteen weeks on the 11th of 4th month (April) next.

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WILLIAM CHANDLER, Proprietor.
Eaton Academy, 3d mo. 19th, 1864. 6w.

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VOL. XXI. PHILADELPHIA, FOURTH MONTH 9, 1864. No. 5.

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From Janney's Life of Fox.

A DISSERTATION ON THE VIEWS OF GEORGE FOX, CONCERNING CHRISTIAN TESTIMONIES.

(Continued from page 51.)

ON TEMPERANCE.

Although the early Friends were remarkably temperate in the use of distilled and fermented liquors, yet it does not appear that they saw the propriety of abstaining from them as a beverage. George Fox preached temperance, and warned those who kept houses of entertainment, not to supply their guests with more liquor than would do them good. About the year 1780, the subject of intemperance, together with "the unnecessary use of spirituous liquors, and their distillation," claimed the attention of Friends, in their meetings for discipline.

This testimony has now been maintained by the Society for about half a century; the use of all intoxicating drinks is discouraged, and the distillation, sale, or common use, as a beverage, of ardent spirits, is deemed a sufficient cause for expulsion.

DRESS AND ADDRESS, AND GAMES OF CHANCE AND OTHER AMUSEMENTS.

The first two subjects embraced under this head have, by some writers, been designated as "peculiarities or sectarian distinctions."* They are believed, however, to rest on the same basis as the great and leading testimonies already examined, having sprung from a willingness on the part of the early Friends to follow their convictions of duty, even in the smallest particulars. Nothing can be considered small or unimportant that is clearly manifested to the mind as a divine requisition; whereas all things are comparatively trivial, that have not some relation to the welfare of the soul.

The first members of the Society of Friends were generally gathered from the plain and serious portion of the English people, who wore a dress more simple and less expensive than was usual in fashionable life. This dress was retained after they became members, and those from the gayer circles who joined them through convincement, found it their duty to dispense with gaudy apparel and superfluous ornaments, which they deemed inconsistent with Christian gravity. The children of Friends being educated as members, were taught to consider decency and comfort the main points to be observed in the choice of their clothing; hence, they were discouraged from the use of gay or sumptuous apparel, and from following the changeable fashions of the world, which too often occupy the attention of the young, and withdraw their minds from the proper business of life—the service of God. Thus the Society of Friends, by retaining, in some measure, the simple costume of its early members, and without prescribing in its discipline any particular color or form of apparel, has become distin-

*Marsh's Life of George Fox.

guished by a mode or style of dress peculiar to itself.

The following advice, from its book of discipline, is wise and salutary:

"Let decency, simplicity and utility be our principal motives, and not to conform to the vain and changeable fashions of the world; though we may occasionally adopt alterations which appear convenient or useful. This is a principle the propriety of which we apprehend no serious Christian will deny, and whilst in ages of pride and extravagance of dress, the adoption of this rule may make us appear singular, yet in relation to us this singularity is not without its use. It is in some respects like a hedge about us, which though it does not make the ground it encloses, rich and fruitful, yet it frequently prevents those intrusions by which the labor of the husbandman is injured or destroyed."

This consideration is no less applicable to the use of the singular pronoun *thou* or *thee*, in addressing a single person. An adherence, in this respect, to the language of Scripture, and the simplicity of ancient times, not only serves as a hedge to protect the young from too great an intercourse with the gay world, but it is more perspicuous, as well as more consistent with the principles of grammar. A departure from this ancient form of speech was first induced by a desire to compliment the great. "It was," says William Penn, "first ascribed in way of flattery to proud popes and emperors; imitating the heathen's vain homage to their gods; thereby ascribing a plural honor to a single person; as if one pope had been made up of many gods, or one emperor of many men."*

George Fox believed it his religious duty to promote the restoration of a pure language, and of a department founded in sincerity and truth. He therefore abstained from the use of the plural pronoun to a single person, and from all flattering titles, as well as from bowing the body, bending the knee, or uncovering the head, as tokens of respect or reverence to man. As these customs had originated in vanity and pride, he believed they were calculated to nourish the same pernicious passions; for even the teachers and professors of religion expected to receive honor one of another, and sought not the honor that cometh from God only.

The correctness of this position was fully evinced by the abuse and persecution inflicted on him and his friends for their plain and unflattering address, even when accompanied by the most courteous and obliging demeanor. For refusing to take off their hats in the presence of magistrates and judges, they were often severely reprimanded, and even imprisoned.

This refusal, they maintained, was not for want of respect towards the legal tribunals, but because the uncovering of the head was a token of reverence they could offer to none but the Deity. While engaged in preaching the gospel, or in vocal prayer, they uncovered their heads; but this they considered an act of homage that could not, with propriety, be paid to a mortal like themselves.

Being called, as they believed, to come out from the world, by forsaking its vain fashions and frivolous amuusements, they abstained from frequenting, or in any way encouraging, theatres, balls, horse-races, games of chance, festivals, or musical entertainments. These amusements are so manifestly inconsistent with the gospel of Christ, which requires us to walk "circumspectly, redeeming the time," and to do all things for the glory of God, that an argument to show their impropriety appears to be needless.

MUSIC, PAINTING, ETC.

When we consider that Music, Painting and Sculpture, have usually flourished most in those countries where luxury and voluptuousness have most prevailed, it is not surprising that a people like the primitive Friends, who viewed all employments as useless or pernicious, which did not contribute to vital religion, should have looked with distrust or aversion on those favorite studies of the fashionable world.

They considered the great business of life to be the service of God, by seeking the knowledge of his law, enjoying the communion of his spirit, and performing those deeds of charity and love which He requires. These are the means of promoting the soul's highest enjoyment, and when thus employed in the divine service, it has little relish for those sensual and transitory pleasures, which are dependent on the skill of the artist.

The objections that may be urged against music as an adjunct of divine worship, have already been stated: its cultivation as an art, for the promotion of social enjoyment, comes now to be considered.

"Friends believe music a sensual gratification, and that it takes the place in the affections of intellectual enjoyments. They believe it to be the handmaid of folly and voluptuousness, and that it leads into fashion, balls, theatres, and other places of vain amusements. Whatever may be its power in soothing the angry passions, it is ephemeral in its nature, and incapable of commanding a divine thought, or raising the soul to sublime or spiritual enjoyments. It drowns the still small voice of conscience, and prevents that introversion of thought, which constitutes the Christian's highest enjoyment.

"They do not, however, mean to be under-

* No Cross, no Crown, Book I., Chap. IX.

stood as objecting to melodious sounds, raised in thankfulness to the Author of our being, (and proceeding from the influence of Divine Love), or to the innocent song of childhood. It is the scientific cultivation of the art—the vain and idle indulgence connected with it, either vocally or instrumentally, that they testify against.*"

"Music," says Clarkson, "has been so generally cultivated, and to such perfection, that it now ceases to delight the ear unless it comes from the fingers of the proficient. But great proficiency cannot be attained in this science without great sacrifice of time."

"If the education of young females is thought most perfect, when their musical attainments are the highest, not only hours, but even years, must be devoted to the pursuit.

"Such a devotion to this one object must, it is obvious, leave less time than is proper for others that are more important. The knowledge of domestic occupations, and the various sorts of knowledge acquired by reading, must be abridged in proportion as the science is cultivated to professional precision. And hence it must be acknowledged by the sober world to be chargeable with a criminal waste of time." . . . . "Now all of this long application is of a sedentary nature." . . . . "In proportion as the body is weakened by the sedentary nature of the employment, it is weakened again by the enervating powers of the art. Thus the nervous system is acted upon by two enemies at once." . . . .

"Hence the females of the present age, amongst whom this art has been cultivated to excess, are generally found to have a weak and languid constitution, and to be disqualified more than others from their domestic and social duties." . . . . "And this waste of time is the more to be deprecated, because it frequently happens that when young females marry, music is thrown aside after all the years that have been spent in its acquisition, as an employment either then unnecessary, or as an employment which, amidst the cares of a family, they have not leisure to follow.†"

Many of the objections urged against music will not, so fully, apply to drawing and painting; both of which, but more especially the former, may be made subservient to useful purposes. "At the same time it must be admitted that Christianity can never sanction the appropriation of that large amount of time and superior talent, which is often wasted on works of mere fancy and of no practical utility;—much less, when that time and talent are expended on subjects that are calculated to shock, or what is worse, to blunt those feelings of delicacy and propriety, which may, in a subordinate sense, be termed the safeguards of virtue." *

*Essay on the subject of Music, issued by the Meeting for Sufferings of Philadelphia Yearly Meeting, 1852.

†Clarkson's Portraiture of Quakerism, I. 30.

For Friends' Intelligencer.

"*Gather up the fragments that remain, that nothing be lost.*"

The remembrance of the exemplary walking of my pious mother has stimulated me to endeavor to give some account of her early life for the encouragement and instruction of the young, especially those who may have been tempted as she was. She was the youngest daughter of Job and Eleanor Hughes of Pennsylvania, members of Catawissa Monthly Meeting. The pious care and labor of love extended by her parents was not lost, for the seed sown and nurtured by them brought forth much fruit in after life. In the year 1805 they removed with their family to Canada, and settled at Yonge Street. Their daughter, according to her own account, was early visited by the good Shepherd, who carries the tender lambs in his arms, and bears them in his bosom. She was of a cheerful, lively disposition and like most children had her childish failings, for which she was often, while very young, brought under condemnation. Sometimes she would be arrested in her noisy play on first-day afternoon with a feeling of unhappiness, and could find no enjoyment until she would go and sit down, quietly with her parents. In these moments of retirement, her mind was impressed with the necessity and value of prayer.

Before she was ten years old, on retiring to her chamber for the night, after having been thoughtlessly disobedient through the day, her trouble would be so great, that she could not sleep until she arose from her bed, knelt down and asked forgiveness of her heavenly Father. Then her peace would again flow. When she awoke in the morning, after such an experience, her first thoughts were to resolve to be more watchful; but she often found her good resolutions were but written in the sand, and the first wave of temptation would wash them away, and she learned by experience the sad effect of yielding to temptation. But she said she never remembered being humble enough to approach the mercy seat in prayer, asking forgiveness, without receiving pardon and peace.

One day being at a neighbor's house, she saw a large brass pin in the window, and wanting to have what she deemed a choice treasure, she watched an opportunity and took it; but, on her way home, the thought came, that she had stolen it, and in addition to that feeling of conviction, she feared that her keen eyed mother

*Friends' Review, I. 379.

would detect her. But a way of escape, as she thought from her mother's watchful care, presented, and she concluded to use it, by shutting her eyes and throwing the pin away—then look for it and she could say she found it. She yielded to this temptation, and to give the pin the appearance of having been lost, she bruised the head between two stones. But all this contrivance did not relieve her guilty conscience, she was in trouble day and night, and could take no real pleasure in anything until she was willing to return the pin to its owner. An opportunity of doing so soon offered, as her mother sent her to that neighbor on an errand. When she entered the room, she found some of the family sitting at the window from which she took the pin, but this did not deter her from returning it to the same spot, and she left the house with a light heart, feeling she had made all the restitution in her power.

Before she had completed her fifteenth year her mind was impressed with a belief that at some future period it would be her duty to tell to others what the Lord had done for her, but owing to a diffident and retiring disposition she did not yield to manifested duty for many years. This unfaithfulness caused her days and nights of sorrow, and she could experimentally adopt the language of one formerly, "the way of the transgressor is hard;" but through the merciful condescension of her heavenly Parent, she was not forsaken, but was followed in judgment and in mercy, until she became willing to "occupy" the talent received, and although she entered the vineyard as at the eleventh hour, she received her penny—that sweet peace which this world cannot give with all its pleasures, neither can it take it away.

In the year 1812 she was united in marriage with Stephen Bowerman, of the county of Prince Edward, and removed to his home, where she passed the rest of her days as a useful member of West Lake Monthly Meeting, especially helpful in transacting the business of the Society. For many years she filled the responsible stations of Elder and Overseer, to the satisfaction of her Friends. She was an Elder at the time of her death, although for several years of the latter part of her life her feeble health would not admit of her attending meetings. Her confinement at home did not lessen her concern for the welfare of our Society, nor for the promotion of the cause of truth. She always manifested deep sorrow on hearing of the declension of any of our members, and felt the great necessity of our keeping on the watch, that we may not become stumbling blocks in the way of honest inquirers, especially the young and inexperienced, being fully sensible of the powerful influence of example on the rising generation. She was a diligent attender of meetings when circumstances would admit, carefully endeavoring to impress on the minds of her children the necessity of being faithful in that important duty, especially the attendance of mid-week meetings, in preference to spending all their time in accumulating perishable treasures. On reviewing her untiring efforts to bring up her children in "the fear of the Lord, which is the beginning of wisdom," I feel that we may "rise up and call her blessed."

Her constitution was not strong, but her frequent attacks of severe illness were borne with a good degree of Christian patience. For several months before her death her sufferings were great. She would sometimes say, the end was hidden from her, but it did not look likely that she would be raised again, but that nothing was impossible with God. She was willing to suffer longer, but if it was the Lord's will to take her now, she saw nothing in the way—all was peace. As she drew nearer to the close of time, her love for those about her inereased, and she frequently sent messages of love to those who were absent. She reminded me of the test whereby we could try ourselves "We know that we have passed from death unto life because we love the brethren."

She ceased to breathe on the morning of the 31st of 11 mo., 1863. E. B.

"The Lord is my Shepherd, I shall not want."

For Friends' Intelligencer.

THOUGHTS.

There are moments in our lives, when the electric chain of thought is mysteriously touched, awakening a rich delicious melody, whose thrilling sweetness lingers long after the last note has died away.

As I lay upon my sleepless couch last night, listening to the music of the wind, as it stirred the leafless branches that cluster near my chamber window, an involuntary song of praise, of joy, of thankfulness, of deep unutterable gratitude, gushed toward that great and glorious Being, who is the source from whence all our blessings flow!

As I recognised His power, and felt the secret touches of His Divine love, refreshing and animating my whole being, never did I so ardently long for a more full realization of that true spiritual life that must be developed and perfected, to yield those sweet and enduring resources of peace and happiness, that shall not melt away, as the early morning dew under the warming influence of the sun's rays.

As I contemplated Him, in his greatness and infinite benevolence, as the Author of this beautiful world—it seemed, as if all the avenues of sense were open to the countless enjoyments He had lavished upon us.

The deep blue sky, the bright sunshine, the gushing of the streams, as they roll along, to meet the waters of the great deep—the varied and melting tints of the rainbow—the rich warbling of the birds—the beautiful harmony of the starry firmament, with the queen of night, as she sails majestically in the broad canopy, diffusing her silvery beams of ethereal light.

The succession of the seasons, ushering in smiling spring, robed in her green verdure, laden with her own native freshness; then the genial influence of summer, ripening the fruit, and giving the bright tints to the flowers.

Autumn with its chilly blasts, its deep and changing landscapes—then the grey sky of winter unlocks her treasures, and softness and whiteness floats gently upon the earth,"—in every little snow flake, there is a deep, and hidden beauty.

Too feebly fall these sweet impressions of nature upon the heart of man. From the tiny little pebble, that lies unheeded upon the ocean's sand, to the great and glorious effulgence of brightness, that radiates the earth with its light—*can* be traced this unseen Power, that trembles in the breeze, that floats upon the rippling wave, that pervades all space!

In the freshness of the early morning, in the busy avocations of the noon-day, man may forget his Maker, but in the quiet of the evening hour, in the solemn hush of the night, he *almost* feels as if he stood in the presence of *Life!* so intense, so vitalizing, are the emotions, that unbidden, come thronging upon him!

Why are they so evanescent; so short-lived, that the cares, the toils, the temptations of the day, shut out the beatific visions of the night?

God is a spirit, and they who worship Him, must worship Him in spirit, and in truth. Oh that we would drink more at this pure living fountain! would seek more earnestly for the spirit's illumination!

Are we fully conscious of the mysterious elements that compose our spiritual, our intellectual and physical natures?

Do we indeed comprehend that *man* is the noblest piece of our Father's workmanship, created after his own image, possessing the materials for the formation of a mind of the most exquisite conception that cannot be imitated by the most skilful mechanist?

Do we fully appreciate the glorious powers of pure enjoyment, that lie created within us? When the slumbering resources of this glorious intellect shall be developed, what an outpouring of earnest thought, of pure and lofty sentiment, that must be deepened, must be strengthened, to yield the rich and abundant fruits of a plentiful harvest!

Do we indeed realize, what a depth of rich treasures lies concealed in the wealth of our deep affections, our best, our truest sympathies?

"Little children love one another" was an emphatic injunction of our blessed Master, and he was wont to illustrate it in all his intercourse with those around him. And from his day, down to the present time, there have been but few who have heeded the admonition, who have not found the angel of his presence to spread over them the canopy of his wings, and to cause the deep well-springs of their souls, to gush forth a fountain of sweet living waters, nourishing them up to everlasting life!

3*d. mo.* 2*d*, 1864

"Blessed is the man that maketh the Lord his trust."

For Friends' Intelligencer.

ANECDOTES RELATED BY J. C.

The article headed "A Response" in the *Intelligencer* of 3d mo. 12, interested me much, and brought to my recollection some incidents related, many years ago, by my dear grandfather, Joseph Clark, which, if the Editors think worthy to occupy a corner of the paper, may interest some readers.

While on a mission of love among the Indians about the year 1782, he and his companions stopped for the night at an inn, where were also some other travelers—persons of note—among them a Polish general, who, discovering the nature of my grandfather's business, took much interest therein, and treated him with great respect. But a Frenchman, one of their company, appeared to feel differently, and remarked sarcastically, in his own tongue, "that it was a very uncouth way the Quakers had of speaking—as '*thou*,' for instance." He thought he was not understood by any but his own company; but immediately my grandfather replied, "It was the language the Almighty used to our first parents," adding "he should not reflect upon those who used the language which the Lord had taught them."

Another anecdote touching the subject, related by the same venerable grandparent, was of Dr. J. Fothergill, an eminent physician in England, who had been for some time in medical attendance on some prominent personage, I think a Duke; but his engagement with another patient required him, on one occasion, to send one of his students to see the Duke. The young man, anxious to find favor in the eyes of his titled patient, assumed a manner and address different from the way in which he had been educated. The Duke, in surprise, inquired if he were of the same profession of Dr. Fothergill? He replied that he was. The Duke then de-

sired that he would leave him, and inform the Doctor, he was not disposed to trust his life in the hands of a man who wanted to falsify his religious profession. H. T. L.

SELF-CULTURE.

(Continued from page 56.)

Perhaps it will be replied, that the purpose of the Creator is to be gathered, not from theory, but from facts; and that it is a plain fact, that the order and prosperity of society, which God must be supposed to intend, require from the multitude the action of their hands and not the improvement of their minds. I reply that a social order, demanding the sacrifice of the mind, is very suspicious, that it cannot indeed be sanctioned by the Creator. Were I, on visiting a strange country, to see the vast majority of the people maimed, crippled, and bereft of sight, and were I told that social order required this mutilation, I should say, Perish this order. Who would not think his understanding as well as best feelings insulted, by hearing this spoken of as the intention of God? Nor ought we to look with less aversion on a social system, which can only be upheld by crippling and binding the Minds of the people.

But to come nearer to the point. Are labor and self-culture irreconcilable to each other? In the first place we have seen that a man, in the midst of labor, may and ought to give himself to the most important improvements, that he may cultivate his sense of justice, his benevolence, and the desire of perfection. Toil is the school for these high principles; and we have here a strong presumption, that, in other respects, it does not necessarily blight the soul. Next we have seen, that the most fruitful sources of truth and wisdom are not books, precious as they are, but experience and observation; and these belong to all conditions. It is another important consideration, that almost all labor demands intellectual activity, and is best carried on by those who invigorate their minds; so that the two interests, toil, and self-culture, are friends to each other. It is Mind, after all, which does the work of the world, so that the more there is of the mind, the more work will be accomplished. A man, in proportion as he is intelligent, makes a given force accomplish a greater task, makes skill take the place of muscles, and, with less labor, gives a better product. Make men intelligent, and they become inventive. They find shorter processes. Their knowledge of nature helps them to turn its laws to account, to understand the substances on which they work, and to seize on useful hints, which experience continually furnishes. It is among workmen, that some of the most useful machines have been contrived. Spread education, and, as the history of this country shows, there will be no bounds to useful inventions. You think, that a man without culture will do all the better what you call the drudgery of life. Go then to the Southern plantation. There the slave is brought up to be a mere drudge. He is robbed of the rights of a man, his whole spiritual nature is starved, that he may work and do nothing but work; and in that slovenly agriculture, in that worn out soil, in the rude state of the mechanic arts, you may find a comment on your doctrine, that by degrading men you make them more productive laborers.

But it is said, that any considerable education lifts men above their work, makes them look with disgust on their trades as mean and low, makes drudgery intolerable. I reply, that a man becomes interested in labor, just in proportion as the mind works with the hands. An enlightened farmer, who understands agricultural chemistry, the laws of vegetation, the structure of plants, the properties of manures, the influences of climate, who looks intelligently on his work and brings his knowledge to bear on exigencies, is a much more cheerful as well as more dignified laborer, than the peasant, whose mind is akin to the clod on which he treads, and whose whole life is the same dull, unthinking, unimproving toil. But this is not all. Why is it, I ask, that we call manual labor low, that we associate with it the idea of meanness, and think that an intelligent people must scorn it? The great reason is, that, in most countries, so few intelligent people have been engaged in it. Once let cultivated men plough and dig and follow the commonest labors, and ploughing, digging, and trades will cease to be mean. It is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man. Physicians and surgeons perform operations less cleanly than fall to the lot of most mechanics. I have seen a distinguished chemist covered with dust like a laborer. Still these men were not degraded. Their intelligence gave dignity to their work; and so our laborers, once educated, will give dignity to their toil. Let me add, that I see little difference in point of dignity, between the various vocations of men. When I see a clerk, spending his days in adding figures, perhaps merely copying, or a teller of a bank counting money, or a merchant selling shoes and hides, I can not see in these occupations greater respectableness than in making leather, shoes, or furniture. I do not see in them greater intellectual activity than in several trades. A man in the fields seems to have more chances of improvement in his work, than a man behind the counter, or a man driving the quill. It is the sign of a narrow mind, to imagine, as many seem

to do, that there is a repugnance between the plain, coarse exterior of a laborer and mental culture, especially the more refining culture. The laborer, under his dust and sweat, carries the grand elements of humanity, and he may put forth its highest powers. I doubt not, there is as genuine enthusiasm in the contemplation of nature and in the perusal of works of genius, under a homespun garb as under finery. We have heard of a distisguished author, who never wrote so well, as when he was full-dressed for company. But profound thought and poetical inspiration have most generally visited men, when, from narrow circumstances or negligent habits, the rent coat and shaggy face have made them quite unfit for polished saloons. A man may see truth, and may be thrilled with beauty, in one costume or dwelling as well as another; and he should respect himself the more for the hardships, under which his intellectual force has been developed.

But it will be asked, how can the laboring classes find time for self-culture? I answer as I have already intimated, that an earnest purpose finds time or makes time. It seizes on spare moments, and turns larger fragments of leisure to golden account. A man, who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command; and it is astonishing, how fruitful of improvement a short season becomes, when eagerly seized and faithfully used. It has often been observed, that they, who have most time at their disposal, profit by it least. A single hour in the day, steadily given to the study of an interesting subject, brings unexpected accumulations of knowledge. The improvements made by well disposed pupils, in many of our country schools, which are open but three months in the year, and in our Sunday schools, which are kept but one or two hours in the week, show what can be brought to pass by slender means. The affections, it is said, some times crowd years into moments, and the intellect has something of the same power. Volumes have not only been read, but written, in flying journeys. I have known a man of vigorous intellect, who had enjoyed few advantages of early education, and whose mind was almost engrossed by the details of an extensive business, but who composed a book of much original thought, in steamboats and on horseback, while visiting distant customers.

(To be continued.)

For Friends' Intelligencer.

LETTER FROM SANTA CRUZ.

The letters from our absent friends, Dr. J. W. M. and wife, published in the Intelligencer some time since, have been so favorably received, accompanied with desires frequently expressed that more of like character should be given to its readers, that I am glad to have it in my power to furnish the following, written at Frederickstadt, and having a recent date. And inasmuch as it was *intended* for general circulation amongst their friends, I know of no better way of preserving it than through these columns. J. M. E.

To the Friends where this may come: Greeting.

We are located on a little island of the Caribbees, about twenty miles long and ten or twelve broad: it is situated about sixty miles south of St. Thomas, and stands alone in the Caribbean Sea, full two thousand miles from the friends with whom our lives have been spent in sweet intercourse. As we look on the broad ocean before us, and think of the distance that separates us, I dream in my imagination of the joy we shall feel, if ever permitted to mingle in sweet fellowship with those dear ones, with whom our souls are united as were those of David and Jonathan. * * * *

This is considered the most delightful of the Caribbean Islands; it belongs to the Danish Government who liberated their slaves in 1848, paying their masters fifty dollars apiece. Its staples are sugar and molasses, and as we ride along the beautiful roads shaded by groves of palm and cocoa trees, with extensive fields of sugar cane in the valleys, and on either side high mountain tops covered with shrubbery or grass of the country, we feel enchanted with its beauty, and exhilirated with the inspiring thoughts of what it may be, when men learn wisdom, and more strictly practise the principle of "doing unto others as they would others should do to them."

The government has established laws to protect the interests of the laboring class. No distinction of caste is made, and schools are established for the education of youth of both sexes. All classes meet together in their public assemblies, and many visit without distinction. They marry and intermarry, although there are a *few* of the old aristocracy that still hold to their prejudices, and endeavor to keep up a distinction, yet these are fast passing away, and the great platform of equality is gaining ascendancy. The governor, judges, and men in authority will not recognize any distinction—all being citizens, and entitled to the same consideration and respect.

Labor on the plantations costs from *seven* to *fifteen* cents a day, with one quart of meal and one fish. There are on each plantation a mansion, as well as the appliances for making sugar, and numbers of small stone cabins for the laborers, (which were formerly erected for the slaves). They work five days in the week, and have the sixth to themselves. Each family is allowed a small patch, which they may cultivate, and either use or sell the proceeds; and

on Seventh day the market is attended by the women with their little products.

Since emancipation, many of the laborers have left the plantations and come to town, thinking they can live easier; the consequence is, that there are many more congregated in towns than there is work for: hence much wretchedness and poverty abounds, but their wants being few, they had rather suffer than return to field labor. Some planters have procured Coolies from India; they bargain with them before leaving their native country at a certain rate per day for *five years*, with their passage paid, which is to be refunded at the expiration of this contract, if demanded. They are equally protected with the natives, and I have heard that England has a consul here to look after their rights, as a guardian. They do not mix with other laborers, and, indeed, I think they are employed on separate plantations.

We had heard much of the paradisical state of the island before reaching it. We were told we would find fruits and vegetables in profusion, but the reverse is precisely the case. There is very little fruit fit to eat (at this season.) Oranges are green and sour—bananas scarce—pine apples rare, and but very few fresh vegetables. The plantations look as if they were badly cultivated; the buildings are going to wreck, and many of the fields are barren wastes.

The town of Frederickstadt, or West End, as it is called, is very antique in appearance, situated on a basin of the sea, with wide Macadamized streets; the houses are built with a basement of stone, and occupied as stores or shops,—the upper part of frame, and used as dwellings. The street fronting the sea is the main place of business, and here the houses join each other—in other streets they stand separate, each having a plot of ground attached for a garden, but it is not cultivated.

There is one poor hotel here and several boarding houses of small capacity for the accommodation of boarders, at ten to twelve dollars per week; the fare at which is good for the place.

8th of the month. First-day has now passed with its routine of religious convocations; how much the soul has been refreshed, I leave: certain it is, the people have very little idea of that kind of worship Jesus taught the woman of Samaria. Their popular religion is a routine of ceremonies, which drowns the still small voice, and leaves the soul barren and empty of the good experienced by that kind of introversion, wherein judgment is laid to the line, and we are made to feel our sins as having gone beforehand to judgment. As I look over the wide world, and see what this kind of religion has done for mankind, I am ready to weep for poor deluded men, who under the sanction of this faith are slaying each other to glut human ambition, rioting in luxury and debauchery to gratify selfishness and pride, guilty of all manner of oppression and taking advantage of each other, and apparently all under the sanction of that religion that breathes "Glory to God in the highest, peace on earth, and good will to all men."

Ah! that we could learn wisdom and practise righteousness, then would we understand that *true religion* consists in "visiting the widows and fatherless in their affliction, and keeping ourselves unspotted from the world."

We have heard of the decease of several of our friends since we left, leaving many mourners with whom we are baptized in spirit. We have also been informed of the proceedings of Friends in behalf of the freedmen, for which we rejoice. And now, in the bond of affection, we salute you all. Farewell. J. W. M.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 9, 1864.

We have been requested to state that owing to the recent great influx of Freedmen into Vicksburg, in a state of great destitution, "The Women's Association for the Relief of the Freedmen" again calls upon Friends in the country to aid in making up more garments. If each sewing circle will apply for, and make and undertake one more package, a large quantity of goods which has been purchased by funds furnished by the Pennsylvania Freedmen's Association, can at once be made up and forwarded to the sufferers.

The publication of several original articles, is necessarily deferred until next week.

DIED, on the 15th of 3d month, 1864, at the residence of her father, near New Market, Frederick county, Md., of heart disease, SUSAN H., only daughter of Abner M. and Ruth H. Plummer, in the 28th year of her age; a member of Bush Creek Particular, and Pipe Creek Monthly Meeting. Kind, gentle, and affectionate, her loss is deeply felt by a large circle of Friends, who mourn the sudden termination of her earthly usefulness.

——, at her residence in Darby, on the 3d of 3d month, 1864, ELIZABETH L. PUSEY, in the 70th year of her age.

——, at Trenton, N. J., on the evening of the 1st inst., ELLEN F., only daughter of Richard W. and Ann Eliza Furman, in the 23d year of her age.

——, on the 21st of 1st month, of malignant scarlet fever, CHARLIE P., aged 10 years, and on the

25th, WILLIE R., aged nearly 6 years, children of Charles and Elizabeth H. Twining, of Yardleyville, Bucks county.

DIED, on the 19th of 3d month, SALLIE S. TWINING, aged nearly 18 months.

——, on the 17th of 2d month, 1864, in Ipava, Fulton county, after several weeks of suffering, which she bore with Christian fortitude, LYDIA WOOD, wife of Josiah Wood, aged 45 years; a member of Clear Creek Monthly Meeting of Friends.

"They that seek the Lord shall not want any good thing."

LECTURE BY DR. J. G. HUNT.

Delivered at Friends' Social Lyceum, Philadelphia, 3d month 21, 1864.

(Concluded from page 59.)

Thus far has our friend enjoyed his domicile rent free, but now the great law of mutation, written so legibly on all that live, touches even him with its omnipresent wand, and he prepares to assume the proper condition. From having been one of the most voracious animals on earth, in proportion to his size, he ceases now to eat, and his jaws never open again to admit food. He closes the orifice of his cell with a strong grating of silk, which is perforated curiously with numerous holes large enough to admit the water. Now, he winds a silken drapery around his folded limbs and silently awaits the change impending. Silence is the condition imposed on all creatures before entering on a higher life. Organization seems to pause, until the finger of God traces its higher law on the tablet of future existence. When the pupa is fully matured it is sealed up in a tight case; but a remarkable structure now appears. A large pair of hook-like jaws project from its head, which it uses now for the first and last time, to tear away the silken grating from its den, which it is about to abandon forever. After a brief and hazardous life in the water, the pupa ascends the stem of some aquatic plant, and from a slit in the back of its unglazed correlet, a beautiful four-winged fly makes its appearance.

Now the Phryganea enters a new realm: No stomach, nor mouth with horny lips, weigh down its beautiful wings. No forest flower is visited to suck honey from its lips, nor orchis, to carry its pollen abroad; it has become simply a reproductive organization on wings, whose sole duty it is to deposit its eggs and to die.

Not in the animal kingdom alone, however, may we fine objects calculated to amuse or instruct us. The life-secrets of many plants, whispered in the ears of Flora's enamored children, are worthy of being proclaimed in public. In continuing, therefore, our main idea, of endeavoring to create a little interest in the common objects around us, we will venture to open another brief chapter in Nature's magnificent volume.

Where the boatman's solitary horn echoes among the hills of Mantua, or reaches, in unheeded music, the thoughtless wanderer in Fairmount Park, may be found a plant, having strange peculiarities of character. The Vallisneria spiralis lines the margin of the Schuylkill on either side with its long ribbon-like leaves, springing at short internodes from a stem which prefers to lie buried in the mud. These leaves are called wild celery, and are eaten by the canvass-back ducks further down in the bay, and *to* these animals they are said to impart the peculiar taste, so palatable to epicures. It is a beautiful sight to witness these long undulating leaves twinkling in the summer sun, as the sluggish tide moves them back and forth. The Vallisneria is dicœcious in character—that is the stamens and pistils grow on separate plants—or, as a Linnæan botanist would say, these organs inhabit separate houses. In this predicament, the maturing of the seed for a new plant might seem to be a little precarious. But Nature, in her ever-to-be-admired resources, is equal to the emergency. The staminate flowers are borne on short peduncles at the root of one plant, probably three or four feet under water, while the pistillate flowers are carried on long spiral filaments, coiled up at the base of the other plants. When the July sun climbs the zodiac, these staminate buds break off entirely from their short stems, and rise to the surface, where the pollen is perfected and spread broadcast around. At this critical period the long spiral filaments—always just long enough to reach the surface—slowly uncoil, and lift the pistillate flowers to the top, where the pollen meets the stigma of the plant, and begins its wonderful function. Now these elongated spirals gradually wind themselves up again, and thus bury forever the maturing seed beneath the water. In time, the seed are perfected, and drop off into the mud to send forth new plants in season. Is not this a wonderful phenomenon to witness, in the life history of an obscure plant? and yet how few of us have been present at this mysterious marriage of Vallisner and his bride. An imaginative writer* of the olden time, in alluding to this plant says:

"As dash the waves on India's breezy strand,
Her flush'd cheek press'd upon her lily hand,
Vallisner sits; upturns her tearful eyes,
Calls her lost lover and upbraids the skies;
For him, she breathes the silent sigh forlorn,
Each setting day, for him each rising morn—"

"Bright orbs that light yon high ethereal plane,
Or bathe your radiant tresses in the main;
Pale moon, that silver'st o'er nights' sable brow;—
For ye were witness to his parting vow;—

* Darwin.

Ye shelving rocks, dark waves and sounding shore,—
Ye echoed sweet the tender words he swore;—
Can stars or seas the sails of love retain?
O! guide my wanderer to my arms again!"

But the gems of animal and vegetable life are so abundant and beautiful, in the alluring diadem of Nature's kingdom, that it is impossible, without binding ourself to strict system, to say much that can interest on an occasion like this.

To some it may be a new idea, that in *water first* do all earth's uncounted tribes commence the cycle of their being, and the potent sceptre of physical causes prescribes the law, whether one shall crawl on the ground, or another fly in the air, or swim among ice at the pole. Through all these organized structures, whether vegetable or animal, the parts are undergoing unceasing change, and the death of their atoms signifies only the birth of a given amount of force. One year with another I and you have drunk up from the atmosphere 800 lbs. of oxygen gas, all of which has come from our fields and woods; and we have cast back again into it a far larger amount of carbonic acid, and at every heart-throb, as we are speaking this evening, twenty million blood disks die, and are cast out as carbonaceous atoms, to be gathered up again by the nimble fingers of the sun-beam and woven into plants and trees. Possible indeed is it, that those blue-eyed violets we promised so thoughtfully to seek, may be fashioned from carbon atoms, which once swelled the crimson tide in our veins.

But the function of this carbonic acid, thus cast out by animals, is not ended until it becomes food for plants. In his chariot of light and heat, the sun is already returning from his winter solstice, to waken millions of buds into leaves, whose broad surfaces, expanding in the light, will decompose this gas again; the carbon will be taken to build up the strong stems and to paint the beautiful flowers, and the oxygen will be liberated, to become, in turn, the support of animal life.

Nature seems to have committed the special superintendence of organization to the sun beam and other imponderable companions, that take their flight from our central orb. His ray, falling obliquely on the polar regions, permits few plants to grow among the everlasting ice; but under the perpendicular light of the tropics, vegetation develops in the very luxury of life. The migrations of the feathered tribes are guided by his scepter, and the shoals of fish that retire to the deep waters of the ocean when the sun goes south in his annual journey, are driven to return when the vernal rays descend at the proper angle. Climate and seasons are moulded by his hand, the rains fall and our harvests are gathered; or the earth becomes a desert, and plants and the lower animals yield to an inevitable doom, at the bidding of these imponderable forces; but man, with his exquisite organization and intellect—only a little lower than the angels—may exempt himself somewhat from these conditions. With fire he can temper the climate, if food be not at hand, with his ships on every sea, and his engines skipping from mountain to valley, his granaries can be filled. Man's intellectual condition seems to be controlled by the same physical causes also, for no truly great mind has yet appeared in the southern hemisphere, and to only a few parallels of latitude have those intellects been given, which have controlled and blessed mankind.

From these general considerations, let us now turn, and endeavor to trace the action of these forces, as they preside at the birth of organization. We know, by experiment, that water, at ordinary temperatures, contains oxygen, carbonic acid and nitrogen gases, in proportion to their degree of solubility, and also that these gases, under ordinary circumstances, are obtained from the atmosphere. Water also contains various organic germs or sporules, and here we have, therefore, the necessary conditions for growth; for as soon as the sun's light falls upon such water in a glass vessel, we observe numerous little specks or filaments adhering to the side next the light. A growth or development has taken place, and a green color appears. We may observe, also, numerous little bubbles of gas, hanging like tiny bells, or ascending through the water to escape at the surface. If we examine this gas it is found to be composed of oxygen and nitrogen in variable proportions, at the same time, the carbonic acid in the water is rapidly diminishing in quantity, and if the light continues to shine, and no more carbonic acid is admitted from the atmosphere, it will become exhausted from the water, and all growth will cease. The oxygen is derived from the decomposition of the carbonic acid, a portion remains dissolved in the water, the balance escapes *visibly* into the air, and sustains animal life. The carbon atom, divorced from its volatile companion, is appropriated by the developing organization, and becomes green under the action of light. These changes may be regarded as digestive in character, and the nitrogen present in the water probably acts the same important part as nitrogenized substances do in a similar function elsewhere. Through vegetable structure, whether aquatic or aerial, are numerous intercellular spaces, filled with these important gases, so that each cell almost is in contact, more or less intimate with internal atmosphere rich in inorganic materials.

Now these conditions of growth are not essentially changed in plants developing in the atmosphere. The ideal type of a plant consists not in a complex multiplication of organs and parts, not in the possession of roots, or leaves,

or in a circulating vascular structure, but in a being whose life function it is to prepare, from the dead world of inorganic matter, the fibrine, albumen, gelatine, caseine and fat, which are organized as food for our bodies.

The trembling petioles of aerial plants, bring their leaves into ever changing gaseous contact, and the same oxygen, carbonic acid and nitrogen in solution, circulate in their sap, and under the action of light and heat, pass through similar changes, and the complex substances resulting are carried through vascular channels and deposited in organs predetermined for the function.

Vegetables, therefore, seem to stand between us and the inorganic world, preceding our existence on this planet, they were charged with the high function of organizing food for the coming races We, as animals, are transforming these organic atoms into our own tissues under the action of the sun's ray, and casting them back again into the inorganic world.

We, too, are locomotive, and are driven about from place to place, from climate to climate, in search of food. Plants are rooted to the soil, but Nature brings great arm-loads of gaseous food, and scatters it broadcast on the surfaces of their trembling leaves.

Thus have we endeavored, for our own amusement this evening, to gather up a few *general* hints and facts from the humble objects around us. And if we but rightly read the many voices calling to us, in this beautiful world we inhabit for a day, and so listened to the "solemn hymn that Death has lifted up for all, we too might go to *our* long resting-place without a tear."

"Wait on the Lord; be of good courage, and He shall strengthen thine heart."

FOR THE CHILDREN.

BY A MOTHER.

Morning Reflections.

"God is good and just; He knows what is best, for each and all; He "doeth all things well;" and where one blessing is denied, another is bestowed. He created for us this beautiful world, with its hills, and meadows, its trees, flowers, and fruits, and though we may not call them wholly ours, we can enjoy them. While he denies to some, health and strength, He helps us to show how beautifully the heart that is fixed on Him can bear pain and illness, attracting to the sufferer kind friends, loving hearts, willing hands, and many little offerings of sympathy and affection. When beauty of face and form is denied, we often find inward beauty shining out in the plainest features, giving a charm that nothing can take away. Let us then cherish these ornaments of a meek and quiet spirit—a cheerful, happy disposition."

Evening Reflections.

"When the silent hours of night come on, God, in his goodness, sends the gentle spirit of sleep to close our weary eyelids, and refresh our bodies with needed rest. How welcome is sleep to all! Old and young are alike refreshed and comforted by it. The sufferer forgets for a time his pains, the sad and afflicted forget their troubles. "God giveth his beloved children sleep." Let me, then, thank him for this gift, and my many daily blessings, and ask his continued care through this night. And, as the words of my evening prayer rise to that Father, who is ever ready to forgive, slow to anger and of great kindness, may I try to put away all unkind feelings and impure thoughts, and submit all my passions and affections to his holy guidance."

THE NEGRO QUESTION.

BY JOS. PARRISH, M. D.

It is generally conceded that slavery is dead. That it is so, *in fact*, may be said of some portions of our country only; that it promises to be so everywhere, in the early future, may be anticipated with confidence. The question of its abolition, therefore, need not be discussed.

But, what to do with the millions whom slavery has oppressed, and who are now becoming free, is the vital question of the day—vital to the country—to the race—to the cause of humanity, the world over.

In these few pages, I propose to offer some reflections which are the result of observation and inquiry, concerning the present status of freedmen in those portions of our territory recently recovered by the Federal army, which may throw some light upon this question.

They are free by the exercise of military power, and it has thus become one of the functions of the War Department, to take them in charge.

They are helpless, friendless, scattered, without civil law or social bonds. The army rescues them, and throws around them a defence. The medical bureau furnishes hospitals, and hospital care to the needy. The incompetent, from age and infancy, are collected in asylum camps, while the able-bodied men are taken into the service as soldiers, or put to work on fortifications or farms. This seems to be the most natural provision that can be made for them under the necessary rigidity of a war policy.

They have escaped into our lines, or remained in their homes, as their masters have escaped before our advancing forces, without any defined relation to the Government, or to each other. The army supply-list does not contemplate the demands of these thousands, and while the clemency of the Government has prevented, as

far as possible, immediate suffering, the claims upon private benevolence for clothing, &c., have been answered with a profusion and alacrity, that are characteristic of American philanthropy and enterprise.

At this phase of the work, however, difficulties are apt to arise from the exuberance of public sympathy and effort on the one hand, and the inflexible ritual of the army code on the other. These comforts and clothing so generously bestowed, are forwarded, and, of necessity, fall into the hands of military agents, who distribute them according to their judgment, or under orders from their superiors. If these distributions prove to be, or are supposed to be misapplied in any way, suspicions and objections on the part of donors grow into avowed distrust and opposition, so that the work is hindered.

Kindly intentions and generous offices, both on the part of Government officials and of benevolent people, instead of being co-ordinate and co-operative, become distinct and antagonistic. Such is now the state of things, to some extent, in the valley of the Mississippi. On the Atlantic coast, a more complete organization of the work, under the direction of Major-General Butler, has, in some measure, modified these contradictory elements; and yet, even in this department, obstacles will grow out of the fact that the channel of an inflexible military order is too narrow, in the people's estimation, for the free current of their liberality.

We have to learn what war is, and what are its demands. It is certain that nothing can be done at present for the relief of this people, except through the war power. The military government is the only government of these newly recovered lands. Military officers are the only officers for the administration of law, and the preservation of order. There are no magistrates, no courts, no justice, save that of the sword. Every agent representing private bounty—every teacher representing an educational society—every minister sent out from a church, all act in their respective spheres by sufferance; they are *allowed* by the military power to remain at their posts. This state of things is now a necessity. It can only be removed when civil law is restored. We must, therefore, use this channel of communication in order to reach the objects of our sympathy.

Next, the Government is represented in these disorganized regions by its treasury agents, who take possession of abandoned lands, and seek to turn them to account. No man can, of right, occupy the soil without the consent of the Government, which has become its temporary proprietor.

The freed man finds himself in his own birth-place, with the cabin, in which he has been reared, still his only shelter, and with the fields before him that he has trod with his own weary feet, and watered with his own sweat, all his life long; his master gone, and a new owner for the plantation. That owner is the free Government, and he, for the first time, his own possessor. He has no fee in the land, no *legal* claim even upon himself. He is only free, because the law which made him a slave has been broken by that strong arm which conquered slavery, and now gives him the opportunity to stand alone, and feel himself his own. A strange sensation after years of bondage!

His relation is not only changed to his former master, but it is changed to the soil—to everything. Once he was classified, valued, and managed as the plantation and all its appliances were. He was a part of the stock in business; he knew it, felt it, abhorred it, but could not help it. Now, he is not a chattel; he cannot be classified, valued, and managed as property. He is *himself.* As such, the Government recognizes him; as such, he claims to be what other men are. He is a man—a citizen—a soldier—or whatever his opportunities, his abilities, or his tastes may make him.

Where, then, if we adopt this theory, is the difficulty in the solution of the question, "What shall be done with the negro?" Feed him, and clothe him through the instrumentalities furnished by the Government; thus supplementing by private contributions, what the War Department cannot provide, and he will be fed and clothed for a space, till he can measure his manhood and find his level. In many places this has already been done. Witness the sea islands of South Carolina and elewhere.

The Military and Treasury Departments of the Government, (while one defends the people, and the other possesses the land,) neither proposes to civilize the one, or cultivate the other. This is the field for Christian teaching and skillful labor.

How may it be accomplished?

First. Admit the manhood of the freedman. Let all the habiliments of his bondage be cast aside. He has strength, courage, resolution, endurance—the qualities of physical manhood.

Second. Admit his moral responsibility. He has conscience, spirit, immortality. He is subject to spiritual influences. He perceives, thinks, judges. He believes, hopes, adores. He is an entire man—rude it is true; dwarfed in intellectual vigor it may be; and yet his entire manhood is undoubted.

Surround him with appliances for the cultivation of these qualities. Give him the opportunity for civililizing and improving himself in all the relations of home, and in all the industries of the community.

The congregation of the disabled and dependent among themselves, as of cripples, the aged,

and very young, is an unnatural state of society. It does not tend to civilization.

The true order is, first the family, then the community of several families, the school, the church, the hospital, the asylum. All should belong to each community. No community is perfect without them all. The ministrations of care and duty to the helpless should not be removed too far from the common services of life. They constitute a part of the means for promoting true civilization. Widowhood, infirm age, helpless infancy, sickness, and death, are household kindred. They serve to make home dear, where Christian civilization has reached its highest development. As the fragrance of some plants is sweetened by the branches or leaves being bruised, so is the fragrance of family affection purified, where dependence or sorrow renders care and watching a part of duty.

The negro race is docile, obedient even to subserviency, of a strong religious faith, and yet lacking too much the attachments of family and home. Slavery has made it so, and the first lesson of freedom should be, to restore these vagrant qualities of the freedman's heart to their wonted hold upon his nature.

Recover the family relation. Teach,—not dogmas, but duties; conjugal, parental, and social.

In labor, let it be for the laborer himself; not for the Government only, for a company or a proprietor, but for the *laborer*, his family, his home; that he himself may become the proprietor, and occupy his own homestead for his wife and children.

To this end, let the Government hold the soil for purchase, not by half acres, but by tracts of fifty acres, more or less, for all deserving persons, who shall earn and hold it in their own right, being responsible to the law for good citizenship.

To deny that the freedmen are, as a class, prepared for their new position, is to deny our own experience as a people. We have opened our ports to the oppressed of other lands, and invited them alike to our western fields, and our eastern cities, and they have come with degradation no less than that of Southern slaves, with habits and proclivities no more pure and elevated, and many are now useful citizens of our States, and have added largely to our productive industry and wealth. Their children have found free schools, and are rapidly adding increased intelligence to the mass of society. The situation of the people in some of the counties of Ireland before emigration to this land, was, in some respects, analogous to that of the negro here. They lived in cabins no better than the negro quarters of South Carolina, and had no better advantages of education than the field hands of the Sea Islands. And the result of experiment has proved that both, when emancipated from the thraldom of aristocratic rule, have risen to enjoy their manhood with less struggle than it cost them to subdue it.

In one respect, the negro has the advantage. His religion is radiant with hope, his faith solid with endurance, his trust as peaceful and confident as that of children towards a parent; and when he breaks through his thraldom, these inward heart impulses make him pliant, and easily adapted to new scenes and circumstances. He is not bound by the conventionalities of a priesthood, that retard rather than promote expansion, but grows from the concrete to the abstract, out of the mass into his own individuality—and this is the true instinct of the civilizing process. It develops genius, power, self-government, &c., and while it distinguishes man as a unit, enables him to fill an important place in the aggregate. There must be instrumentalities employed to perform this task of construction and organization. What should they be?

Take the work as it now stands. Clothing is distributed freely, sometimes by military, and sometimes by private agents. Much is wasted or misapplied doubtless, by indiscretion on the part of both classes of distributors, and hence the necessity for a proportionate increase of supplies; for waste and misapplication are necessities in such a state of confusion as exists among unformed communities. Schools are established by private individuals, societies and churches. They spring up wherever a teacher may find a foothold, and gather pupils around him. In this formative condition the field now lies before us, with the assurance that the circumstances of war will continue to re-produce the same routine of occupation and liberation, till the last acre of Slave territory shall be redeemed.

But it is for a wise philanthropy to take this primal organism and mould it after a fashion that shall liken it to a healthy civilization. Men and women of genius, of constructive talent, of pure benevolence, are needed, not so much in the advance to gather up the material, as in the rear to mould it when it may be gathered.

Those who have already imbibed the *animus* of the cause, and are capable of appreciating the instincts and aspirations of the negro; those who appreciate that according to the infinite law, the account is to be balanced with the race, are the persons needed for the exigencies of the day. For we did not know that they gave us corn, and wine, and oil, and multiplied our silver and gold which we prepared for Baal. "Therefore," saith the prophet, "will I return to take away my corn in the time thereof, and in the season thereof, and will recover my wool and my flax, given to cover

your nakedness." Hosea ii. 8, 9. We must pay back the debt.

Under the present system of toleration, and even aid; furnished by the war power, but comparatively little can be done for the permanent organization of peaceful institutions. It can only be when civil authority is restored, and religious liberty and educational talent, and industrial enterprise, all find their places and their work, that the process of social development can be perfected. How far this may be fostered by law, and how far the state laws, when states begin again to assume their former relation to the Federal Government, may sympathise with the true philosophy of elevation and civilization, is a question of most serious import, and it behooves the Government to anticipate the obstructions that will be presented by a too early recognition of state sovereignty, in those sections of the country where slavery has corrupted public morals, and rendered the governing faculty imbecile. First renovate, then allow state organizations and laws to resume their former functions. Until then, build the foundations of civilized society over the ruins of slavery, by the full exercise of the Federal power, and the employment of the best available talent in the work of social organization.

Northern churches are already in the field, occupying as far as they may, the waste places that have been deserted by slave-holding teachers, and are preparing to give form and substance to the crude masses, who, while they cling to their religion with its strange admixture of truth and superstition, desire to be re-recognized and classified in this, as in other relations to civilized people.

Neither military or civil law will do more than protect and foster the labor of churches. The military power opens the way, and throws the people on to the advancing church, just as it throws them on to the school teacher, and pens the whole field to diligent workers.

The agriculturist is also following up the train, and opening farms for corn, cotton and tobacco. So far, however, the labor is chiefly for the profit of the lessee, or the party whom he represents. Inducements are offered to capitalists to speculate, and tempting figures are presented to show what may be produced from a given expenditure.

The labor is done by freedmen and freed-*women*; they are paid, and prove themselves not only competent to earn, but to husband, and enjoy comforts that they have not before known; and yet the capitalist and the Northern farmer, who never before saw a cotton field—who never knew its productiveness, and much less how to cultivate it—become the recipient of the profits, assuming that the negro is unprepared to be a free-holder, though from the negro he gets not only all his tobacco and cotton, but all his knowledge of how to produce them.

If wealthy corporations in the North, would occupy farms and instruct the freed laborers how to live, and enjoy in the best manner the fruits of their labor, and apportion to them certain tracts of land, either as lessees or as proprietors, when the title to land will admit of transfer, and let the profits go to stimulate personal thrift and industry, they would be civilizing a down-trodden people, and accomplishing a great work for humanity. The negro thus circumstanced, could not only pay his Government tax, but pay to church, and school fund, and contribute in all legitimate methods to the general interests of the community, while he would be individualizing himself, thus strengthening his own manhood and the manhood of his race.

We do him injustice in claiming for him but little more than bone and muscle. We are mistaken also when we suppose him to be in an unexpected position. Long before the wisdom of legislators, and secretaries, and presidents, saw the day of redemption, it was believed, hoped for, anticipated, *seen*, on every plantation in the South. They have been not only looking for this day, but preparing for it, and so far as the disabilities of the slave code would allow, they have improved their opportunities. They claim only to be men, and ask of us to give them the common rights of humanity, and nothing more. They are ignorant and thriftless as slaves; but in the atmosphere of freedom, all men thrive. Freedom is the normal state of manhood; without it, no one can be true to his instincts and his destiny; with it, all may develop according to their capacity and advantages.

REVIEW.

Our duty seems to be,

1. To conform to, and co-operate with all the military regulations concerning the care and conduct of this people, until the military supremacy shall be withdrawn.

2. To scan well the present temporary organizations of camps and schools, correct existing evils, and construct a basis for society that shall comport with the best experience and knowledge.

3. To employ no persons as teachers but those who appreciate the wants of an anxious and earnest people; and, with a fair knowledge of human nature, possess an abiding trust in the final accomplishment of the work under the direction of an all-wise Providence.

4. In all the industries and economies of life, to have the best guardians and instructors, who shall devise and execute means for increasing the productiveness and dignity of labor.

5. To employ no person in any relation to

this people, who may feel it to be a part of his duty or his plan, to use the lash in the exercise of discipline.

And in entering upon the work, to assume that freedmen are *at once* able as honest laborers, to earn an honest living; that having built houses and ships; worked at all kinds of mechanical trades; raised cotton, rice, corn and tobacco; manufactured sugar and turpentine; wrought in mills for sawing and grinding; steered vessels of sail and steam; governed plantations, and preached the gospel for their masters, they are still able to enter upon these active pursuits with new incentives to enterprise, and with fresh promise of reward.

CHANT OF THE SNOW-DROPS.

BY BETHUNE.

Bend down thy ear! Soft o'er thy senses stealing
Hear'st thou the music of each silver bell?
Listen! Our chime speaks to the heart of feeling,
Hymning His praise who hath made all things well.

Praise be to Him who called us forth to blossom,
Cheering the chill breast of the wintry earth.
Praise be to Him who thus in mourner's bosom
Gives to meek hopes and consolation birth.

See! Mid wild winds we wave and are not broken,
Nor doth the dark rain sully our fair hue;
Who doth protect us? He of whom 'tis spoken
"His love to man is as to grass the dew."

Praise be to Him for types and emblems cheering;—
Praise for the eye that learns to read them right;
Praise for the ear pure Nature's anthems hearing;—
Praise for the voice that can with them unite!

Bend down thy ear; soft o'er thy senses stealing,
Hear'st not the music of each silver bell?
Listen! our chime speaks to the heart of feeling,
Hymning His praise who hath made all things well.

IN AN ATTIC.

This is my attic-room. Sit down, my friend;
My swallow's-nest is high and hard to gain;
The stairs are long and steep, but at the end
The rest repays the pain.

For here are peace and freedom; room for speech
Or silence; as may suit a changeful mood;—
Society's hard by-laws do not reach
This lofty altitude.

Yon hapless dwellers in the lower rooms
See only bricks and sand and windowed walls;
But here, above the dust and smoky glooms,
Heaven's light unhindered falls.

So early in the street the shadow's creep,
Your night begins while yet my eyes behold
The purpling hills, the wide horizon's sweep,
Flooded with sunset gold.

The day comes earlier here. At morn I see
Along the roofs the earliest sunbeams peep,—
I live in daylight, limitless and free
While you are lost in sleep.

I catch the rustle of the maple leaves,
I see their breathing branches rise and fall,
And hear, from their high perch along the eaves,
The bright-necked pigeons call.

Far from the parlors with their garrulous crowds
I dwell alone, with little need of words;
I have mute friendships with the stars and clouds,
And love-trysts with the birds.

So all who walk steep ways, in grief and night,
Where every step is full of toil and pain,
May see when they have gained the sharpest height,
It has not been in vain:

Since they have left behind the noise and heat,—
And, though their eyes drop tears, their sight is clear;
The air is purer, and the breeze is sweet,
And the blue heaven more near.

Atlantic Monthly.

The following amount has been received from Friends in the country, by the "Women's Association, of Philadelphia, for the Relief of the Freedmen," during the past week:—

From a Friend in New Jersey .	$10 00
" Friends of Chesterfield, N. J.	6 00
" Friends of East Goshen, .	10 00
" Friends and others of Darby Monthly Meeting	36 00
Makefield Association for the Relief of the Freedmen	30 00
	$92 00

From Lambertville Relief Society, New Jersey, a box of valuable clothing.

MARGARET A. GRISCOM, *Treasurer*,
1028 Arch Street.

Philadelphia, 3d mo. 24, 1864.

All donations in Clothing or Goods should be sent to A. H. LOVE, 212 Chestnut St.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $6 12, extra at $6 75. Penna. and Ohio family at $7 00 and $7 25 per barrel, and fancy at $8. Small sales to the trade from $5 87 up to $9 00 for common and fancy. Rye Flour is quiet at $6. In Corn Meal nothing doing.

GRAIN.—Sales of good and prime Red Wheat at $1 68 per bushel, and white at from $1 89 to $1 95. Sales of Penna. Rye at $1 28 a $1 30. Corn—Yellow is in demand at $1 21 a 1 22 afloat. Oats are unchanged—sales of Penna. at 86 a 88 cts. No change in Barley or Malt.

SEEDS.—Cloverseed is in good demand at $7 25 a $7 62 per 64 lbs. Timothy is unsettled at $2 50 a $3 per bushel. Small sales of Flaxseed at $3 25.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.

The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.

TERMS, $70; one-half payable in advance, the other in the middle of the session.

For further particulars address,

HENRY W. RIDGWAY,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m

SUGARTOWN SELECT SCHOOL FOR BOTH Sexes, Willistown, Chester county, Pa.

TRUSTEES OF THE SCHOOL.

Thomas Cox, Jesse Williams,
Henry Pratt, Maris Hall.

This institution, established under the auspices of Goshen Monthly Meeting, is situated six miles east of West Chester, and three miles from the W. C. intersection of the Pennsylvania Central Railroad.

In addition to the usual English branches, Latin, French, and Drawing will be taught.

The Spring Term will open (Second-day,) 4th month 11th, and continue 10 weeks.

TUITION, $6 per term; French and Drawing extra.

Boarding in private houses $2 to $2.50 per week.

For further information inquire of

PHINEAS GARRETT,

Willistown Inn, P. O., Chester county, Pa.

4th mo. 9th, 1864.—1t

WANTED.—A situation as Teacher or Governess by a young woman, competent to give instruction in any of the English branches, and Latin.

Apply to Emmor Comly, 131 North 7th St., Philada.

3d mo. 12, 1864.—3t.

WANTED by a Friend in the country, a lad who wishes to learn farming. He must be the child of a member, and will be considered as one of the family. Apply to Emmor Comly, or Amos J. Peaslee, Clarksboro', N. J.

CONCORDVILLE SEMINARY FOR YOUNG LADIES and Gentlemen, situated in Delaware Co., Pa., twenty miles west of Philadelphia, on the Philada. and Balt. Central R. R.

Spring term of twelve weeks will commence 3d mo. 21st, 1864.

Expenses for English branches, $46.00.

For Circular, address

JOSEPH SHORTLIDGE,
or, A. C. NORRIS,

3d mo. 19, 1864.—6w. Concordville, Del. Co., Pa.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large school-house convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.

WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, 2d floor No's. 17 & 19 South Sixth Street, Philada. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.—3d mo. 12, '64. tf.

STEPHEN COX & CO., GENERAL COMMISSION Merchants, for the sale of Flour, Grain, Seeds, Potatoes, Beans, Foreign and Domestic Fruit, and all kinds of Country Produce, No. 236 N. Wharves, Philadelphia, Pa.

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4m 25 '63—1y

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1st mo. 23, 1864.—t. f.

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1st mo. 23, 1864.—3mos.

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A BOARDING SCHOOL FOR GIRLS.

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3d mo. 26, 1864-2m.

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5th mo. 1863—1 yr.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
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For Friends' Intelligencer.

MARYLAND ABOLITION SOCIETY.

Joseph Townsend, Elisha Tyson, and other philanthropists of Baltimore, were the founders of the Maryland Abolition Society. The Institution has been long since dissolved, and the records are probably in possession of the descendants of some of the original members. Jos. Townsend was a member of the Society of Friends, and a native of Pennsylvania. He removed to Baltimore in 1783, and died in that city in 1846.

In some account of his life written by himself is the following extract, which throws some light on the origin and labors of the Maryland Abolition Society:

"In the year 1789, when the principles of freedom began to prevail, and exertions were used for the liberation of the Africans and their descendants from slavery—which system prevailed to a great extent in this country, particularly in the Southern States—the writer was one of the few who were active in the formation of the Abolition Society in Maryland, which was similar to one previously formed in Philadelphia. An extensive field of labor was opened, and a large share of it devolved upon him, in which his time was considerably taken up, for a number of years; being employed by the Society, as a principal agent, in transacting its business, which caused him to travel several thousand miles to obtain information, and procure the necessary documents to establish facts where suits were depending relative to freedom.

During his Secretaryship to this Institution it became necessary to open a correspondence with many of the leading characters, both in America and Europe, who were embarked in the promotion of the same cause; which epistolary intercourse was maintained, both on that and on other subjects of a public nature, as long as they lived.

In a few years, through the instrumentality of this Society, several hundred persons were released from an unjust and oppressive servitude; and added to these, numbers were emancipated by will—which became a subject of serious consideration; for it was clearly foreseen, that the liberation of so great a number of uninformed men and women, without the capacity to take proper care of themselves, would be attended with unpleasant consequences, unless some plan could be devised to improve their understandings, and to elevate them in some measure from the degraded state into which they had fallen.

The members of the Abolition Society united in the proposition to build a house for the education of colored children, and for a place of worship, and by the aid of a generous donation of a valuable lot of ground on Sharp street, by one of the members of the Society (James Carey,) and the exertions of the building committee, in obtaining subscriptions, it was finally completed.

Notwithstanding the many discouragements they had to encounter, they had the satisfaction to find that the Africans and their descendants were entrusted with the entire management of the building in the course of a few years; and that it was afterwards conducted to advantage —a result which exceeded every expectation formed at the commencement of it."

For Friends' Intelligencer.

ABOLITION IN NEW JERSEY.

The valuable historical contribution of G. F., in the *Intelligencer* of 19th ult., has induced me to examine the records of the Pennsylvania Abolition Society, on the subject of slavery in New Jersey. It is a noticeable fact that nearly, perhaps all, the older Abolition Societies were originated and mainly controlled by members of the Society of Friends.

The following document, in the hand-writing of James Pemberton, a worthy elder among Friends, and a very active member (and afterwards President) of the Pennsylvania Abolition Society, is endorsed "Rough Draft of Address to the Assembly of New Jersey, on the Slave Trade, 1788."

To the General Assembly of New Jersey. The address, memorial and petition of the Religious Society called Quakers, respectfully showeth:

That the Christian religion is opposite in its nature to every species of oppression, and particularly to that which involves in it almost every other kind of guilt as doth the iniquitous commerce carried on to the coast of Africa for slaves—on a view and consideration whereof, the minds of the legislators in several of the American States have been so affected that laws have been enacted for its suppression, among whom the Assembly of Pennsylvania, at their session last spring, manifested their abhorrence of the inhuman traffic, which we have reason to fear will prove only a partial remedy, being liable to be evaded by avaricious unfeeling men, without the interposition of your authority and that of the Delaware Government, to which purpose the interesting subject has been brought before the House of Representatives there; and we are now further incited by an apprehension of religious duty, to request your serious attention to a matter in which the lives, property, peace and liberty of multitudes who are deprived of the opportunity of setting forth the miseries they suffer and of interceding for relief, are immediately concerned.

Personal freedom being the natural acknowledged right of all men, it must affect every benevolent mind with sorrowful reflections to observe that, in violation of the laws of justice and humanity, there remain many of the human species residing in this State, subjected to the arbitrary will and disposal of avaricious men, by whom they are sold into perpetual slavery, with the aggravated circumstance of being forever separated from those near ties of affection which subsist between husband and wife, parents and children, and often transported to distant places beyond sea; as also, that others who have obtained freedom through their own labor, by purchase, or the courtesy of their masters, who from a conviction of the injustice of detaining them in slavery have restored them to liberty, are nevertheless liable to be seized and again reduced to a state of bondage by persons actuated by motives of avarice and a thirst of gain.

We, therefore, earnestly petition that you would be pleased to revise the laws relating to the black people, which are now in force, and enact others with such wise amendments, alterations and provisions, as are adequate to the present circumstances of these oppressed people, founded on the principles of justice and humanity,—that their grievances may be relieved, and a final stop put to the importation or fitting out ships for the purpose of carrying on the unrighteous trade to Africa."

On the 26th of 11th month, 1788, (the same year,) the Legislature of New Jersey enacted a law amendatory of a law passed 3d month 2d, 1786, which prohibited slaves being brought into the State, if imported from Africa since 1776, under a penalty of £50, or if not so imported, under a penalty of £20, excepting settlers with slaves imported before 1776, &c.

The amendment of 1788, forfeits vessels and cargo engaged in the slave trade, &c. Also, prohibits any slaves to be taken from the State, without their consent, except where their owner removes his residence to another State. Also, removes all distinction on account of color in trials and punishments, and requires, under a penalty of £5, that all slaves shall be taught to read.

The following statement of the prosecution of the case of the negro Silas, may be interesting in this connection:

Richard Waln, in a letter to his son-in-law, Thomas Wistar, dated Walnford, 5th month 1790, mentions that several cases were about to come before the Supreme Court, and adds: "I fear to stand singly the ostensible advocate, and wish a committee of the (Abolition) Society would attend the next week, at Trenton Supreme Court."

The case was this: the slaves were left by will to be sold for fifteen years, and then to be free, within which time Silas and others were born, and claimed as slaves for life.

The Pennsylvania Abolition Society, in view of this and other letters from R. Waln, appointed a committee to assist him, consisting of James Pemberton and 12 others, nearly all of

whom were members of the Society of Friends. They reported 10th month 7th, 1790, "That on the 17th ult., Nicholas Colin, Thomas Harrison, Nathan Boys, Joseph Moore, Benjamin Hornor, Thos Parker and John Todd, jr., attended the Supreme Court at Trenton. That, being deeply sensible of the importance of this case to a great number of blacks, unlawfully held in bondage, they thought it proper to secure the aid of several able counsellors. That Jonathan Sergeant was therefore employed, and Elias Boudinot and Major Howell had promised gratuitous assistance. William Patterson generously refused a fee, and Miers Fisher, one of the Society's counsellors, gave his time and service without reward. That Chief Justice Kinsey, and his colleague, Justice Smith, from a kind consideration for the Committee, adjourned a very consequential cause, then before the court, in order to give them a hearing. That the counsel ably supported the cause of freedom and humanity, and that on the 22d, the court pronounced judgment in favor of the negro, in whose name the action was brought, declaring him to be a free man."

The argument for the plaintiff was, that no child of a servant could be born a slave, and that nothing was slavery, that was short of *all the days of their lives.*

Frelinghuysen and Stockton, on the other side, contended that the mother was a slave till the end of the fifteen years, and could not impart a better condition to her offspring, than she was possessed of.

Other suits were carried to a successful decision, in 1791 and '92, by R. Waln, assisted by the Abolition Society.

In a future number I propose to continue the subject up to the time of the abolition of slavery in the State of New Jersey. J. M. T.

Philadelphia, 3d month 25, 1864.

A CHILD'S TESTIMONY.

The following testimony was borne by Jane Simcock, a young girl about ten years and six months old, at a meeting in Wilmington, the 6th day of the 7th month, 1741.

"My friends, my heart hath been grieved this day, in consideration of the proud in heart; it seems to me that there are some in this meeting that think God cannot pull them down; but oh, my friends, if there be any such that think so, they are sadly mistaken, for God can pull down the strongest man or woman in the world. It is my desire that we may all come from the evil of our ways, and be obedient to God, that he may go along with us, and show which way he would have us go, and which way he would not have us to go. These words have pressed upon my mind, and in true obedience to God, I have dropped them amongst you this day."

SECRETS OF HAPPINESS.

A susceptibility to delicate attention, a fine sense of the nameless and exquisite tendernesses of manner and thought, constitute, in the minds of the possessors, the deepest under current of life—the felt and treasured, but unseen and inexpressible, richness of affection. It is rarely found in the characters of men, but outweighs when it is, all grosser qualities. There are many who waste and lose affections by careless and often unconscious neglect. It is not a plant to grow untended: the breath of indifference, or a rude touch, may destroy forever its delicate texture. There is a daily attention to the slightest courtesies of life, which can alone preserve the first freshness of passion. The easy surprises of pleasure, earnest cheerfulness of assent to slight wishes, habitual respect to opinions, unwavering attention to the comfort of others abroad and at home, and, above all, the careful preservation of those proprieties of conversation which are sacred when before the world—are some of the secrets of that happiness which age and habit alike fail to impair.

GOOD NATURE.

Good Nature! Blessed be the word, and more blessed be the thing signified! It would not be safe to assign it a rank. Yet, if there be another virtue more useful, more agreeable, we do not know its name. And what singular discrimination in the name! Most terms indicative of feeling regard the feeling as the *effect.* But here the cause is used to form the name. It is a state of the *nature.* It is that condition of the whole disposition which inclines it toward others' welfare. Good Nature is the shining out of kind and benevolent feelings in the social intercourse of men. It is Love, not in its higher moods and ecstasies—not dressed in robes of fancy, or walking in the high places of life, but Love in its every-day clothes and in the homely places of common life, performing minor social duties.

Is there any difference between Cheerfulness and Good Nature? Cheerfulness is a more active state, and though it usually carries kindness with it, there is something besides, an element of luminousness, a hopefulness and sparkle, that tend to exhilarate. Cheerfulness is always hopeful; Good Nature may be sad. Cheerfulness is always demonstrative and forth-putting; Good Nature may be quiet and self-contained. A man can hardly be cheerful without being good-natured; but he may be good-natured without being cheerful. Cheerfulness tells us that a man is himself happy, but Good Nature shows us that he would have other people happy. It is said that a "merry heart maketh a cheerful face," and that a "merry heart doeth good like a *medicine*," but

Good Nature does good like *food*. If you are sad, sick, desponding—if you are lonesome, weary, or foreboding, then comes Cheerfulness in a friend's face like a ray of light after a long storm; it *does* do good like a medicine, and it is the pleasantest medicine to take that ever patient had presented to him in allopathic doses. Cheerful folks are God's natural comforters. Deep and abiding sorrows cannot be driven away by a mere shining face. These require stronger treatment. But great and real troubles are not the most frequent. The flocks and broods of grief are mostly made up of petty things, resulting from transient disappointment, weariness, misunderstanding, mortified vanity, wounded pride. These settle down on the mind as mists do in the low places of the field, and Cheerfulness falls upon them just as sunlight does upon morning mists, and shoots radiance through them, warms them, and sets them in motion, and moves them off, and dissipates them utterly. There are some persons that are blessed with such shining faces, that it would be well to employ them as neighborhood missionaries, and keep them in office as ministers of Cheerfulness.

But *Good Nature*, while it may not make such positive demonstrations as Cheerfulness, lying further in, and being more of the nature of an inward disposition or state of mind, need not fear comparison with its fellow-grace, and, for that matter, with any other virtue.

It is the natural antidote and prophylactic. It is to temper, what moisture is to fire. It withstands its outbreak, and when temper is aflame, Good Nature puts it out. Good Nature in a shop, on a voyage, upon a journey, among workmen, among companions, in the camp, is a wonderful preventive of mischief, and the arch-master of happiness! In so far as peacemaking is concerned, one good-natured man is worth a dozen merely conscientious one. If Conscience would only fall in love with Benevolence, and go always in its company! But it walks out with Willfulness, with Combativeness, with Self-Conceit, so often, that all their faults are apt to be charged to its account, and with some reason. And so it comes to pass that, in assemblies of men, Conscience is apt to produce turmoil, and obstinacy, and contention, for it uses its authority to put into law the dispositions of pride and conceit.

Now, Good Nature cannot be made the instrument of any malign feeling. It may err the other way—be a little lax in principle, a little indifferent to moral qualities, a little more anxious for peace than for rectitude, but this is a fault easily guarded against, and all good men know that truth and purity are far more likely to come out of benevelent dispositions than out of contentiousness. One might almost change the phrase of Scripture, in its application to ecclesiastical bodies, and, instead of Peacemakers, say, "Blessed are the good-natured men." For if they are not the peacemakers, they are the fathers of them.

Then, in the household, what a treasure is Good Nature! It is the oil that makes wheel and spring and hinge move easily and silently. Without it everything grates and cracks; with it, things move softly and harmoniously. *A good disposition* is of more value to domestic happiness than any, and I had almost said all, other dispositions together. Good Nature is not only itself a great good, but, like a warm and summer atmosphere, it promotes a thousand growths that would not otherwise come forth. It stimulates all that is good in men, and gives a chance for amiable traits to spring without fear of being cropped by the malign feelings.

Would it not be well if a little pains were taken to increase this generous and noble disposition? Would there be any harm in *preaching* about it, sometimes? Are there not hundreds of parishes in which generations have grown up without once hearing a sermon on Good Nature?

Would it not be well, in such sermon, to convince and convict parents of the sin of systematically destroying Good Nature in their children by their own example, by all that indulgence which enfeebles health and acuminates the nerves, by injudicious and passionate government, by unreasonable and provoking restraints, by taunting and teasing their children, and permitting them to do the same things among themselves?

But we must pause, or these remarks will be drawn out to a length that will destroy in our readers the very quality which we wish to induce.

If any society shall be got up, in consequence of these suggestions, we wish to join; and if any premium is offered for this quality, we will not promise to compete, but would sit as one of the committee.—*The Independent.*

For Friends' Intelligencer.

GOOD AND EVIL.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them."—*Matthew* vii. 18, 19, 20.

It is clear to all discerning minds that as a nation we have not lived according to our profession. The Declaration of our Fathers, good in the sight of Heaven and grateful to the down trodden of the world, has only rested with us as a people to make us ashamed. What a fair promise before God and man! and by our acts how great a lie!

Are we then worse than other nations—a people of false pretences? We think we must admit

it, and more, that we can never be the chosen people of the Almighty unless we are born again. The principles directly antagonistic to the Declaration of Independence, which we have permitted to be cultivated among us, we liken unto a corrupt tree, which has grown until it has covered our land; its fruit is bad, and we cannot hope for better, for a corrupt tree cannot bring forth good fruit, and every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Let us reflect a moment and we feel sure all must stand convinced. With all our vain boasting as a people, we have not prospered, and like all pre-existing nations we are gliding in the current inevitably to downfall and ruin; all our resources are of no avail; they are only the glitter of a moment, a type of what we might have been. Our land of fair promise, of milk and honey, wealth of soil, and hidden treasures in the earth awaiting our bidding, hill and dale, valley and mountain decked in the loveliness of paradise, has been confided to us, and we are casting it away through our unfaithfulness, for God is not in us; we have preached Christ from the beginning, but not practised his precepts, and we are now being hewn down as a corrupt tree, and being cast into the fire. War covers our land. It is the fruit of wrong and injustice, a national crop which we must have the burden of gathering, and the laborers that fall in the harvest field are legion. It must be so; we may cry peace, but there can be no peace until the gleaners have passed over the wasted fields and gathered the last yield of our bitter planting, and so we must toil while we defy the Lord, for a corrupt tree cannot bring forth good fruit, and the wages of sin is death.

Why, then, do we hold out longer against the will of the Almighty? How many nations must rise and fall before God is acknowledged on earth as in heaven?

"A good tree *cannot* bring forth evil fruit, wherefore by their fruits ye shall know them." Here is a clear statement and easy guide, so simple and truthful that no man can fail to see what God requires of him? and as the declaration is equally clear that a corrupt tree *cannot* bring forth good fruit, and that every tree that bringeth not forth good fruit is hewn down and cast into the fire, it must be manifest to every reflecting mind that it is idle and wicked to resist the decrees of the Almighty. Man can make Constitutions and laws, but if unjust, God will break them, for nothing evil can stand; if a corrupt tree, it cannot bring forth good fruit and *must* be hewn down and cast into the fire.

Senators rise in the Senate Chamber and declare they will not recognize the equality of the negro; God says, "I recognize him." Ministers from the pulpit say, "we will have no hand in this war," and it is well, if the church has been righteous and just; but if not, then it cannot escape bloodshed, for war is the fruit of injustice and wrong. We cannot escape any of the fixed laws of the universe; everything is provided for, and it is only the good tree that can bring forth good fruit.

Let us then be wise and live; and that we may fulfil our duty, it is necessary that we make a covenant at once with our Maker to listen to His teachings; and as it is manifest that our national troubles are the result of disobedience to fixed laws, and that wrong and injustice to the poor negro have lost us our manhood, let us resolve now that Slavery and oppression of our fellow men must pass away.

Apologists say that all countries have to pass through civil wars; we would add, that they have never after been able to cast off the war power, and so nation after nation has gone down and been lost. Must we also fall? Has a people of truth yet to be born on the ruins of former nations; or may we break the spell which has bound us, and listen to the voice of the forefathers? We think our country may be saved, but we must first humble ourselves in the sight of God, and feel like the repentant prodigal. Who is so great among us that he should set himself above his fellows?

Are these views visionary and impracticable? Is it impossible for this people to adopt the teachings of Jesus? If not, then let us cultivate only the tree of truth and justice, that good tree that *cannot* bring forth evil fruit, and, as Jesus said, "If ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let our love and kindness extend unto the most despised type of the human family, the poor, abused negro. We must be just to him, or we cannot be just to each other. B.

MILITARY EDUCATION.

The training of men for war has been in all ages their chief pride and bane. Christianity, as a religion of peace, was meant to restrain and ultimately cure this great evil; but hitherto it has signally failed in its blessed mission, and even allowed itself to become a handmaid and patroness of the war system. In nothing has its degeneracy from the example and teachings of Christ and his apostles been more glaring.

Among the manifold evils sure to flow from our rebellion, we early expected, as a matter of course, special efforts to revive among us the old war spirit, and to educate our people more than ever in military habits. At the North these habits had long passed into very general disrepute; but no sooner did our government call upon the people to rally for its support in putting down the rebellion, than the warm enthusiasm spread like wild-fire all over the North,

and has ended in creating a popular demand that the whole community shall be skilled in the art of war as a measure of security against future rebellions.

We understand well the plea; but in truth there never was a blinder or more suicidal folly. "In the point of preparing for war," says one of our *religious* journals, "the South has shown more foresight than the North, and in the present contest has abundantly reaped the advantages of her thoughtful preparation. For many years past the larger slave States have each supported or contributed to support, by public funds, a military school, from which annually were sent forth among the population a corps of well trained officers. To the influences of these institutions may be attributed much of the singular readiness with which great armies were raised and disciplined in those States. In the North, on the contrary, the only noteworthy institution of the kind, prior to the rebellion, was that founded at Norwich, Vt., in 1820, by Captain Partridge. Since the outbreak of the war, however, schools of this sort have sprung up in considerable numbers, and have been carried on in some cases with marked success, entirely by private enterprise without assistance from the State."

A mode of reasoning quite general, but as false and pernicious as it is common. It was just this military training of the South, her habits of reliance on brute force as the ultimate arbiter, that tempted them into the fearful abyss of rebellion. In this reliance upon the sword, she had the example and sanction of the North, of the whole country; but if neither the North nor the South had been trained to dependence upon the sword as a proper means of gaining their ends, this rebellion could never have swept its besom of fire and blood over our land. It is a natural offshoot of the war system we have all along supported, and deemed vital to our safety and even existence as a nation.

At present, however, we barely allude to this subject. The time has not come for the mass of our people, or even our leading minds, to give it such consideration as it deserves. We must wait till these war-clouds have passed away; but sure we are that, sooner or later, it *must* be examined as it has never yet been, or we are doomed to the periodical return of just such evils as are now overwhelming us. We know not how long it may take to learn that in habits of peace, such as we have never yet learned, lies, under God, our only security for the future; but this lesson we *must* learn, and put in practice, or the days of our republic are numbered. We know too well that this warning will not for the present be heeded; but we deem it our duty as pioneers in this great Christian Reform, to put it on record for those to heed who will.—*Advocate of Peace.*

NON-RESISTANCE.

Ramond, in his "Travels in the Pyrenees," fell in from time to time with those desperate marauders who infest the boundaries of Spain and Italy—men who are familiar with danger, and robbery, and blood. What did *experience* teach him was the most efficient means of preserving himself from injury? To go "unarmed." He found that he had "little to apprehend from men whom we inspire with no distrust or envy, and every thing to expect in those from whom we claim only what is due from man to man. The laws of nature still exist for those who have long shaken off the law of civil government."—"The assassin has been my guide in the defiles of the boundaries of Italy; the smuggler of the Pyrenees has received me with a welcome in his secret paths. *Armed*, I should have been the enemy of both: *unarmed*, they have alike respected me. In such expectation I have long since laid aside all menacing apparatus whatever. Arms irritate the wicked and intimidate the simple; the man of peace amongst mankind has a much more sacred defence—his character."—*Dymond.*

SELF-CULTURE.

(Concluded from page 71.)

The succession of the seasons gives to many of the working class opportunities for intellectual improvement. The winter brings leisure to the husbandman, and winter evenings to many laborers in the city. Above all, in Christian countries, the seventh day is released from toil. The seventh part of a year, no small portion of existence, may be given by almost every one to intellectual and moral culture. Why is it that Sunday is not made a more effectual means of improvement? Undoubtedly the seventh day is to have a religious character; but religion connects itself with all the great subjects of human thought, and leads to and aids the study of all. God is in nature. God is in history. Instruction in the works of the Creator, so as to reveal his perfection in their harmony, beneficence, and grandeur; instruction in the histories of the church and the world, so as to show in all events his moral government, and to bring out the great moral lessons in which human life abounds; instruction in the lives of philanthropists, of saints, of men eminent for piety and virtue; all these branches of teaching enter into religion, and are appropriate to Sunday; and through these, a vast amount of knowledge may be given to the people. Sunday ought not to remain the dull and fruitless season, that it now is to multitudes. It may be clothed with a new interest and a new sanctity. It may give a new impulse to the nation's soul. I have thus shown, that time may be found for improvement; and the

fact is, that among our most improved people, a considerable part consists of persons, who pass the greatest portion of every day at the desk, in the counting-room, or in some other sphere, chained to tasks which have very little tendency to expand the mind. In the progress of society, with the increase of machinery, and with other aids which intelligence and philanthropy will multiply, we may expect that more and more time will be redeemed from mutual labor, for intellectual and social occupation.

But some will say, "Be it granted that the working classes may find some leisure; should they not be allowed to spend it in relaxation? Is it not cruel, to summon them from toils of the hand to toils of the mind? They have earned pleasure by the day's toil, and ought to partake of it." Yes, let them have pleasure. Far be it from me to dry up the fountains, to blight the spots of verdure, where they refresh themselves after life's labors. But I maintain, that self-culture multiplies and increases their pleasures, that it creates new capacities of enjoyment, that it saves their leisure from being, what it too often is, dull and wearisome, that it saves them from rushing for excitement to indulgences destructive to body and soul. It is one of the great benefits of self-improvement, that it raises a people above the gratifications of the brute, and gives them pleasures worthy of men.

* * * * *

I conclude with recalling to you the happiest feature of our age, and that is, the progress of intelligence, self-respect, and all the comforts of life. What a contrast does the present form with past times! Not many ages ago, the nation was the property of one man, and all its interests were staked in perpetual games of war, for no end but to build up his family, or to bring new territories under his yoke. Society was divided into two classes, the high-born and the vulgar, separated from one another by a great gulf, as impassable as that between the saved and the lost. The people had no significance as individuals, but formed a mass, a machine, to be wielded at pleasure by their lords. In war, which was the great sport of the times, those brave knights, of whose prowess we hear, cased themselves and their horses in armor, so as to be almost invulnerable, whilst the common people on foot were left, without protection, to be hewn in pieces or trampled down by their betters. Who, that compares the condition of Europe a few ages ago, with the present state of the world, but must bless God for the change. The grand distinction of modern times is, the emerging of the people from brutal degradation, the gradual recognition of their rights, the gradual diffusion among them of the means of improvement and happiness, the creation of a new power in the state, the power of the people. And it is worthy remark, that this revolution is due in a great degree to religion, which, in the hands of the crafty and aspiring, had bowed the multitude to the dust, but which, in the fulness of time, began to fulfil its mission of freedom. It was religion, which, by teaching men their near relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights, which opened men's eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was a religious discussion, which roused the minds of all classes to free and vigorous thought. It was religion, which armed the martyr and patriot in England against arbitrary power, which braced the spirits of our fathers against the perils of the ocean and wilderness, and sent them to found here the freest and most equal state on earth.

Let us thank God for what has been gained. But let us not think everything gained. Let the people feel that they have only started in the race! How much remains to be done! What a vast amount of ignorance, intemperance, coarseness, sensuality, may still be found in our community! What a vast amount of mind is palsied and lost! When we think, that every house might be cheered by intelligence, disinterestedness, and refinement, and then remember, in how many houses the higher powers and affections of human nature are buried as in tombs, what a darkness gathers over society. And how few of us are moved by this moral desolation? How few understand, that to raise the depressed, by a wise culture, to the dignity of men, is the highest end of the social state? Shame on us, that the worth of a fellow-creature is so little felt.

I would, that I could speak with an awakening voice to the people, of their wants, their privileges, their responsibilities. I would say to them, you cannot, without guilt and disgrace, stop where you are. The past and the present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are, merely to toil, eat, drink, and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardships in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent. Do not be lulled to sleep by the flatteries which you hear, as if your participation in the national sovereignty made you equal to the noblest of your race. You have many and great deficiencies to be remedied; and the remedy lies, not in the ballot box, not in the exercise of our political powers, but in the faithful education of yourselves and your children. These truths you have often heard and slept over. Awake!

Resolve earnestly on self-culture. Make yourselves worthy of your free institutions, and strengthen and perpetuate them by your intelligence and your virtues.

THE PRESENT IS THE ONLY TIME.

If a man but glance over his yesterday, he will see at once how foolish it is to fret one's self about the time to come, for he will find in every yesterday, a miniature grave, as it were, dug by a too fearful imagination, in which is buried all his little store of daily happiness. Men slight the good they have, in their anxiety for the good to come. They waste their oil for to-day in fruitless attempts to procure a supply for the morrow, forgetting that he who replenished the cruise is inexhaustible. Trust in Him, and he will never fail you.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 16, 1864.

The historical reminiscences of G. F. in relation to the efforts of Friends in the establishment of Abolition Societies, and in the abolition of slavery, have induced examination, and in the present number will be found two articles bearing on the subject in New Jersey and Maryland.

DIED, at his residence in Richmond, Ind., on the 7th of 2d month, 1864, JACOB SAUNDERS, in the 72d year of his age; a member of Whitewater Monthly Meeting of Friends. The deceased was diffident, and unobtrusive in his manners, and much respected by those who knew him best. He was one who "studied to be quiet,—and to mind his own business,"—and was qualified to drop a word of counsel to the erring, or of encouragement and sympathy to the afflicted. His last illness was brief—but for him death appeared to have no terrors.

——, on the 14th of 2d month, 1863, SUSAN COOK, in the 84th year of her age; and on the 3d of 10th month, 1863, her sister, ANNA STUBBS, in her 80th year; both members of Little Britain Meeting,—the latter an elder for many years.

——, on the 14th of 3d month, 1864, NATHAN BROWN, in the 74th year of his age; a member of Little Britain Meeting.

——, in Middletown, Bucks county, Pa., on the 2d of 4th month, 1864, after an illness of 35 hours, JOSEPH K. TAYLOR, aged 38 years; a member of Middletown Monthly Meeting.

——, on the 22d of 3d month, 1864, at his residence in King township, Canada West, THOMAS N. WATSON, son of John Watson, within one month of the 52d year of his age, of disease of the throat; after a confinement of nearly five months to his room, he deceased suddenly. He was a useful member of our religious Society, a tender father, an affectionate husband, and a kind friend; one who will be missed in the community in which he lived, being one of those who never said to his neighbor, Go, and come again; always ready to do a kind action, when in his power to do it.

Also, nearly seven weeks since, a great grandchild, MENETTO HUGHES, about 7 years of age, the daughter of John W. and Elizabeth Hughes, of Schomberg. She made a triumphant close for a child of her age: her disease was scarlet fever; she manifested no concern at the approach of death; desired the attendance of relations and friends, and on the morning of her death, she knew every one as they approached her, called them all by name, and bid them "good bye." She had a sense of the glory that awaited her, and expressed that she saw Jesus; "I see him," she said, "with my eyes shut." To a cousin, some years older than herself, who was about to leave the room, she said, "Walter, dont leave me; stay and see me die." She retained her senses to the last, and appeared like an angel, with hands lifted up, as if in prayer to the Father of spirits. J. W.

Canada West, 4th month 4th, 1864.

DIED, On the 3d of 4th month, 1864, OLIVER H. son of Samuel Yardley, in his 37th year; a member of Philadelphia Monthly Meeting.

——, On the 4th of 4th month, 1864, MARY WILLIS, wife of James Martin, in her 74th year; a member of Philadelphia Monthly Meeting.

——, On the 8th of 4th month, 1864, ELIZA SMYTH, in the 62d year of her age; a member of Spruce Street Monthly Meeting.

[COMMUNICATED.]

——, at her home in Mill Creek Hundred, New Castle county, Delaware, on Seventh-day, the 19th of 3d month, 1864, REBECCA B., wife of George Thompson, aged 50 years; a member of New Garden Monthly Meeting. She was the child of religiously minded parents, and was left an orphan at a tender age; but the counsel and admonitions of a pious mother had left their impress on her spirit: for in very early life she manifested much religious feeling, and evinced a desire to become, "in spirit and in truth," a child of Him, who it is declared will ever be a father to the fatherless. During her early womanhood, she indulged to some extent, in the fashions and gayeties of the world; yielding to the gratification thereby afforded to a disposition naturally lively and vivacious. But soon these things became a burden to her, and she was made a bearer of the cross for Christ's sake. About this time, was begun the work of regeneration and purification, that was designed to qualify and prepare her to proclaim to the world the glad tidings of the gospel of peace. That truth had wrought its perfect work, those who knew her well can bear testimony. Her calm demeanor, the purity and quiet beauty of her life, during her later years, will ever be remembered. Gentle, generous and forgiving, her crowning virtue was that charity that "thinketh no evil; —that hopeth all things;—endureth all things." Her close was a triumphant one: her family and friends around her; her spiritual and mental vision unclouded, and conscious of her approaching end, but full of faith and hope of a blessed immortality, she quietly passed away from earth to the mansions of the Eternal, there to dwell with sanctified spirits that have gone before.

The concluding Meeting this season of the Association of Friends for the relief of the Suffering Poor, will be held at Race Street Meeting House, this 7th day evening, 4 mo. 16th, at 8 o'clock

JOS. M. TRUMAN, Jr., *Clerk.*

For Friends' Intelligencer.

SWARTHMORE COLLEGE.

The following Minutes give information of the efforts which have been and are being made, within the limits of the Western Quarterly Meeting, in order to promote an increasing interest in the proposed school.

At a Conference, called by the Association of Friends, of Philadelphia Yearly Meeting, engaged in an effort for the establishment of a school at "West Dale," held at London Grove, 2d month 6th, 1864.

After the benefits to the Society of Friends, and to others, to be derived from such a school as proposed, had been presented by C. Biddle, E. Parrish and others, it was enjoined by the meeting, upon persons in attendance, to use earnest endeavors to stir up a more general interest in this important movement. Also, that at the close of the regular business of the several Monthly Meetings, embraced in the Western Quarter, it was enjoined on members now present to have this subject duly considered, and a committee was set apart to give proper attention thereto, and as far as way opens to secure subscriptions.

Said committees of the several Monthly Meetings to confer together and *co-work*, as on consultation they may deem best, and *unitedly* to form a body representing the limits of the Western Quarter, and thus relieve the Executive Committee of Philadelphia Yearly Meeting of this portion of its wide field of labor.

J. H. Jackson, *Clerk.*

In pursuance of the above stated objects, a meeting of such committees as were appointed and others interested, was held at London Grove, on the 21st of 2d month, 1864.

Committees from New Garden and Pennsgrove were represented, and the meeting was informed that some of the other Monthly meetings have the subject of appointment under consideration.

The following propositions were offered and considered; but in order that the co-operation of those meetings not represented here by committees may be had, it was concluded to adjourn this meeting to the 20th of the 3d month next, at two o'clock, P.M., at London Grove, for the further consideration of the subject.

The clerk was requested to inform Friends of the several monthly meetings; of this conclusion, and ask their prompt attention thereto.

Ellwood Michener, *Clerk.*

Propositions.

1st. That the present effort to establish a school embracing a preparatory, a normal and a collegiate department, is worthy of our support.

2d. That the *present condition* of the movement demands of all interested in right education, and desiring the extended usefulness of the Society of Friends, to throw their influence decidedly in favor of the *early* establishment of such an institution, and to aid by just and reasonable subscriptions.

[The proposed meeting was held on the 20th ult., and adjourned to meet at London Grove, on the 24th inst., when it is expected that some Friends from the city will be present. A general attendance is requested.]

We regard this movement as one of deep interest throughout our Society; and for the benefit of a good cause think it right to make some statements of its progress in this region.

Within the past two years several conferences were appointed by the Executive committee of Philadelphia Yearly Meeting, and attended by some of their number within the Western Quarter. At these a number of the younger heads of families and a few others gave their attendance, and generously fostered the good work by promptly subscribing to its stock. (The amount of subscriptions in our quarter has now reached $2875, 115 shares of stock, having been taken by 60 friends.) Most of our stockholders very properly assisted in adopting the present constitution—choosing the location, and in electing the Board of Managers to whom the advancement of this responsible and arduous trust is at present committed.

The early contributors we believe generally understand the embarrassing position in which their chosen agents without adequate means are involved. They are generally disposed to confide in their judgment as to the extent and arrangement of the institution needed, and which it is their duty to decide upon, erect, and organize in such manner as will best subserve the objects contemplated.

In approaching their task the Managers have made known, that owing to circumstances peculiar to the times, a larger amount of capital is needed than at an earlier date, it was hoped would suffice to start this institution with fair chance for success. But even to plan such an establishment demands that the amount of capital the Society is disposed to furnish shall be first ascertained. Based to serve the wants of so wide a territory, the Managers doubtless feel that to proceed to erect accommodations for a small number of pupils only would fail to meet the wants of the Society.

Such portions of the establishment as will be in first demand, do not admit of being built by sections, and hence such portions once commenced, the capacity of the institution cannot well be increased. With this understanding of the matter, some of our contributors favor a persistent effort being now made to canvass the merits of the whole subject, confident that as it comes to be better understood it will commend itself to a more general support, and the requi-

site capital be furnished. Such is the feeling of some who have countenanced this movement from its start, and contributed of their means Whilst the records of our Quarterly and of our Monthly meetings a few years back, show the dissatisfaction then felt with existing opportunities of education, they further manifest a general desire to get up schools to be taught by members and under the supervision of Friends. In some instances we find allusion made to an institution, such, in part, as that now sought to be established; but no way seemed then open to advance, beyond committee reports of an impracticable character. In strange contrast with the past feeling on this interesting concern, when the subject in its present *practicable shape* is proposed, some of our members fear it as something tending to the exaltation of man's intellectual powers at the expense of his religious sentiment.

Some Friends have long felt that our Society has not been meeting its duty in the educational field. Discouraged from working through the public school system, or co-operating in surrounding institutions, it becomes a duty to do our part of the work in such other way as may seem best.

Accepting then the present attempt to establish an educational institution to comprise a normal and a collegiate department, and preparatory classes as incidental thereto, as the *practicable shape* which surrounding circumstances and the judgment of many earnest minds have finally given to this long-standing concern, we trust it will soon receive more general support, and stand acquitted of hindering cavils, so at variance with our Society records on the subject. J. H. J.

"Mark the perfect man and behold the upright, for the end of that man is peace."

Thou shalt guide me with thy counsel, and afterward receive me to glory. Psalm lxxiii. 24.

I.

I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend by my side:
The only thing that I say to Him,
As He takes it, is "Hold it fast,
Suffer me not to lose my way,
And bring me home at last."

II.

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand—
'Tis home, 'tis home that we wish to reach;
He who guides us may choose the way;
Little we heed what path we take,
If nearer home each day.

THE EARLY ROBINS.

Bird of Spring-time! Why so early
Hast thou wandered from thy home,
Whilst the brown wood still doth echo
With the Winter's dolorous moan?

Bare and leafless are the branches,
Ice-bound every crystal rill,
And the fleecy cloak of winter
Yet lies white upon the hill.

No soft breezes have been wandering
Through the wood with wooing sound,
And the wild flowers all are sleeping
'Neath the cold and frozen ground.

Yet I hear thee gaily chirping
In the gray dawn's early gloom,
And thy notes of gladness tell me
That thy harp is all in tune.

From its chords no note of sadness
Darkness o'er the spirit flings,
And our tears of anguish cannot
Jar the music of its strings.

Gay and jaunty thou art looking,
Robin Red-breast, on the spray;—
But now take a friendly warning—
Haste from coming storms away.

Many a leaf, by Autumn painted
With the hectic flush of death,
Yet will fall to earth and perish
In the chill of Winter's breath.

Who like pilgrims now are waiting,
Fluttering 'tween the earth and sky,
Ripening in earth's storm and tempest,
Ere upon her breast they lie.

Fearful blasts will yet go sounding
Through the woods their wild alarms;
And the forest trees, imploring,
Raise to heaven their naked arms.

Wields the Ice-king yet his sceptre,
Rides he still upon the gale;
From the storm-clouds yet will clatter
'Gainst our pane the rattling hail.

Though the brow of Winter brightens
With a stray gleam, bright and warm,
'Tis but like the flash that cometh
With the gathering of the storm.

Be not by it lured, sweet robin;
Tarry not upon the tree:
Wait till blue eyed violets beckon,
And white daisies nod to thee.

Wait till blossoms wild are throwing
Fragrance through each shady nook,
And the dancing leaves cast shadows
In the clear and laughing brook.

Wait till Winter's hushed to slumber
By Spring's gentle lullaby;
Then come with thy song of gladness,
Little minstrel of the sky.

Lafayette, Indiana. R. G. B.

"Blessed are the peace makers, for they shall be called the children of God."

"Gracious is the Lord and righteous; yea our God is merciful."

From the Westminster Review.

THE TUNNEL UNDER MONT CENIS.

(Continued from page 63.)

When this system was first proposed there were innumerable objections urged against it in the scientific world. It was declared impossible to construct recipients strong enough to hold a supply of compressed air, which was thought capable of bursting the vessel in which it was enclosed, and perhaps even of oozing out through the pores of the cast-iron plates of which it was made. The practicability of conveying compressed air to any distance through pipes, without a loss of tension rendering it utterly useless, was even more strongly and generally insisted on. Fortunately, the experience acquired at Bardonnèche affords a full refutation of these unfavorable predictions; for we learn that not only is there no escape of air from any part of the machinery or pipes, sufficient to stir the flame of a taper, but experiment shows that the loss of tension liable to be incurred in the transport of compressed air would not equal one-tenth of an atmosphere in any distance less than 25,000 mètres, or nearly four times that which it can be required to traverse for the works under Mont Cénis! Another fear also expressed by the opponents of the tunnel was, that from want of shafts the workmen employed must necessarily be suffocated; it is, however, found that though the temperature is somewhat higher, it is as easy to breathe at the further end of the tunnel as on the hillside itself, since a quantity of compressed air is daily impelled into the small section seventeen times greater than its cubic capacity, and this rush of compressed air not only renews the atmosphere, but also tends to moderate the heat generated by the presence of a large number of workmen in a small space, in which a number of gas lights are perpetually burning; for it has been demonstrated by experience, that when air is compressed it loses a portion of its natural caloric, whence it follows, that when it resumes its primitive volume on being allowed to escape, it is ready to absorb an amount of heat equal to that which it had previously emitted. From what we have already said, our readers will readily perceive that there need be no fear of the workmen being suffocated; nevertheless, the directing engineers proposed at least to double the supply of compressed air before the end of 1863.

At the northern entrance, the system employed for compressing air is different, and of greater general interest, since it is more readily applicable than that of the column-compressor, which requires a quantity of water and a fall by no means attainable everywhere, as was soon found to be the case at Fourneaux, where one torrent at a sufficient height above the engine-house had not the necessary supply of water, and another, which was abundant, had but an insignificant fall. To combat this difficulty, the first device was to raise water to the requisite height by means of hydraulic wheels, when a new invention, the pump-compressor, afforded a real solution of the problem, so satisfactory, that it will supply three times the amount of compressed air, while the machinery costs one-third less than the column-compressor. In this machine the compression is effected by a piston, which an hydraulic wheel causes to move backward and forwards in a chamber communicating with two vertical columns, supplied with water in such a way and such a quantity, that when one is full the other must be empty, and this occurs alternately as the piston moves. Each time a vacuum is left in the one, it is filled with air from the outer atmosphere, which the water on its return compresses until it acquires sufficient tension to raise a valve and escape into a recipient, just as in the column-compressor. In this machine, however, the air is driven into the vacuum by water flowing from an outer basin. This water serves a double purpose; when the column is full of air, it accumulates over the valve by which the latter has entered, and the superimposed weight prevents any leakage through this valve when the air begins to be compressed by the return of the piston; when, on the other hand, the the column is empty, the water flows in, entering with the air, and makes up for the loss of the water in the column caused by evaporation. Any extra amount which may thus enter escapes with the compressed air into the recipients, at the bottom of which it accumulates until it is enough in quantity to raise a concentric float under which it makes its way out, and which then closes again over the orifice. It is calculated that each pump-compressor is able to supply the works with thirty litres (nearly seven gallons) of compressed air per second, and when six of them shall be at work, according to the declared intention of the engineers, it is evident there will be no difficulty in obtaining a quantity of compressed air amply sufficient for the perforating-machines, for renewing the atmosphere in the tunnel, and for speedily clearing it of smoke after the explosion of the mines.

At Fourneaux, two other contrivances of considerable interest are in use. We have already said that the valley of Rochemolles is at a level considerably higher than that of the Arc; so much so, that the tunnel, which at the south entrance is at the bottom of the one valley, issues out at the north end at a height of 186 mètres (347 feet 10 inches) above the opposite one, in spite of the slope given to half of it. To obviate the inconvenience of having to drag everything required for the work in the tunnel up so considerable a perpendicular height, the

engineers bethought themselves of constructing an automatic plane between the platform at the mouth of the tunnel and the valley below, sufficiently wide for a double line of rails to be laid on it. At the top stands a large drum with a cable, each end of which is attached to a truck, one of which is at the top while the other is at the bottom. When the latter has been loaded, the former is filled with water, and descends by its own weight, dragging up the other as it moves; a contrivance by which a weight of fifteen hundred kilogrammes (not far from a ton) can be raised in a few minutes, and the water being emptied out of the truck which reaches the bottom, it is ready to convey another load to the top in its turn.

The second contrivance, peculiar to Fourneaux, concerns the ventilation. When the tunnel shall be completed, in order to allow the railway lines from each side to run into it, it will be necessary to make it take a curve up the valleys on each side, and a branch from the main tunnel is already being excavated for this purpose at Bardonnèche, in addition to the straight one, which will be kept open, as it facilitates the work and the admission of air. In spite of the straight line observed at Fourneaux, the slope inwards of 22 per 1000 is found to be a great obstacle to the entrance of a current of fresh air, in spite of the difference of temperature which had been counted on to promote it. A special contrivance has therefore been devised for sucking out the bad air which accumulates in the tunnel, through a large wooden conduit hanging from the roof. The torrent of Charmaix has been made to supply a small quantity of water with a fall of 70 metres (in round numbers 230 feet) which, by means of a wheel, sets two enormous pistons in motion. These alternately rise and let fall a mass of water enclosed in two chambers, communicating with the conduit from the tunnel; as the water sinks in each alternately the vacuum thus produced is filled by the bad air, which is immediately afterwards expelled into the outer atmosphere by the return of the piston; and it is calculated that in this way all the mephitic air likely to be generated will drawn off without difficulty, even when the works shall be under the centre of the mountain.

We have now sketched the peculiar machinery employed for tunnelling Mont Cénis. The perforators we will not attempt to describe minutely, partly because the extreme complication of parts necessary to fit them for their various functions is such as to render them unintelligible without the assistance of drawings on a large scale, and also because the great singularity in them that we wish to impress on our readers is quite independent of their arrangements and form; viz. that of their being kept in motion by compressed air, conveyed from a distance which even now exceeds a mile, and will be considerably more before the works are terminated. For the first time since the application of steam to machinery, a great engineering work is being carried on without its assistance; and the accounts given of the success attained in the employment of compressed air, as well as the small cost, calculated per dynamic horse-power, ought to command this great enterprise to general attention. Air is a commodity to be obtained everywhere; water is neither scarce nor dear, especially if we remember that it is by no means necessary to produce compressed air at or even near the spot where it is to be employed; for even supposing it has to be conveyed to a distance such as to occasion a considerable loss of tension (and experience, confirming the tables of the Commission, shows that this would not occur at any moderate one), it would suffice slightly to raise the degree of the original compression, a result which it is found can be attained by the same water power, provided the quantity of air to be operated upon be reduced in proportion to the additional tension it is desired to give it. The column-compressor, indeed, was not generally applicable, owing to the great fall required to make the water used for compression descend with sufficient impetus, but this difficulty is removed by the invention of the pump-compressor, for which but a very small quantity of water, and no fall, is required, and in which, if necessary, another motive power, such as the wind, we conceive, or steam, might be substituted for the hydraulic wheels used to move the compressing pistons at Fourneaux. A review intended for general perusal is not the place in which to discuss the applications which may be made of the working power contained in compressed air, nor to enter on the abstract scientific advantages it presents: nevertheless we cannot refrain from expressing our hope that engineers will take advantage of the works now going on at Mont Cénis to make themselves practically acquainted with this new motive force, and to study the use that may be made of it elsewhere.

(To be continued.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For Friends' Intelligencer.

VEGETABLE POISONS.

Of all plants distinguished for their poisonous properties, none occupy so prominent a position in the commercial and medical world as the tobacco and poppy; the one given by the new world to the old, the other by the old world to the new—used as are the leaves of one and the concrete juice of the other in similar ways and for similar effects by millions of the human

race; alike the subjects of the anathemas of the high dignitaries of the Church, the prohibitory edicts of Emperors and the counterblast of Kings; alike in the stern unyielding sway they have acquired over the perverted tastes and appetites of men, do they not seem almost identical, and worthy to be classed in the same category? Yet really they are very different; one the most useless, the other the most valuable narcotic known in the materia medica.

Although possessing powerful narcotic properties, tobacco is very seldom used as a remedial agent, on account of the excessive and distressing nausea it occasions; and in consequence of the unpleasant effects it sometimes produces on the system, it has to be used with great caution. Medical writers deprecate the use of it in any way; tending as it does to enfeeble the digestive powers, to produce emaciation and general debility, and to lay the foundation of serious disorders of the nervous system.

The poppy is supposed to be a native of Asia Minor, but has been introduced into this country as an ornamental flower; and one variety, the corn poppy, has become so fully naturalized that in many places it is likely to become a noxious weed. It belongs to the same order of plants as the blood-root, calandine, escholtzia, and a few others of like character, indigenous to this country.

All poppies contain more or less of the narcotic principle, but that from which the opium of commerce is obtained is botanically the Papaver Somniferum, growing from two to three feet high. The flowers are large and single except when highly cultivated, brilliantly white, and succeeded by a globular capsule from two to three inches in diameter.

All parts of the plant abound with a white juice, but the best opium is obtained from the capsule by making longitudinal incisions on its surface, every evening, and scraping the exuded juice off in the morning. An inferior article is made from a decoction of the leaves and stems of the plant, and formed into a kind of paste by the addition of various substances.

Medicinally, opium is sometimes used in substance, but more generally in its various preparations. The tincture of opium, commonly known as laudanum, is prepared by simply dissolving the drug in diluted alcohol. Morphia is the chief narcotic principle of opium, and is extracted by several chemical processes; this again forms the base of several preparations known as the salts of morphia, in which form it is most generally administered. Opium is also one of the principal ingredients of paregoric, Bateman's Drops, Godfrey's Cordial and many other popular sudorific medicines. It is produced in various portions of Hindostan, Persia and Asiatic Turkey. That from Aleppo is considered the best, but the greatest quantity is produced in India under the fostering care of the East India Company.

Curious as it may seem, it is yet true, that the most deadly and virulent poison known is elaborated within the kernels of some of our most valued fruits. The hydrocyanic acid, more commonly known as prussic acid, is contained in and can be extracted from the leaves and seeds of the peach tree, and in considerable quantities from the kernels of the bitter almond. Although found in the above-named fruits, the principal portion of the prussic acid of commerce is a chemical production, obtained from the cyanuret of mercury. This substance is so very fatal and so rapid in its effects, that one drop placed upon the tongue of an animal, produces death in a few seconds.

Ranking next to prussic acid in deleterious properties is strychnine, an extract obtained from the seeds of the strychnos nux vomica, and strychnos ignatia, or bean of St. Ignatius. The first mentioned tree is a native of the islands and countries bordering on the Indian ocean, and is of medium size, with a stout crooked stem and thick, shining leaves. The fruit is about the size of a small orange, which it much resembles, and consists of a soft white pulp, of which several kinds of birds are very fond, and numerous flat seeds, about ¾ of an inch in diameter, of a greyish white color, very hard and tough, and are often known as "quaker buttons,"—the other is a native of the Philippine Islands, bearing a pear-shaped fruit containing from 15 to 20 seeds, about an inch long and half an inch in width. Strychnine acts principally upon the muscles, and is supposed to produce death by causing a suspension of respiration, resulting from a spasmodic constriction of the muscles concerned in the process. In a diluted state, it is used medicinally for the cure of paralytic affections and is considered a standard remedy in cases of palsy.

M.

Quakertown, 3d mo. 1864.

PARSEE LIBERALITY.—Five Parsee firms in London have contributed five hundred pounds sterling for the relief of the emancipated negroes in the United States.

The Parsees are the descendants in the East Indies of the fire worhippers, driven out from Persia on account of their religion. They still preserve their ancient religion, along with increased purity of morals.

The following is the correspondence announcing the gift:

[Copy.] "21 GRESHAM HOUSE,
23d February, 1864.

My Dear Sir,—Four of our Parsee firms of Gresham House, Messrs. Cama & Co., Byramjee, Cama & Son, D. D. Cama & Co., and Mo-

dy & Co., and myself, have subscribed £100 each for the support of the poor negroes who are emancipated in America from bondage by the benign Government of the United States of America, and I beg to send herewith a cheque for £500 on the bank of England, and request you, on behalf of the contributors of the same, to remit the equivalent to America, as you think proper; by your so doing we shall feel greatly obliged to you.

I remain, my dear sir, yours faithfully,

Russell Sturgis, Esq. M. H. Cama."

FOR THE CHILDREN.

BY A MOTHER.

Morning Reflections.

Awake my soul, and prepare, like the morning sun, to dissipate all clouds that may darken the way; like the sun let me joyfully rise and illumine my pathway with bright deeds, holy thoughts, good resolutions, and heavenly hopes. Every morning God's love beams upon us; every day shows fresh tokens of kindness to his wayward children, calling them in gentle tones of affection to free themselves from sin, and to put on the robes of humility, purity, and innocence, and walk in the path which leads to Heaven. As there is no day without its temptations, no day in which we are sure we shall have no wrong feelings excited, let me, before I leave my room, ask God's assistance and guidance, and that he will write his blessed law upon my heart—the law of love and forgiveness.

Evening Reflections.

"Oh Lord, thou hast searched me and known me. Thou compassest my path, and my lying down, and art acquainted with all my ways." We cannot, if we would, go from the presence of the Lord. How beautiful and cheering is the thought that our heavenly Parent is ever with us to sustain us in trouble, to aid us in the path of duty, to conduct and guide us, to protect and save us from danger. May I never leave nor forsake my heavenly Guide through the journey of life, for although the way be thorny and difficult, He will never forsake those who trust in him, but will bring me safely to my heavenly home, where I shall dwell with him for ever and ever. And now, as the darkness gathers around me, I will commit myself to His care, whose presence makes all darkness light.

A GARDEN FOR EVERY CHILD.

One of the most attractive gardens the writer has ever seen, is in a narrow crowded street in New-York city, where the land is worth more than a dollar a square foot, and buildings are packed together as closely as it is possible to place them. As there is not space for wide houses, most of them have been run up four, five or six stories high, and every room is occupied with goods for sale, or machinery and workmen, and here and there, clear up in the topmost story, live a family of poor people. The garden we have in mind, belongs to such a family. "Do they make it in the yard?" asks some little girl who has never visited the city. No, there are no yards there. The houses occupy all the ground except the street, and that is covered with paving stones so thickly that you could not grow a radish between them. "Where can this wonderful garden be?"—It is on the window-sill in the highest story of a house, in a room occupied by a poor woman and her three little girls. It is only three feet long, and about one foot wide, made in a box filled with earth and fastened to its place in the window in the summer, but carried within during winter. From it grow two Morning Glory vines which twine around the window frame; a monthly rose blooms in the center, and a Geranium and a Mountain Daisy complete the garden. "Why that is not much!" says some young reader. Perhaps not to you, nor to the thousands of people that pass that way every day without even caring to glance at it, but to those three little girls it brings more pleasure than many a rich man enjoys from extensive grounds and costly green-houses. *They cultivate the flowers themselves.* They know every bud and leaf and blossom; they have watched them day by day, welcoming each tiny shoot as it peeped forth from the parent stem, petting each bud as though it could understand their prattle, and a joy has sprung from every flower to nestle in their own hearts. These children are gentler, kindlier and more loving, for their care of their little garden—can you wonder that we say it is most attractive? Is it not a beautiful thing?

Now who can not have as large a garden as this, and find it as great a source of happiness? Most of the girls and boys of the *American Agriculturist* family live where there is room for them to plant and train many flowers, and even fruit and vegetables. Begin the work this spring. Do not undertake too much, ask for the use of only so much ground as you can attend to well; learn, by watching others, by reading, and by inquiring what and how to plant and cultivate: and before the summer is over you will find more pleasure than a whole candy shop or a toy store could give, even if it were all your own.—*American Agriculturist.*

ITEMS.

The laying of four hundred and fifty miles of the new telegraph cable to India has been successful, and a telegram from the Persian Gulf announces that the paying out of the line towards Europe is about to commence.

Coal Oil in Russia.—A formation similar to that of the oil-producing regions of Pennsylvania, has been discovered in Russia. Colonel Gowen, an American, has obtained from the Russian Government a lease of fifty thousand acres, upon which he will carry on his explorations for coal oil.

For Friends Intelligencer.

REVIEW OF THE WEATHER, &C.

THIRD MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	3 days.	6 days.
Rain all or nearly all day,	7 "	2 "
Snow, including very slight falls	10 "	6 "
Cloudy, without storms,	3 "	4 "
Clear, in the ordinary acceptation of the term,	8 "	13 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &C.	1863.	1864.
Mean temperature of the month at Penna. Hospital,	37.25 deg.	40.50 deg.
Highest do. during month,	67.00 "	58.00 "
Lowest do. do. do.	17.00 "	22.00 "
Rain during the month,	5.88 in.	5.17 in.
Deaths during the month, counting four current weeks in each year.	1172	1506

Average of the mean temperatures of this month for the past *seventy-five* years,	38.94 deg.
Highest mean of do. during that entire period, 1859	48.25 "
Lowest do. do. do. do. do. 1843,	30.00 "

The *decrease* in the quantity of rain, alluded to in last month's review, continued until the 25th of the present, on and since which time nearly the whole of that recorded above for the present year has fallen.

My manuscript tables of temperatures, compiled from the most reliable sources I could obtain, commence with the year 1790, and a hasty examination of the three months of the year just closed discloses the interesting feature that, dividing the *seventy-five* years into periods of *twenty-five* each, there has been (with one trifling exception which may be noticed) a gradual *increase* of temperature, viz:

AVERAGE OF TEMPERATURES OF EACH TWENTY-FIVE YEARS, VIZ:

	From 1790 to 1815,	1815 to 1840,	1840 to 1864, inclusive.
First Mo.	31.20	30.60	32.75.
Second Mo.	28.60	28.88	33.93.
Third Mo.	37.28	38.36	41.18.

If not lost sight of, this comparison will be continued from month to month in each successive review.

J. M. E.

Philadelphia, Fourth Mo. 2, 1864.

The Treasurer of the "Women's Association, of Philadelphia," acknowledges the following receipts from Friends in the country, since last Report:—

From a Friend in New Jersey	$10 00
Makefield Association for the Relief of the Freedmen	30 00
Friends of Chesterfield, N. J.	6 00
Friends of East Goshen,	10 00
Friends and others of Darby Monthly Meeting	36 00
Radnor Prep. Meeting	2 00
Friends of Farmington South Prep. Meeting, New York	20 00
Friends and others of Camden, N. J. and Clothing valued by them at	65 50 20 00

Margaret A. Griscom, *Treasurer*,
1028 Arch Street.

Philadelphia, 4th mo. 7, 1864.

All donations in Clothing or Goods should be sent to A. H. Love, 212 Chestnut St.

The following amounts have been received since last acknowledgment by the Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen":—

From Friends of Darby Monthly Meeting, and others	$20 00
Fallowfield Mo. Meeting and others	23 50
London Grove	17 50
Farmington, N. Y. Mo. Meeting	40 00
Alloway's Creek Prep. Meeting	35 00
Centre Mo. Meeting and others	130 00
Richland Preparative Meeting	64 00
City Contributions	371 00
	$881 00
Acknowledged previously	$6149 60
Total	$7030 60

M. Saunders, *Treasurer*.

Philadelphia, 4th month 9th, 1864.

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of superfine Flour at $6 37, extra at $7 00. Penna. and Ohio family at $7 31 and $7 75 per barrel, and fancy at 9 50. Small sales to the trade from $6 25 up to $9 25 for common and fancy. Rye Flour is quiet at $6 25. In Corn Meal nothing doing.

Grain.—Sales of good and prime Red Wheat at $1 76 a 1 82 per bushel, and white at from $1 95 to 2 00. Penna. Rye is scare at $1 30 a $1 40. Corn—Yellow is in demand at $1 27 a 1 28 afloat. Oats are unchanged—sales of Penna. at 88 a 90 cts. 1200 bus. Maine Barley sold at $1 42, and 700 bushels Malt. at $1 70.

Seeds.—Cloverseed is in good demand at $7 50 a $7 62 per 64 lbs. Timothy is unsettled at $2 25 a $2 75 per bushel. Small sales of Flaxseed at $3 35.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for Boys and Young Men.

Geo. A. Newbold, *Principal.*

Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.

4th month 16, 1864.—tf.

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4th mo. 9, '64—3m

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1st mo. 23, 1864.—3mos.

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5th mo. 1863—1 yr.

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3d mo. 12, 1864.—3t.

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4m 25 '63—1y

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, FOURTH MONTH 23, 1864. No. 7.

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For Friends' Intelligencer.

EXTRACTED FROM A LETTER FROM C. R. TO HER SISTER.

8th month, 1801.

I am so well acquainted with the feelings thou describes, that my solicitude for thee will not allow me to remain long silent, it being the very rock on which my poor little bark has been shipwrecked and almost ruined; and if this has done nothing more for me, it has taught me tenderly to sympathize with those who may share a similar fate. Yet it is ever to be regretted that there should be such a want of true feeling and fellow-helpers in our poor Society. If I could see thee I could tell thee more than I dare to write. I am very sensible that by my giving way to the feelings and fears thou describes, I have fallen far short of the gracious design of Infinite Wisdom,—yea, I am one of the greatest dwarfs in the preaching line, and I do impute it mostly to the above cause, for I have most of the time been willing to fill up my allotment, could I have had the tender sympathy and been sensible of the approbation and unity of my friends. But this was denied me in the needful time, and now I seem past recovery. Having passed through this painful dispensation, I now abundantly regret that obedience had not kept pace with knowledge, for this I believe is the only way to be made conquerors over our enemies, either within or without, and to receive strength to journey forward. By what I have since discovered, my being favored to come forth, though not in lengthy testimony, I believe beyond the expectation of my friends, they were fearful that if anything was manifested like approbation, that I probably might be exalted and get off the right ground. In consequence of their entire withholding, I so gave way to discouragement, that the work I soon perceived was marred upon the wheel. I have often thought, that if ever now I am made a vessel of usefulness, it will be very inferior to what I should have been, had I singly attended to the dictates of truth. To have ministers and elders in the circle of one's nearest connexions and friends, and no freedom used on such subjects, was a chilling damp to me. And now, my dear, if thou canst derive any instruction from these hints, it will be a satisfaction and comfort to me, for I feel a particular solicitude that thou mayest singly eye the pointings of the Holy finger, and pursue that path which alone will make for thy eternal peace. It is the Great Master we have to look to for all our supplies; then why should the fear of the servants overbalance or prevent our obedience to Him, when our all depends upon that? It was told me, that if Friends in those important stations let me pass silently, it was encouragement enough; and do, my dear, take it so, for it is their indispensable duty to let their feelings be known on the other hand, or if they apprehend the cause injured. But oh, I believe, did they rightly fill their stations, they would be like

unto Aarons and Hurs; they would be a support and consolation to the poor weary travellers, who may truly be said to be seeking a better country. For nothing short of this would induce any, rightly called to the work, to be exposed to the criticism of a vain and licentious world. I often think Sarah Grubb's comparison a very just one: "a sea of glass, mingled with fire;" for I believe there is nothing in the world to be compared with the path of a deeply exercised gospel minister; and I have no doubt that there is a similarity, according to depth of experience, in all the rightly called,—those who are appointed unto and anointed for the work. And now, my dear, let me tell thee, that I have often thought if I could return to the time of my first exposure, with the little store of experience I have gained through suffering, that nothing human should prevent a faithful attention to manifested duty. Had it been so, I have no doubt I should have got out of the reach of many arrows which have been darted at me, and the pangs and perils attendant on this painful warfare. I look back with a regret not to be expressed, and forward with little or no hope of ever being anything more than I now am.

It is a tender and delicate situation, this of our peace depending upon such solemn sacrifices, and afraid to comply, lest the brethren should condemn or disapprove. Yes, my dear, I know all about it, and much more than I want to know; for I have stifled and suppressed the Immortal birth within me, until I scarcely felt the motions of Divine life, or ability to espouse the cause;—may it never be thy case! I entreat thee, my dear sister, to lift up thy head in hope; as dear Daniel Offley told thee on one occasion, "place thy confidence in the Everlasting Father, friend, and helper." He is able, and will do more for thee than the smiles or frowns of mortals can do. Let us be willing to endure all things that will deepen us in the root of life, that so having our habitations upon the immutable rock, we may stand against the waves and billows, though they may seem to pass over our heads. Let us trust in Him who "is able even of the stones of the street to raise up children unto Abraham."

Martha Routh, in a letter to us, says: "No new thing befalleth a Christian traveller. All who have gone before have trodden the same path, and have found the testimony true, 'My grace is sufficient for thee.'" C. R.

WORKING TOGETHER.

Religion is not a solitary thing, a thing with which each man has to do exclusively in the hidden solitude of his own heart. It must begin there, and in many of its deepest exercises it must be carried on there; and without the private intercourse of the soul with God, the private discipline and government of a man's own secret heart, all other religion would be in vain. But, on the other hand, as little will it do to make religion altogether an individual and secret thing. In many of its highest privileges, exercises and engagements, it is social, and one of its momentous duties is that of mutual sympathy, encouragement, and helpfulness.

If you are a sincere Christian, you ought to feel that all you have and all you are—your wealth, time, talents, power, influence, your penitence, faith, virtue, Christian experience and wisdom, all your blessings and privileges, temporal and spiritual, have been bestowed upon you, not for your own use alone, but for the common benefit of that holy family, that household and brotherhood of God's redeemed to which you profess to belong. Your portion of meat God has given you not to hasten away to devour it like a greedy child in secret, but share it with all your brethren in Christ. Your light was not kindled that it might be hidden underground, illuminating only the wall of your own tomb-like solitude. You are to "let your light shine before men," and not only by your example, but by your active exertions and sympathies you are bound to help on the work and the workmen of Christ's Church. No member of Christ's Church but can do something to promote the cause of religion, and by his kindly aid, his visits of sympathy, his soothing charities, his cheering encouragements, his recountal of his own experience, be of some use to his fellow-Christian.—*A. Caird.*

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

THE RELIGIOUS INSTRUCTION OF OUR YOUTH, WITH A POINTING TO THAT LIGHT WHICH NEVER CAN DECEIVE.

Although we do all for our dear youth which our wisdom or weakness is competent to, in the way of religious instruction, nothing will supply the place of that earnest travail, that patient exercise of spirit on their account, which is indeed availing with our Heavenly Father, and sadly wanting among most of our teachers and guardians. So that the line of our labor seems to me, to lay more in endeavoring, in the fear of the Lord, to keep their minds by the strict discipline of love from all hurtful things, to engage them to self-examination, to lead them into the true fear, where is the very beginning or first principles of wisdom, to show them the place of *true waiting*, to point out to them where the true fountain is, where the treasure lies, and to prevail with them to come, taste, and see the goodness of the Lord, and what he hath in store for them that love and wait upon Him.

I remembered whilst writing the words of the

last sentence, a beautiful passage in Penington, which is so appropriate that it seems well to insert in here. He says, "For in that light, to them that believe in it, and in obedience thereto, walk, be it ever so little, or the manifestations ever so small, the Father will reveal more, and give to that heart and mind to be sensible of what is of Him, and what is of the enemy, so far as it is needful for it as yet to know. For wise and absolute judgment in all things is not necessary for a babe, but sense to know the breast, and to receive from it the milk by which it is to be fed, that it may grow. This is enough in its present state, yet if there be need of strength at any time to still the enemy and the avenger, the Lord will reveal it in the heart, and bring it forth out of the mouths of the babes and sucklings to the perfecting of his praise." And further, he writes, "He that waits upon the Lord in fear and in obedience to that which is already made manifest, not desiring knowledge from God in his own will, time, or way, but in the Lord's, who perfectly knows every one's estate, and what is fit for him,—he shall know concerning every doctrine his heart desireth to be instructed in, in the Lord's season; and, in the meantime, the Lord will feed him with food convenient for him, and there shall be no want to him who boweth before the Lord in what is already made manifest, and waiteth for his further manifestations and appearances."—*John Barclay.*

FAITH AND WORKS.

"Even so faith, if it hath not works, is dead, being alone."—James ii. 17.

Faith is undoubtedly the gift of God, the work of the Spirit, and the answer to prayer. But, if the necessity of looking above ourselves for ability to believe be clear, and if it be plain from the word of God that we cannot depend too much on Divine strength, it is equally evident that we cannot be too diligent in using the means of Divine appointment. "I can do all things," says Paul, "through Christ which strengtheneth me." This is bold yet modest confidence, not that Christ would do the things, but would strengthen him to do them. Therefore we ought to work at least as diligently for spiritual as for temporal mercies. But we do not. Alas! who does? In proportion to their importance, who gives as much time to prayer as to business; as much thought to their Bibles as merchants to their ledgers; as much trouble to cultivate their souls as husbandmen expend on ploughing, and sowing, and weeding the soil, and reaping the crop? No wonder that we make such slow progress in divine life, that we find self-examination to be such an unpleasant task, and that our Christian course corresponds so little to the beautiful and familiar image of the shining light, that shineth more and more unto the perfect day.

Making the doctrine of man's inability an excuse for sloth and idleness, we seem to entertain the vague and vain expectation that we shall be borne onwards to heaven, like a boat without sail or oar, on the bosom of a flowing tide; and that, instead of having laboriously to climb the ladder, hand over hand, we shall some how or other rise to glory, as in angels' arms, and on angels' wings. Is this to honor the grace of God? Certainly not. The diligent and anxious use of means casts no reflection or disparagement on the doctrine of faith, of salvation not by law, but by grace. It is the ship that has a steersman at her wheel, and an outlook on the bows, that sails under the flag of Providence—owning and honoring him who doth fly upon the wings of the wind, and hath measured the waters in the hollow of his hand. That is faith; anything else is presumption, and can only end in a miserable shipwreck. Who, for instance, considers himself guilty of mistrusting the promise, "thy bread shall be given thee, and thy water shall be sure," by toiling at his work? There is not more harmony between the divine perfections, between the Old and New testaments, between the songs of saints and angels, than there is between the prayer for bread on a good man's lips and the sweat of honest labor on his brow, between the hard toil of the field and the hopeful trust of the closet. And in calling on you, in entreating and urging you to put on the whole armor of God, to watch and pray, to guard against temptation, to flee youthful lusts, to depart from evil and do good, to give all diligence to make your calling and election sure, to work out your salvation with fear and trembling—I am no more casting a doubt on salvation by grace, than I am denying a presiding providence, when I tell a youth about to go into the world, that "the hand of the diligent maketh rich," and that, unless he work, "poverty" shall come as one that travelleth, and want as an armed man."—*Thomas Guthrie, D. D.*

For Friends' Intelligencer.

ABOLITION OF SLAVERY IN NEW JERSEY.

No. 2.

At a meeting of the Pennsylvania Society, held 7th month 2, 1792, the committee of correspondence (composed of Jas. Pemberton, Dr. Samuel P. Griffitts, Caleb Lownes, Wm. Rodgers, Dr. Casper Wistar, John Kaighn, and Jos. Sansom,) were directed "to take measures for effecting the establishment of Abolition Societies in the State of New Jersey." On the 1st of 4th month, 1793, they reported "the formation and establishment of an Abolition Society at Burlington, under the title of the "New

Jersey Society, for Promoting the Abolition of Slavery."

This Society had branches in several counties of the State. It met once each year, Joseph Bloomfield was President; Richard Hartshorne and Wm. Parrett, Vice Presidents; Wm. Coxe, Treasurer, and Robert Smith, Jr., Secretary.

In 1795, the Burlington Branch reported 55 members; Gloucester county Society, 29 members; Salem county, 83 members; Cumberland county, 14 members. In Middlesex and Essex counties no regular organization appears to have existed, but at a meeting held 8th month 5th, 1795, delegates were appointed to the meeting of the State Society.

4th month 1st, 1793, the Pennsylvania Society received a communication from the New York Association, proposing a general convention of delegates from the several Abolition Societies.

A majority of the Societies having united therewith, it convened in the City Hall, Philadelphia, 1st month 1st, 1794, and is believed to have been the first convention of the kind ever held.

Nine Societies were represented, viz: Connecticut, New York, New Jersey, Pennsylvania, Delaware, Wilmington (Del.) Maryland, Chestertown, (Md.) and Washington (Pa.) A communication was also received from the Richmond (Va.) Society. Joseph Bloomfield was chosen President. Memorials to the several Legislatures on slavery and the slave-trade were prepared and forwarded. The one to New Jersey was not acted on by the Legislature when presented, but the next year a bill was brought forward for the gradual abolition of slavery, which was lost by one vote.

The New Jersey Society in 9th month, 1794, appointed a committe to prepare a memorial to the Legislature, but they failing to do so, another committee was appointed in 1795, with no better success. At this latter date the Society appointed a standing committee "to attend occasionally the Legislature and adopt such measures as they in their discretion shall think expedient for advancing the purposes of this Association in the Legislature of New Jersey, to effect the enacting of a law for the abolishing of slavery."

In 1796 another committee was appointed to prepare and distribute memorials throughout the State for signature.

From the following extracts from the report to the abolition convention of 1797, we may infer they attended to their duty. "It therefore becomes necessary to inform the convention that * * * * * a considerable increase of strength has been acquired by the friends of emancipation in that State, (New Jersey.) Numerous instances of liberation have taken place by the unremitting exertions of the acting committees of the several counties, and the condition of the blacks is gradually improving.

In the late session of the Legislature, several days were employed in debating on a bill contemplating an amelioration of the state of the blacks. The bill provided for the emancipation of all persons born in slavery after the 4th July, 1797, on their arrival at the age of twenty-eight years, enabled them to hold real property and abolished all the cruel and inhuman regulations respecting slaves. The bill could not be passed, but after resisting an attempt to destroy it, the friends of the blacks succeeded in referring it to the ensuing Legislature, and having it ordered to be printed in the interim, at the expense of the State for the consideration of the people. Among the petitioners in favor of a gradual abolition were 350 names from the county of Essex, many of whom were considerable slaveholders. These circumstances prove that the principles of abolition are gaining ground.

The acting committees in their several counties are indefatigable in the discharge of their duties,—their endeavors are crowned with success, and the representatives of New Jersey are able to say, that considering the disadvantages under which we labor, from our widely scattered situation, as much has been done in the cause as existing circumstances could warrant us to expect."

At the abolition convention which met 6th month first, 1798, in Philadelphia, the following Societies were represented. Providence, R. I., New York, New Jersey, Pennsylvania, Richmond, Va., Alexandria, Va., and Wilmington, Del.

(From Richmond, Tarlton W. Pleasants and Joseph Anthony were appointed, Samuel Stansbury from Alexandria, and Caesar A. Rodney and James A. Bayard from the Delaware Society.)

The New Jersey Society reported that, "Since the last convention held in 1797, a law has been passed by the Legislature of this State, embracing every provision on the subject of slaves, repealing all former laws favorable to that description of persons; omitting the greatest part of the former cruel and rigid regulations which from the humanity of slaveholders and magistrates in this State has become nearly obsolete, and containing several new sections tending to ameliorate the condition of slaves."

By this law slaves could be emancipated between 21 and 40 years, instead of 35 as previously—the Freedman could own property in person instead of by trustees, and could settle in any township, the same as whites The penalty for abusing a slave was increased from £5 to £15, and for omission to instruct a slave under 21 years from £5 to £11-5. Also we quote from the report, "The fact of freedom is now left to the determination of a jury, a provisio

supposed to be favorable to liberty in the present state of the public mind in New Jersey. Formerly the Judges decided on the habeas corpus brought before them without the intervention of a jury."

An "Emancipation clause was lost in the House of Assembly by one voice only. In the majority were men in principle decided against the holding of slaves, one even who had liberated slaves to the value of £200, but from an idea of duty to his constituents (who were generally slaveholders) he conceived himself bound to vote against the gradual abolition of slavery. Others it is really believed are alarmed at the consequences of hastening the emancipation of slaves in New Jersey, from the effects experienced from the ungovernable rage and violence of the blacks in St. Domingo; whilst others are possibly afraid of their popularity, should they yield to arguments they are unable to combat. Time and the silent operation of truth and justice are, however, making numerous proselytes, and it cannot be doubted but a short time will ensure to us the object of our wishes, a gradual abolition of this pernicious and disgraceful practice."

In regard to the delivery of orations on slavery as recommended by a previous convention, they say that in East Jersey they would not be tolerated, and in West Jersey were unnecessary.

On the subject of education, they say that "Some laudable exertions have been made in the city of Burlington by some benevolent judicious and zealous friends of liberty to instruct a number of black people of different ages. * * * * * * The inference to be drawn from it (the Burlington county report which was appended) is extremely satisfactory, as it affords the strongest evidence of sufficient capacity and diligence at even an advanced age, if called forth by the application and employment of a mild and judicious system of education."

The Burlington Report here alluded to is quite interesting, but too long to insert here. They state that in Burlington county there were about 128 Africans and people of color in slavery or under indenture, mostly the former, about 100 of whom were in Burlington and Nottingham townships, and the largest proportion of these belonging to settlers from the West Indies,—about 430 free Africans and mulattoes—93 of them Householders and 16 freeholders,—34 are mentioned by name and character and amount of their property, in the aggregate amounting to 8990 dollars.

Two evening shools were continued through the winter, and also First day or Sunday schools had been opened, to be continued through the summer. T.

(To be continued.

From the Friend..

THE SELF-EDUCATED NEGRO.

In "The Presbyterian" of the 16th ult., a case of the acquisition of knowledge under extraordinary difficulties, is mentioned by a correspondent of that journal, who, having heard the commanding officer at Fort Pickering repeatedly speak of one of the freedmen serving in his regiment, as possessing extraordinary literary attainments, sought an interview with the man, and gives the facts he learned from him in the following narrative.

"George is a full-blooded negro. He is about as black as that kind of men can well be made. He was born a slave, and he lived a slave till he found his freedom by escaping within the Federal lines. Yet his language is almost entirely free from those idioms so common among the negroes, the 'poor white trash,' and even the better educated classes of the South. There is nothing of the negro in his conversation, and he uses our English tongue with a precision and accuracy seldom surpassed by our most highly educated scholars. Though George's head crowns a black body; though it is very black, and tolerably woolly; it is one which, if it were only white, many white men might well wish planted on their own shoulders. Perhaps enough of such heads among our civil and military authorities would, by God's blessing, have avoided this war altogether, or finished it long ago. If I were more of a phrenologist, I might speak of the unusual development of the intellectual organs. But I am only able to say, that it is almost of Websterian proportions, and that is the highest compliment that can be paid to any head, be it white or black.

While a small boy, and before he was put to work, George was the playmate of his master's children. Hearing them often repeated, he learned from them the *names* of the letters in their order. Corrected by his "young masters," or "young mistresses," when he went wrong, he learned to repeat them accurately and orderly. Here he stopped for some time. At length he found, confiscated and hid, an old spelling-book. Over this he pored for months, whenever he could hide himself from observation. Knowing well that such a book was contraband to him, and that he would be punished if found with it in his hands, he was obliged to use great caution. But his white playmates had inadvertently given him a starting-point. He knew that the first letter of the alphabet was called A, the second one B, the third one C, the fourth D, and so on. Hunting up what he at the time supposed was the alphabet, he soon became so familiar with the features of the several letters that he could recognize them at sight. Next came the more difficult matter, to one learning without the

slightest assistance, of combining sounds in the simple monosyllables ba, be, bi, &c. But this difficulty was mastered in time, and then, having but little trouble with the longer words, he soon learned to read. For a long time his first was his only book. How many times it was read through, it would be impossible to say. But he did not rest here. Abstracting from his master's house such books as were least likely to be missed, and returning them as soon as possible, he read much—more, perhaps, than any member of his master's family. He felt perfectly safe so long as he was not discovered indulging in this dangerous amusement, for if a book was missed for a few days, no one would suspect George of having taken it. Finally, "young master" studied Latin and Greek. Some time after, the slave, in his explorations, found a Latin grammar, which had been cast aside, and would never be missed. Why should he not work this new vein. He *did* work it, secretly and unaided, of course, but patiently, diligently, and perseveringly. Obstacles were gradually surmounted, difficulties were gradually overcome, the grammar was finally mastered. And then came the Greek grammar, an old copy of which was obtained as the Latin grammar had been. This was a new field. The task now before the solitary and unaided slave-student was intricate and perplexing. It required unflagging perseverance. But, as he had been to others, so he was equal to this emergency. By dint of long and hard study, he went through with his Greek grammar. And then he secured an elementary book in each language, and tried to learn to read it. But his progress was slow. He needed an instructor—some one to give him a start; and he obtained one in a singular way. About this time George was hired upon a neighboring plantation, and being known as an active, faithful, and intelligent "boy," though it was not even suspected that he could read, he was put in charge of a distillery. In the family of his new master he found an Irish tutor, who was teaching both the Latin and Greek, and who inherited, as was soon discovered, the national love for whisky. George had the bait, but could he catch the fish? At the risk of exposing himself he resolved to try. He *did* try, and he succeeded. For so many pints of whisky he received so many hours of secret instruction. Under the stringent laws of the State the tutor ran a heavy risk, and probably no other temptation would have been sufficiently powerful. This new and additional engagement in the family did not seem to improve the teacher's habits, and after a few months he was dismissed. But meanwhile the black student had profited greatly from the instruction he had received. He was now able to go on alone, and did so. Soon after came this rocking convulsion of our civil war, in the course of which George finds himself a freeman, and a private in the "First Tennessee Light Artillery of A. D."

In many respects George's education is defective. He has paid but little attention to arithmetic and geography, and his knowledge of many other branches of science is only such as he has derived from his limited course of reading. I should rejoice to see him where he could enjoy the advantages of regular and systematic study. He is married, and I think has one or two children, though of this I am not certain. Perhaps I neglected to inquire."

"Remember thy Creator in the days of thy youth."

ADAM CLARKE ON PRAYER.

Prayer requires more of the *heart* than the *tongue*, the eloquence of prayer consists in the fervency of desire and the simplicity of faith. The abundance of fine thoughts, studied and vehement motions, and the order and politeness of the expressions, are things which compose a mere *human* harangue, not a humble and Christian prayer. Our trust and confidence ought to proceed from that which God is *able to do in us*, and not from that which we can *say to him*. Prayer is the most secret intercourse of the soul with God. Prayer requires retirement, at least of the heart; for this may be fitly termed the *closet* in the house of God, which house the body of every real Christian is. To this closet we ought to retire even in public prayer, and in the midst of company. As the body *depends* for its nourishment, health, and strength, upon the *earth*, so does the soul upon *heaven*. Heavenly things cannot support the *body;* they are not suited to its nature; *earthly* things cannot support the *soul*, for the same reason. When the uneasy sensation termed *hunger* takes places in the stomach, we know we must get food or perish. When the soul is awakened to a sense of its wants, and begins to *hunger* and *thirst* after righteousness or holiness, which is its proper food, we know that it must be purified by the Holy Spirit, and be made a partaker of living bread, or perish everlastingly. Now, as God never inspires a prayer, but with the design to answer it, he who hungers and thirsts after the salvation of God, may depend on being speedily and effectually blessed or satisfied.

"The Word is nigh thee, even in thy heart and in thy mouth."

"He shall gather the lambs with his arm and carry them in his bosom."

THE WORK OF RELIGION—WHERE IT BEGINS.

The work of religion begins *within*. The Divine light shines in the heart, it convinces of and reproves for sin there, and leads to a detestation and abhorrence of it; and as the soul yields in obedience to the convictions received, power is gradually given to forsake and overcome those corrupt and evil inclinations, of which it was formerly held in bondage. When a man is weaned from his once beloved lusts, and in measure sanctified and regenerated by the operation of the Holy Spirit in himself, he comes to receive a clear discovery and discerning what that pure and acceptable worship is, which he had before sought in vain among the precepts and traditions of men. Hence it is that many sincere, judicious, and disinterested persons who have witnessed the work of God's grace, redeeming them from a vain conversation, have been observed to relinquish the forms and ceremonies of religion, wherein they had been educated, and to frequent the meetings of the people called Quakers; where, as some of them have declared, in an inward retirement and waiting upon God in silence and humility, they have come to experience Divine comfort and refreshment, and that solid satisfaction of soul, which they could never attain by their own willings, runnings, and performances: such proselytes as these come in at the right door, and are a strength and reputation to a religious Society.

I shall particularly recommend to the youth among the Society of Friends the *writings* and *examples* of this (Richard Claridge), and other faithful elders of that persuasion, the one to inform their judgment, the other to excite their practice. Education alone can lead to profess, but gives not strength to obey; whence it is that the posterity of good men must unavoidably degenerate, unless they have recourse to their first principles. *The foundation of your ancestors was the light of Christ*; a firm and unalterable basis. By its illuminations they regulated their thoughts, their words, their actions; instructed by its dictates, they renounced the pride, the pleasures, the lusts, and vanities of the world; separated themselves from humanly-invented modes and ways of worship, bore a steady and faithful testimony against many errors and corruptions of their times, zealously reproved vice and immorality; were exemplary to their neighbors in holiness and righteousness, ordered their conversations aright, obtained a good report among men, and in the end were made partakers of the salvation of God. Would you be the happy successors of their *virtue* as well as *name?* Follow *the same guide*, it will lead you in the same path, and reprove you when you turn aside to the right hand or to the left. It will teach you a reverent and religious regard to the testimonies they conscientiously bore and suffered for, and keeping to its direction and guidance you shall never return to the follies and vanities they came out of. It will show you the emptiness of formal profession, and the necessity of an inward and spiritual work of regeneration; to the purifying, through the blood of Christ, your consciences from dead works to serve the living God. *Turn not your backs on this heavenly monitor, which is with you and in you.* Keep in mind the exhortation of good old David to Solomon, his son, namely, "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever." May obedience, and the blessing of it, be the choice of you and your posterity, that in the footsteps of your fathers, you and your children may succeed, serving the Lord in sincerity and truth, whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and remember his commandments to do them.—*British Friend.*

FASHION IN MOURNING.

A distinguished and highly respected citizen of Philadelphia lately suffered a severe domestic bereavement. After the funeral he had his window shutters thrown wide open, thus setting at defiance the absurd Philadelphia fashion of keeping the house darkened after a death, the duration of the darkness being measured by the closeness of the relation of the deceased. In no other city but Philadelphia, in either America or Europe, does this fashion of darkening a house of mourning prevail. And yet we are quite sure that the dead are elsewhere as sincerely mourned and their memories are as piously respected as they are here. Indeed, the parade that our people make of their grief, and the conventional etiquette in their fashion of mourning, give strangers an idea that there is less in it of sincerity than of show. There is no reason why the light of day and the blessed airs of heaven should be shut out of a house for a year because a wife or husband has died, or for six months because a child has been taken away. Nor can a reasoning being see why more distant relatives of the deceased should measure their sorrow or their sympathy by keeping their windows bowed for a stated number of days or weeks. Strangers, unaccustomed to the fashions of Philadelphia affliction, are often amazed at the number of houses with windows bowed and hung with black crape or ribbon. They suppose that each of such houses contains a corpse, and they conclude that some dire and

wide-spread epidemic is among us. It is time that this absurd fashion should be abolished. No one will think the sorrow of a family is greater or more sincere because their house is shut up. Besides, light and air are essential to health and cheerfulness, and these are especially needed in houses where there has been sickness and sorrow. We trust the example of the eminent gentleman to whom we have referred, and whose grief no one will question, even though his windows are all open, will be followed universally in our community.

Phila. Paper.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 23, 1864.

The communication of our Illinois correspondent has been received. We appreciate his concern, and believe with him, that he who evades the cross to suit his personal convenience, or to conform to surrounding customs, will not receive from his fellows that confidence which is readily given to him, who firmly sustains a religious testimony; and that the higher the position occupied, and the more fashionable the circle moved in by such, the more important and salutary will be the influence that is thrown out, by a steadfast adherence to principle, or a conviction of right; but as these views have so recently been expressed through our paper, we think it best to forbear further notice of them at present, and allow the seed which may have been sown, time to take root and germinate.

We are reminded of a simile drawn by a beloved friend, who, when listening to the reiterated advocacy of some favorite views, said, "a wise farmer, when he had sown his seed, would not go over the ground next day again and again with a harrrow, but would leave the seed to rest quietly in the soil that had received it, until it had had time to take root; then further culture might be beneficial."

Now on hand and for sale at the office of this paper, the second edition of "Memoir of Priscilla Cadwallader," with some additions. Also, a variety of Cards, prepared by "The Book Association of Friends," and suitable, either for First-day Schools, or family use. Friends can also be supplied at the same place, with "Central School Reader," and "Winnowed Wheat," a choice collection of prose and poetry, from various authors, compiled by "The Book Association of Friends,"—Philadelphia.

In the Report of the "Treasurer of Friends' Association, for the aid and elevation of the Freedmen," as published in the Intelligencer of last week, Darby Monthly Meeting contributed $200, and not $20, as printed.

EMANCIPATION IN MARYLAND.—The recent election of delegates to attend the Convention in Maryland, has been very gratifying to the friends of Emancipation in that State. The City of Baltimore gave 9041 votes in favor, and only 78 against a convention. A considerable majority of the delegates chosen, are said to be favorable to the immediate and unconditional abolition of slavery.

One of our correspondents, in alluding to the subject, says, in a recent letter, "Though I have not seen the full returns, it is believed the Unconditional Emancipationists will have a considerable majority in our State Convention.

"There are restraints in the present state of things which prevent us from hiring those who are claimed as slaves, which I trust will be removed by legislation as soon as it can be done. In looking at the subject of Emancipation, and the improvement and elevation of the colored race, it seems to embrace so wide a sphere, that I cannot expect to live to see an organized system for the attainment of the object. My opinion has long been that they should be placed upon the platform of white citizens, and that then the problem should be left to its own solution. While things remain unsettled, we should aid them in the best way that a full investigation of the subject may suggest."

Another correspondent, writing from Maryland, says,—"The condition of the freedmen has interested us deeply, and we of this neighborhood have been aiding them in a small way, particularly about Washington, Alexandria, and Woodlawn. There was great destitution in these localities a short time ago, but abundant aid has been extended, and they are greatly relieved. It is interesting to see the efforts that the colored people are making to elevate themselves. They do not always know how to work best for their own good, but as progression is

their aim, I do not fear but they will advance. Truly our hearts are deeply touched with the prospect of our State being free. It seems as if our sorrows should be lightened, when we think of how many heavier burdens than ours have been removed,—how many thousands are rejoicing that their children are their own, and none can take them from them but Him who gave them."

(When Obituaries are sent us for publication, it must be with the understanding, that they are subject to curtailment by the Editors.)

DIED, on the 30th of 3d month, 1864, of congestion of the lungs, CHARLES C. HAVILAND, in the 42d year of his age; a member of Forest Hill Particular and Little Falls Monthly Meeting, Harford co., Md.

——, on the 5th inst., at the residence of her father, on Eldridge's Hill, Salem county, N. J., of heart disease, PHEBE, daughter of Levi and Hannah Jennings, a member of Pilesgrove Preparative Meeting, in the 23d year of her age. Those who knew her best, have good reason for believing that she has been favored with a habitation in the mansions of rest.

——, on the 9th of 12th month, 1863, ELIZABETH WOOLSTON, wife of Stephen Woolston, of Fallsington, Bucks county, Pa., in the 74th year of her age. Strong in faith, pure in heart, and true to all the obligations of life—of how few of even the *greatly* good ones upon earth can we say such words, as we lay them down in their last resting-places? And yet to the wide circle whose privilege it was to know the gentle, loving, Christian woman whose name heads this brief notice, these words will come not as panegyric or eulogy, but as simplest, plainest truth. She was strong in faith, in its highest, noblest sense; strong as a little child, not doubting, not questioning, not speculating; she simply trusted and believed, which is the sublimation of faith. She was pure in heart; an innate, spontaneous purity was the essential life of her every act, impulse, and thought. Of her faithfulness to duty, domestic and social; of her tender benevolence, her sweet benignity to all, and on all occasions her quick and unfailing sympathy with all suffering—of these, and of many other beautiful and kindly qualities, testimonies spring up like flowers wherever her walk extended. It is such simple, trusting, loving, wayside lives that make the riches of the world; it is such gentle, unobtrusive examples of Christian faith, hope, and charity that make the beauty and the blessing of homes, communities, and States. L. K. L.

——, at her residence, Norwich, Long Island, on the 25th of 2d month, 1864, from burning occasioned by the explosion of a petroleum lamp, MARY, wife of Halstead Frost, aged about 29 years.

——, after repeated attacks of paralysis, on the 4th of 3d month, 1864, at the residence of her son, Abel Mills, Jr., in Putnam county, Illinois, SARAH MILLS, widow of Joseph Mills, in the 72d year of her age; an elder of Clear Creek Monthly Meeting. Near the close of the year 1862, she was prostrated at intervals by paralytic affection, until about the 26th of 5th month, 1863, from which time she was confined to her bed. Extreme suffering was not manifested, except at short intervals, at which times she seemed to bear up with much fortitude, and was cheerful until she passed from works to rewards, we trust to a mansion prepared for the righteous.

DIED, of pneumonia, on the 27th of 3d month, 1864, at Matinicock, L. I., HENRY PRIOR, in the 67th year of his age. A few brief remarks will suffice to manifest the state of his mind in the prospect of his dissolution. "Oh! there is a higher power!—Oh! there is a higher power! There is a light around me brighter than the sun at noonday. If I had been attentive to what was made manifest to me in my youth, I might have been a bright and shining light,—a pillar in the Lord's house, that would go no more out; but instead of that, I have been groping in darkness until it is too late to accomplish much; and I must depend upon the tender mercies of my Creator, for his mercies are renewed to us every morning, but I have been unmindful of them. I could say much more if I had strength."

THE SECOND ANNUAL REPORT OF THE "WOMEN'S ASSOCIATION OF PHILADELPHIA FOR THE RELIEF OF THE FREEDMEN."

It is due to those who have aided us in our efforts to relieve the sufferings of the destitute Freedmen, that they should receive a statement of the appropriation of our funds and labor.

Soon after our Annual Report of Fourth month last, letters were received from some of our friends who were engaged as volunteer teachers and nurses in the contraband camp at Washington, stating that great suffering existed among the Hospital patients there, and asking for clothing and food suitable for the sick. A box containing 348 garments was immediately forwarded, and we were assured "its contents were most welcome."

Fifth month fourteenth, a letter was received from Lucy Chase, Portsmouth, Virginia, acknowledging the receipt of a box containing 376 garments, some garden seeds and a few second hand books. "Its capacity," she says, "is almost unmeasured, as is our gratitude. All the negroes now employed here work well, and are very happy. My sister and I are located upon a farm near Portsmouth, and I design organizing schools upon all the farms, and keeping them alive by putting advanced scholars in charge of them, and visiting them frequently."

Early in the spring of 1863 a special contribution enabled us to purchase a choice collection of school-books, slates, pencils, cards, pictures, writing materials, &c., for the schools under the care of Gayner and Eliza Heacock, at Port Royal. The former writes "we feel very thankful to you for your kindness in sending us such a large box of books; we stood much in need of them. Since their arrival each child has had a book, and their chance for improvement is much greater. The small books and cards delight them very much. They are given as rewards for good behaviour."

A second appeal for clothing for the contraband camp at Washington also met with a prompt response.

We were satisfied that the appropriation was not only an encouragement to those who are nobly and disinterestedly giving their time and strength to this great work, but a relief to some who in their extremity ask aid until the avenues are opened for their self-dependence.

During the summer, when the necessity for clothing was less urgent, and our members mostly absent from the city, the business was entrusted to the Executive Committee.

In the Tenth month, information was received that a large number of Freedmen in Henry county, Iowa, were in great destitution. Though many of them were reported to be "intelligent and quick to learn, yet the strongest and most helpful had gone into the battle-field," and the women could not obtain work to meet the commonest demands of life. Two hundred and sixty-five garments were sent to their relief, and we learned that they arrived in time to clothe and comfort many suffering families.

Eliza Yeates attended one of our meetings and gave an interesting account of her labors among the Freed people near Fortress Monroe and Yorktown, and made an earnest appeal on their behalf. Four hundred and thirty garments were sent to Yorktown, subject to her disposal. Letters were received from Col. R. M. West, Williamsburgh, Va., and from John A. Slade, Gloucester, Va., representing the forlorn condition of the Freedmen in those settlements, and soliciting bedding and clothing for women and children. Boxes containing respectively 203 and 195 garments were accordingly sent, and their receipt gratefully acknowledged.

Reports were constantly reaching us, through the public journals and other sources, of terrible suffering and distress existing among the Freed blacks at the South. The able-bodied men among them had been driven farther South, or forced into the service of the contending armies which had devastated a large portion of that country, while the aged and infirm, the women and children, were left almost without the means of subsistence, shelter or clothing. They escaped from the abandoned plantations, in many instances only a single garment covering their shivering forms, and travelled across rivers and through unknown forests to reach the Union lines. During the journey many of them died from hunger and exposure. Although the General Government had to some extent provided for those who sought its protection, yet all accounts agreed, that unless aid was extended from other sources in this time of extremity, thousands more would inevitably perish before they could be placed in a position, to secure by their own labor the necessaries of life. The Freedmen in the camps in the Mississippi valley alone, numbered over fifty thousand, many of whom were subjected to painful privations. From actual observation by some of the members of our Society, and from frequent correspondence with Friends and others who had gone among them to relieve their physical wants and elevate their condition, we were impressed with the fact that every day increased the number of sufferers, and the necessity for more active and efficient measures for their relief.

At this juncture, the Pennsylvania Freedmen's Relief Association, then recently organized, appropriated to our use five hundred dollars to be expended in material, the value of which was to be returned to them in clothing. This appropriation which was followed by others to the amount of $4.500, induced us to ask the aid of our friends in the country, in making up garments, and so general was the interest manifested that the demand for work was for a time greater than could be supplied.

Sewing circles were formed at Germantown, Bristol, Falsington, Newtown, Attleboro', Darby, Byberry, Doe Run, Dolington, Upper Dublin, Newtown Square, Little Britain, New Garden, Buckingham, Kennett Square, Wrightstown, Yardleyville, West Grove, Fishing Creek, Makefield, Wrightstown, Pineville, Solebury, Pa. Upper Greenwich, Woodbury, Trenton, Moorestown, Westfield, Crosswicks, Lambertville, Mount Holly, N. J., Wilmington, Del., and at the Green St. House of Industry, and the Germantown Employment Society, by whose co-operation we have been greatly assisted and encouraged. Part of the clothing returned to the Pennsylvania Freedman's Relief Association, was sent to the sick sufferers at Newbern, N. C., whose clothes and bedding had been burned after their recovery from the small-pox, and a part to the valley of the Mississippi. From a letter of Elkanah Beard to the editor of "Friends Review," dated Vicksburg, First month 8th, 1864, we learn "That the majority of these people are poorly housed, or not sheltered at all, from the cold rains and winds which are incident to this latitude at this season of the year, and several in a week past have frozen to death, and others were so chilled that they are not likely to survive long. The few clothes that they could carry, in their hurried march from the plantations, are such as, if better could be had, should be thrown aside as entirely useless.

"There are many hundreds of women and children who are barefoot, with nothing but cotton clothes, which have been worn for months, and from their extreme poverty are the victims of fell disease, and in their emaciated condition cry not only to the friends of suffering humanity for help, but daily on the bended knee, ask the Father forgiveness for their many transgressions, and that He would put it in the hearts of those who have plenty, to lend a helping hand in this their hour of need and greatest calamity. I can say from personal ob-

servation, that hundreds have died from exposure which they could in nowise avoid.

"Could you see the mothers and orphans, who are reduced almost to a skeleton, stare you in the face and say, as I have heard many, "Massa, I'se goin to die; got nuffin fit for me sick to eat; no close only dese I got on; no way to hab fire in my tent, and comes to see if you han't sumpin for poor me," then I believe your sympathies would be sufficiently aroused to meet the emergency that hundreds of cases are now demanding.

"Truly they are objects of pity that should engage the charity and benevolence of all Christians and true philanthropists."

Walter T. Carpenter writing from Nashville, Tenn., under date Third month 18, 1864, says, "There are at present within our lines, who are considered as contrabands, some sixteen thousand, mostly collected at Gallatin, Clarksville, Nashville, Murfreesboro, Pulaski and Huntsville. A forward movement of our long line of front would throw a vast increase upon us. A letter from Gen. Whipple a few days since, states that many who take refuge within our lines in the vicinity of Chattanooga are so positively destitute, that they cannot send them forward without supplying them with clothing. George Stokes who has charge of a small camp of contrabands at Huntsville, Alabama, in a letter just received, says, they come in without a change of clothes, and without beds or covering of any kind. Any one will see at a glance, that for every hundred coming in, a large amount of goods will be required to keep them comfortable, even in moderate weather until they can provide for themselves. The goods most needed are bedding, of which all require some, even in summer, and clothes for women and children. The able-bodied men are all taken into the service of the Government, and the others are mostly supplied from the cast off clothes of the soldiers. * * * Their quiet, orderly deportment is most satisfactory, and the absence of revenge, or a spirit of retaliation towards those who have oppressed and in some cases, brutally maltreated them, is a most lovely trait in their character."

Besides aiding us in making up clothing, our friends in the country have liberally contributed to our treasury, by which we have been enabled to meet the demands from time to time addressed to us.

Second month eighth, a second large box containing 259 garments was sent to Mount Pleasant, Iowa, and one to Point Comfort, of 243 garments, both of which were acknowledged.

The "Association of Friends for the Aid and Elevation of the Freedmen," organized in the early part of the Second month, with a view not only to relieve their physical wants, but to labor for their mental and moral elevation, and the recognition of their just rights, appropriated to us $1,800, which was expended in material, and the value returned to them in clothing.

Under date of third month 7th, H. T. Norris of Baltimore, writes, "Numbers of destitute women and children who have been bound by the galling chains of slavery are now seeking shelter among us. There are hundreds of such refugees scattered over our city." A box containing 389 garments was promptly sent to her address, and in reply she states that, "many stricken hearts have been made glad by its contents. Almost every day I clothe from it some who have fled from personal suffering, the recital of which would be too harrowing to detail."

In compliance with a request from camp Todd, Va., a box containing 126 garments and a quantity of dried fruit was sent to that locality on the 2d inst. In many cases, after patients are discharged from the Hospital their entire want of appetite prevents their regaining strength, and a little dried fruit is a grateful and necessary stimulus.

The fact having been communicated to us that one of the Hospitals at Alexandria was in need of clothing, a box containing 243 garments was forwarded to meet that demand on the 13th inst., and about the same time a similar request from Fortress Monroe induced us to send 267 garments for distribution in that district.

During the past year 13,212 garments have been made and packed in 41 boxes; 18 of which were sent to the "Pennsylvania Freedmen's Relief Association," 5 to "Friend's Association for the Aid and Elevation of the Freedmen," and the remainder were distributed by our own Association.

We gratefully acknowledge the kindness of our friend Alfred H. Love, for his liberal contributions, and for the varied assistance which he has generously and untiringly rendered us. Donations in money, goods and clothing have been contributed by the citizens of our own State, and by those of N. York, N. Jersey, Delaware, Maryland, Ohio, Indiana and Iowa, and by nearly all the sewing circles that have co-operated with us.

Since our last Report a shadow has rested over us in the removal by death of our corresponding Secretary and beloved fellow-member, Anna Wharton. The remembrance of her warm sympathy for the people of color, and her untiring zeal in relieving their sufferings and advocating their cause, will long be as a reminder, not to withhold the little that each can do. Though the condition of her health prevented a regular attendance at our meetings, yet in her the poor colored refugee found a friend, and in her dwelling a temporary shelter. The acknowledgment may in truth be made that, "though dead she yet speaketh."

Thankful for the aid and monetary encourage-

ment which has enabled us to hand forth to those "who are ready to perish," we would remind our friends that the occasion still exists for active and persistent effort, and we trust their hearts will continue to respond to the claims of justice and brotherhood. Most of us have been abundantly blessed with the good things of this life, and let us not refuse to give of this abundance, lest the language be applicable to us "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me."

TREASURER'S REPORT.

To balance in Treasury, at last report,	$33.19
Contributions from Penn'a. Freedmen's Relief Asssociation,	4500.00
Friends' Association for the Aid and Elevation of the Freedmen,	1800.00
Members' Subscriptions, and from various sources,	4357.32
	$10,690.51

By Cash paid for Goods,	$10,384.37
Cutting out work,	149.00
Freight Expressage, &c	84.45
Printing,	9.00
Balance in Treasury,	63.69
	$10,690.51

MARGARET A. GRISCOM, *Treasurer.*

We have examined the accounts of the Treasurer, and find them correct.

ELIZABETH J. FERRIS.
MARY H. NEWBOLD.

Philadelphia 4 month, 1864.

Rachel S. Evans, *President*, N. E. cor. 11th and Vine Street.

Sarah W. Barker, *Vice President*, No. 1118 Spruce St.

Elizabeth J. Ferris, *Secretary*, 937 Franklin St.

Harriet E. Stockly, *Corresponding Secretary*, No. 1017 Cherry St.

Margaret A. Griscom, *Treasurer*, No. 1028 Arch Street.

WORK.

What are we set on earth for? Say to toil
Nor seek to leave thy tending of the vines
For all the heat of the day, till it declines
And death's mild curfew shall from work release.
God did anoint thee with His odorous oil
To wrestle, not to reign,—and He assigns
All thy tears over like pure crystallines
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand
From thy hand and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dew-drop with another near.

—*E. B. Browning.*

[SELECTED.]

FLOWER upon the green hill side
Thou to shun the threatening blast
In the grass thy head doth hide
Till the storm be overpast,
There to quit the azure skies
And to meet the gladdening sun,
Brighter, sweeter dost thou rise.
Tell me flower how this is done?

I will tell thee as thy friend,
Artless, timid, whispering, low,
To the blast 'tis good to bend,
He who made me taught me so.
When his teaching I obey,
I but fall to rise or stand
Brighter for the stormy day
Leaning on his viewless hand.

When my head I've meekly bowed
He with fragrance fills my cup
From the dark and scowling cloud—
Then he gently lifts me up.
Thus I fall, and thus I rise
In the dark or sunny hour,
Minding Him who rules the skies,
He's my God, and I'm his flower.

From the Westminster Review.

THE TUNNEL UNDER MONT CENIS.

(Continued from page 92.)

The scientific interest in the tunnelling of the Alps, excited by the employment of compressed air, though in our eyes the chief, is by no means the only one connected with this great enterprise, the importance of which, owing to the political events of the last seven years, has enormously increased since the project was first presented to Count de Cavour. When the bill authorizing the tunnel passed, both slopes of the Alps belonged to the same State, the two parts of which it was to connect, while it put the Mediterranean port of Genoa in communication with France, Switzerland, and Germany; but, owing to the restrictive commercial policy of the governments that then ruled all the rest of Italy, its influence did not seem likely to extend further south. Three years, however, sufficed to bring great changes. The southern half of the Italian peninsula had fused itself with the northern, and the frontier of France was on the crest of the Alps. Savoy having thus passed into the power of another State, a special convention was concluded on the 7th of May, 1862, to regulate the interests concerning the tunnel. The Italian Government insisted on retaining the exclusive command and direction of the works, which it had begun at its own risk and cost; but it was agreed that when they were terminated, France should pay for half the length at the rate of three thousand franc per mètre; and, moreover, that for every year less than twenty-five—the extreme limit of time fixed by the convention—she should pay an additional sum of 500,000 francs, a premium to be raised to 600,000 per

annum if the works be terminated within fifteen years.

Our readers thus see how great an interest the Italian Government has even financially in the speedy termination of the tunnel; an argument made use of by General de Menabrea, in his interesting speech of the 4th of March last, to induce the Parliament to grant additional sums for the works, showing that to spend now is true economy, since every year gained will increase the proportion of the general expense to be borne by France. According to the calculations of the minister, twelve and a half years may be looked to with confidence as the ultimate term of the undertaking; in January last, the works were already 1,274 mètres, or rather more than a tenth of the whole distance, from the entrance on the side of Bardonnèche, and of this, 550 mètres (170 in 1861, 380 in 1862) were, owing to the mechanical system, which, there is every reason to hope, will every year afford increasingly satisfactory results, not less at any rate than a yearly progress of 400 mètres. At Fourneaux, where it was only inaugurated in January, 1863, at a distance of 925 mètres from the entrance, the progress made in the first two months was such as to afford ground for the confident expectation that the works on that side will soon be in as forward a state as those at Bardonnèche; and if these calculations be not falsified by encountering some fresh obstacle in the centre of the mountain, and expected total advance of 800 mètres (400 at each end) be attained each year, it will follow that France will be liable by the treaty for a sum which will go far to acquit the obligations of the Italian Government with respect to the tunnel; since, including the interest on sum spent on the French half, it will exceed 31,700,000 francs (£1,268,000). Besides this, an additional sum of 13,000,000 francs (£520,000) will have to be reimbursed by the Victor Emmanuel Railway Company, leaving little more than 20,000,000 francs out of the 65,000,000 francs the tunnel is computed to cost, to be finally paid by the Italian Government, in which sum is included the cost of the railway between Bordonnèche and Susa.

As long as the opening of the tunnel could be deemed problematical, it would have been idle to speculate on the advantages to be derived from its existence—advantages incalculably multiplied by the fusion of the greater part of Italy into a single State, blessed, moreover, with freedom of commerce. Less than twenty-five miles (forty kilomètres) of railway will suffice to connect the southern entrance to the tunnel with the iron net which covers the valley of the Po, and though the whole descent is little less than 2,500 feet, the engineers promise that in no part of this line, will the slopes exceed 27 per 1,000, nor will the curves have a radius of less than 500 mètres; and as only a sixth of this line will be underground, computing the whole of the eighteen tunnels of different lengths through which it will have to pass, we need not fear but what it will be completed in time to give its full value to the tunnel as soon as it shall be opened. On the northern side there are but a few miles of railway wanting to connect St. Michel, where it at present stops, with Modane, the works for which are already progressing, and we cannot doubt that the French authorities, who co-operate so heartily with the Italian engineers, that, as it is pleasant to hear from the report of the latter, not a single dispute has arisen in the course of three years, nor a day been lost to the works by the transfer of the province, will make it a point of honor to terminate them before the tunnel can be completed.

We are, therefore, safe in considering that as soon as the Mont Cénis tunnel is open, a train will be able to run direct from Chambéry to Turin. Let us now see what advantages this will imply: Chambéry, as most of our readers are doubtless aware, is in direct railway communication with Paris and Switzerland, and scarcely thirty hours distant from London, and when once the barrier of the Alps shall be broken down, the enterprising statesmen of Italy hope to see their country once more the high-road between Enrope and Asia. For this purpose they are busily engaged in the construction of railways, and the repair and enlargement of long neglected harbors. Already a line of steamers is running between Ancona and Alexandria, the starting place of which it is proposed to transfer to Brindisi (the Roman Brundusium), and perhaps in time to Taranto, when the railway which now stops at Foggia shall be successively open to these ports, an event which may reasonably be expected to occur within a very few years, certainly before the completion of the tunnel. If we look to the consequences of this we shall find that when Brindisi is in direct communication with Boulogne, the journey from London to Egypt, and therefore to India, by this route, will be shorter by at least three days and nights than it ever can be through Marseilles, and that the sea passage will be reduced to less than half what it is at present. This fact only requires to be stated to give an idea of the great advantage this road will possess for the Indian mails, for passengers, and all the lighter and more valuable species of merchandise, in regard to which greater rapidity of transmission will more than compensate for any additional expense incurred by the substitution of railway for sea carriage, while, as for travellers, we conceive there would be few unwilling to abbreviate a journey oftener undertaken from necessity than pleasure, and substitute a railway route down the Adriatic

coast for the constant tossing of the now inevitable Gulf of Lyons.

To our merchants, too, the opening of the Mont Cénis tunnel, and the railway system of which it may be regarded as the crown and keystone, should be a matter of no small interest, especially now that the commercial treaty just signed will entail a great reduction of the tariff. The southern provinces of Italy afford a field for commercial enterprise hitherto neglected, and necessarily so, from the utter want of means of communication between it and the rest of Europe; and yet, while Manchester mills stand idle for want of cotton, there is perhaps no soil more capable of producing it than the plains of Taranto and the southern shores of Sicily,* while it would be tedious to attempt even the most cursory enumeration of the many objects of use or luxury that might be obtained from these rich but long-abandoned lands. The portals leading to them have now been closed by a barrier which seemed insuperable to human skill, and every day which brought places connected by the iron bond of the age more closely together, appeared proportionately to isolate and doom to atrophy all such as had no part in the great community of interests.

All honor then is due to those who have rescued a country so fertile and so progressive as Italy from the moral and commercial suffocation to which she seemed condemned, by the Alpine girdle which cut her off from the rest of Europe, both to the engineers who devised, and the statesman who encouraged, the enterprise. In whatever light we look at the tunnel, it cannot fail to do the highest credit to Italian genius and Italian perseverance. Count de Cavour never lived to see the works which owed so much to his fostering care, for on the very 6th of June, 1861, which had long been fixed for him to visit Bardonnèche, and inspect the new machines in motion, the great minister expired; but while the department of public works is in the able hands of General de Menabrea, we may be very sure that nothing will be omitted to favor an undertaking of which he may justly be held one of the principal authors, owing to the share he took in the labors of the original Government Commission, and the zeal with which he has always upheld it, against every objection, both in the Parliament of his own country, and in the scientific assemblies of other nations.

(To be continued.)

It is the mark of ill nature, to lesson good actions, and aggravate ill ones.—*Penn.*

* We believe that in the course of the winter it is intended to open an exhibition at Turin of this cotton cultivated in different parts of Italy.

FOR THE CHILDREN.

BY A MOTHER.

Morning Reflections.

Day after day passes in this busy world, and I am yet alive to thank Him, who is the author of my being. I rise in the morning, and prepare for the duties of the day; prepare to do what I can to show my love to Him, who daily does so much for me. I turn my face to the morning light with a glad and grateful heart, and pray that truth and holiness may shine in all my actions; that my motives may be pure and right; that I may be kind and gentle, forgiving, as I would be forgiven; that this day's sun may set joyously for me; and when the sun of my life shall set, may I enjoy a brighter day and a more glorious life shining on through eternity. Bless me, and help me, Father in heaven, and preserve me from sin. Make me humble and submissive, watchful over every thought, word, and action.

Evening Reflections.

The shades of night are falling around. The sun is now dispensing its light on those countries far away from us, and cheering the hearts of other beings, alike dependent upon God's bounty and love. How good is God, and how great! He it is who guides the stars in their courses; who gives us the glorious sun by day, and at night places the moon in the heavens, to shed forth her pure silver light. This great and good Being has given me powers to serve and love him; let them not be bestowed in vain. Let me give him my powers in the freshness of my youth. Let me faint not, nor be weary in well doing, and every day I shall love better to perform his will, and be more worthy to be called his child.

THE CHEROKEE INDIANS.

A very interesting public meeting on behalf of the Cherokee Indians, was held in this city on the 15th of last month; a collection of money was made for their relief, and several interesting addresses delivered; among them was one by John Ross, a Cherokee Chief, now a resident in this city, of which the *Press* gives the following extract:—

J. Ross said he was not a public speaker, but under the circumstances he could not refuse to say something, and hoped that any imperfections might be excused. As his friends here knew, he had never before addressed such an audience as this.

He had watched the progress of his people from one stage of enlightenment to another, and never expected to see them reduced to their present suffering. In his boyhood there were no schools in the Cherokee country. The people did not appreciate them. His father

took his family of five children 180 miles into Tennessee to get them taught. And he had to get permission of the nation to bring a white teacher into his nation. At first the measure was opposed; but other counsels more discreet were carried. A teacher was secured, and for two years he studied. He was then sent a hundred miles to a school. There was not then a wagon road through the country. The first road was made to connect Georgia with Nashville. The Cherokees found the road of great advantage, and soon their national council granted authority to make more.

The first missionary was Father Galbeau, of the Moravian Church. His labors began on a small scale; but in 1816, at Washington, a delegation from the Cherokees obtained the consent of the government and a regular missionary was secured. Then schools began. The Methodists sent their itinerating preachers among the people, and more good was done. Then the government agents came among them, offering them lands in Louisiana, where they could live by the chase. Some went, but not many. They began to love civilization. Afterwards they established laws for themselves. They were divided into clans, seven in number, some of each clan being chosen to be responsible for the rest. Ultimately they organized a National Committee, and in 1828 a constitution was framed, as for a State government, with plain simple laws, that the most simple could understand.

Subsequently, the Cherokees ceded a part of their land in exchange for that given in Louisiana to those who had emigrated there. Georgia then began the course of wrong which resulted in their dispossession, taking from them 5,000,000 acres of the Cherokee's land. The missionaries, who refused to abet this monstrous outrage, were imprisoned. The speaker then entered into the history of the Cherokee nation, extolling their loyalty and their desire for increased enlightenment.

The people are now scattered and impoverished. Guerrillas robbed even the women and children. Last spring the refugees returned home, under the promise of protection, but the army retrograded, and what little they had got together was taken from them. They had to go to Fort Gibson for safety. Last winter was the most severe ever known. The Arkansas was frozen so that wagons crossed it, and our people were in the open air, without tents. The speaker said he has three sons in the army, and one in a rebel prison.

A grandson, last spring, was taken to Little Rock, and was closely imprisoned as a hostage. He was a private citizen. They robbed him of everything, and when they abandoned Little Rock they took him to Arkadelphia. His son-in-law was murdered in the presence of his wife, and her son owed his escape to climbing into a chimney. One of the prominent men of South Carolina, heading a guerrilla band, only spared an aged negro after tearful intercession, and carried off all the servants who were worth taking.

The women of the Cherokees are industrious and will work. If they get supplies and seeds they may yet raise crops this spring. All the people have suffered as much as the speaker. They are broken up and destitute.

Phillips Brooks made an appeal for the stricken and suffering people. It is more than a charity, it is a demand, made modestly and humbly before this meeting to-night. They are a loyal people, and they have a right to the relief, of which they stand in need. The proclamation of freedom made by our noble President, was at once obeyed by the Cherokees, and they manumitted slaves worth half a million dollars. John Ross liberated $50,000 worth, and another gentleman released negroes worth $100,000. The Cherokees stand forth as an anti-slavery people, and are entitled to the sympathy of every loyal citizen.

Censoriousness.—You shall see an old miser come forth with a set gravity, and so much severity against the distressed, to excuse his purse, that he will, ere he has done, put it out of all question that riches is righteousness with him. "This," says he, "is the fruit of your prodigality, (as if, poor man, covetousness were no fault,) or of your projects, or grasping after a great trade;" while he himself would have done the same thing, but that he had not the courage to venture so much ready money out of his own trusty hands, though it had been to have brought him back the Indies in return. But the proverb is just, "Vice should not correct sin."—*Penn.*

Passion, more than anything, deprives us of the use of our judgment; for it raises a dust very hard to see through.—*Penn.*

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of superfine Flour at $7 00, extra at $7 50. Penna. and Ohio family at $7 75 and $8 00 per barrel, and fancy at 9 50. Small sales to the trade from $7 00 up to $9 00 for common and fancy. Last sales of Rye Flour $6 75. Corn Meal is scarce at $5 75 for Pennsylvania, and $6 25 for Brandywine.

Grain.—Sales of good and prime Red Wheat at $1 80 a 1 82 per bushel, and white at from $1 90 to 2 00. Penna. Rye is scare at $1 00 a $1 40. Corn—Yellow is quiet at $1 80 a 1 81 afloat. Oats are unchanged—sales of Penna. at 88 a 90 cts.

Seeds.—Cloverseed is in good demand at $7 25 a $7 75 per 64 lbs. Timothy is unsettled at $2 50 a $2 75 per bushel. Small sales of Flaxseed at $3 37.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for Boys and Young Men.

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Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.

4th month 16, 1864.—tf.

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For further particulars address,

Henry W. Ridgway,

Crosswick's P. O., Burlington county, N. J.

4th mo. 9, '64—3m

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Israel J. Grahame.
Jane F. Grahame.
Principals.

3d mo. 26, 1864-2m.

WANTED by a Friend in the country, a lad who wishes to learn farming. He must be the child of a member, and will be considered as one of the family. Apply to Emmor Comly, or Amos J. Peaslee, Clarksboro', N. J. 4th mo. 9th.—tf.

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1st mo. 23, 1864.—3mos.

WM. HEACOCK, GENERAL FURNISHING UNDERTAKER, No. 18 North Ninth Street, West Side, Philadelphia. Constantly on hand a general assortment of ready-made Coffins, and every requisite for Funerals furnished on the most accommodating terms. Lead Coffins furnished at the shortest notice. Lots, Half Lots, and Single Graves in all the principal Cemeteries, for sale

5th mo. 1863—1 yr.

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3d mo. 12, 1864.—3t.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, FIFTH MONTH 7, 1864. No. 9.

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For Friends' Intelligencer.

FRIENDS' LITERATURE.—NO. I.

One of the most pressing needs of The Society of Friends at this time, is a distinctive Literature, adapted to the age in which we live; and it is quite refreshing to perceive by some recent communications in the Intelligencer, that a few at least of our members are becoming awake to this important truth.

In by-gone days, as has been already remarked by another correspondent, when the Society was new and almost without resources, and when the cost of publication was far greater than now, very many books were printed and distributed for the purpose of disseminating as widely as possible the life-giving truths which had been revealed to man anew, after long years of obscuration beneath the dead forms and man-made creeds of a corrupt church.

But during the present century there has really been so little written in furtherance of Friends' views and testimonies, that the Society can scarcely be said to possess more than the merest apology for a modern Literature; and in this it is probably without a parallel in any religious denomination of equal standing throughout Christendom.

It is not intended to disparage the ancient literature of the Society. That, in its day and generation, was productive of much good; but its mission has in a great measure been long since fulfilled. Being constituted, in great part, of controversial writings, and journals of the travels and ministerial labors of our early fathers, it comprises very much which is not directly applicable to the wants of the present generation. Not that the true spirit of our religion is lacking, but that it is clothed in forms so antique, and mingled with so much which belongs alone to the past, as to be fully appreciable only to the maturer minds of the present.

Of the controversial writings, it may be said that much of the matter they contain has become obsolete; since many of the subjects of which they treat have now lost their importance, on account of the present proximity of the religious world in its onward march to the standard of truth set up by the pioneers of our Society. By some, this may be deemed an unauthorized assertion. But if those who doubt its correctness, will, with unbiassed minds, take a retrospective view of the world's history, back to the days when George Fox, with a power given him from on high, burst asunder the shackles which a selfish, bigoted and superstitious priesthood would fasten upon him, and proclaimed himself a free-born disciple "of the meek and lowly Jesus," acknowledging allegiance to no power, inferior to that by and through which his blessed Master was enabled to perform his wondrous works of love, they cannot fail to yield the point. For it will be discovered that every reformatory movement, whether religious or secular, social or political,

has been a step forward in the direction taken by that great man and his revered coadjutors; and especially, that nearly every new religious order which has sprung into being since that time, has lopped off one or more of the theological dogmas which ignorance or cunning had devised to obscure the pure light of Divine Truth, vouchsafed to man through the blessed founder of the Christian Church, and against which our early Friends bore such earnest testimony. True, all such organizations as possess creeds, and there are few as yet without these stumbling-blocks in the way of true, spiritual unfoldment, still retain in form some relics of the dark ages of the Christian Church, but they are fast becoming a dead letter. Even the clergy obtrude them far less frequently upon the attention of their hearers, while to hosts of the latter, they have already become highly distasteful. To all friends of human progress these are encouraging "signs of the times."

Of the journals alluded to, which at present comprise a very large share of Friends' Literature, it is safe to say, that while they contain many passages, which portray in simple eloquence the rich soul-experiences of their authors, the burthen of their contents is made up of details of brief journeys among the various meetings of the society. These possess, of course, very little interest for the younger readers of our day. They abound, however, in choice materials for the pen of the historian and biographer, and could these be worked up into more popular and attractive forms, the valuable lessons they taught our forefathers might be brought within easy reach of the rising generation. This remark is likewise applicable to all the rest of our ancient writings.

One or two other observations present themselves in this connection, which I feel willing to submit to the consideration of reflecting minds. The first of these is that the scarcity of modern writings, setting forth in clear, positive language, the spiritual experiences of our religious teachers who have lived and labored, since what may be termed the "Formation Period" of the Society, has, without doubt, aided in partially obliterating from our minds a living faith in the great central doctrine of "Divine illumination," which it was the sublime mission of George Fox to re-open to a benighted world. The Church in its apostacy, had closed its eyes upon the Sun of Righteousness, and in its blindness, declared that the light had ceased to shine. Is this not virtually the case also with the major portion of the present generation, even among a people who, above all others, claim to be guided in every essential act of life by that "True Light, which lighteth every man that cometh into the world?" It is true, that, as a body, we have ever professed to believe in the constant presence and efficacy of the light of Divine Truth as a Saviour unto life eternal. But if we leave out of view the representative men and women of the Society, how large a proportion of the remainder can justly claim the possession of more than an abstract, intellectual belief in this great truth? How many of us have a realizing sense of the presence of the Most High, in our innermost parts, ruling our every thought, motive and action? These are questions which demand the sincerest consideration of each and all of us.

But how, it will be asked, is the absence of the desired writings in any way accountable for this alleged falling off from our primitive faith? I answer, it is in this way: It is one of the plainest principles of our nature, that the degree of credence with which we receive any account of peculiar facts or phenomena, is inversely proportional to the remoteness, in time or space, of their alleged occurrence. Now as the great mass of the written testimony of our Society in favor of the Divine illumination and inspirational power, claimed for the spiritually-minded and truly obedient followers of Christ, in all time, present as well as past, is confined to our more ancient writings, it follows that the faith of our day in this testimony must be far less general and complete, than it would have been, had there been kept up a continuous, ever augmenting flood of evidence down to the present time. Surely, this might have been done, had each little rill of personal experience been directed into the main channel instead of being allowed to lose itself in the sands of oblivion, ere it had left the immediate neighborhood of its source. May not this principle also explain in great measure, the prevailing skepticism of this materialistic age, concerning the supernaturalism of the Bible, as well as the source of the popular error, that all inspiration ceased with the termination of the apostolic age?

Again, it seems more than probable that if the Society had not been so unmindful in times past of the importance of continuing a work, so well commenced by our self-sacrificing ancestors, but had faithfully labored to encourage the maintenance of a progressive literature appropriate to its unfolding necessities, some unhappy dissensions might have been avoided, and many wanderers from the fold retained, to reap the benefits of wholesome counsel and discipline. Such at least is the view of one who has, for some years, watched with deep concern the too palpable evidences of declining prosperity, in our once flourishing organization.

Before dismissing this branch of my subject, I would repeat, that it is not intended to

underrate the value of the writings of our ancient Friends. Far be it from me to do so. They are, without doubt, unequalled in spiritual excellence and simple eloquence of style, by the similar productions of any other religious order; and my veneration for them, is second only to that entertained for the Scriptural writings. But they are as "*strong meat* for men;" we want "*milk* for babes."

Nor would I be thought to regard with indifference the valuable contributions to our libraries, made by the few kindly spirits who have shown by their works that they are keenly alive to the existence of the want above adverted to. Their disinterested efforts have been widely appreciated, and they have richly earned an exalted place in the grateful hearts of their fellow members. May those of them who are now living, be encouraged to persevere in their good work.

Did the prescribed limits of this article permit, it would be interesting to inquire into the causes which have led to the decline of our literature in late years; but as this communication has already grown to an unexpected length, this will be deferred, to form the subject of a future paper.

W. H. C.

Indianapolis, 4th mo. 22, 1864.

ELOQUENT EXTRACT.

A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance that the happiness and usefulness of life consists, far more than in eloquence, splendid talent, or illustrious deeds, that shall send the name to future times.

It is the bubbling spring which flows gently, the little rivulet which glides through the meadow, and which runs along day and night by the farm house that is useful, rather than the swollen flood or the warring cataract. Niagara excites our wonder; and we stand amazed at the power and greatness of God there, as He "pours it from his hollow hand." But one Niagara is enough for the continent or a world; while that same world needs thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, wife, the father, the mother, the brother, the sister, the friend, the neighbor, that is to be done, and in this all may be useful.—*Barnes.*

ON DOMESTIC ENJOYMENTS.

The relation which subsists between children of the same family and other persons very nearly connected, is of a peculiarly tender and endearing kind; and it should be cherished, not only as a duty, but as one of the most lively and interesting sources of our enjoyments. It produces and augments affections which may be continually exercised, because their objects are often before us: and by perpetual offices of love, and solicitude for each other's welfare, it accustoms the heart to these emotions, and prepares it for extending its charities to all around. In this manner some of the finest feelings of our nature may be matured and disposed, on all proper occasions, to expand themselves to objects, far and near, in substantial acts of kindness, compassion and benevolence. But how beneficial soever may be the tendency of this domestic and social intercourse, I am inclined to believe that its happy effects are often limited, and sometimes lost, for want of due reflection and encouragement.

Enjoyments which are familiar, and of daily or hourly occurrence, are apt to pass by us unnoticed; and frequently from this circumstance, they almost lose their nature, and become nearly if not altogether, uninteresting. It is, therefore, of high importance to our virtue and happiness, that we should often call ourselves to account, for the estimate and the use, we make of the blessings with which we are surrounded.

Our self-examination, with regard to the subject under consideration, would perhaps be rendered more effectual by an individual inquiry, how far we have attended to the means of augmenting our domestic and social enjoyments.

Inquiries similar to those which follow, seriously put to ourselves, would present these enjoyments in lively and impressive points of view. Are we duly sensible how happy we really are, in the possession of affectionate relations, and in constant interchange of kind offices? Do we sometimes picture in our minds the wants and distress which we should feel if we were deprived of these tender and faithful friends? and reflect, that when they are lost, they are lost forever to us in this world? It is scarcely possible, that repeated examinations of this nature, should not be productive of the happiest effects, by teaching us continually to value and improve our present privileges.

That I may be much more studious than I ever have been, to number and improve my blessings both temporal and spiritual, and to

avoid the reproaches of my own heart, for suffering them to pass by me unacknowledged is my sincere desire.—*Lindley Murray.*

For Friends' Intelligencer.

"THE PEARL OF GREAT PRICE."

Believing that man was created for the noble and divine purpose of giving glory, honor and renown to the Great First-cause, it is to me a precious, soul-thrilling feeling to realize that we are supported, admonished, and even severely chastised, that we may not lose sight of the light and life of the Divine Presence of our Saviour and Redeemer.

Then let us learn to kiss the rod of affliction, for surely our good Father corrects us in tender mercy that we may feel our dependence upon Him, for He alone is able to save, and in His good pleasure will satisfy the cravings of His children whom he beholds hungering for that bread which He alone can furnish.

Happy indeed are those who are enabled to thus hold communion with their Maker, for then are they prepared to say, "I know that my Redeemer liveth, in Him will I trust forever."

The possession of this living faith is worth more than all the world beside. It will bear us safely over the surging billows of opposition which may seem ready to overwhelm us and land us in that quiet habitation prepared for those who are of a willing mind and a contrite heart, for such the Father loves.

To be at peace with God and man, is a great and glorious attainment, worthy our greatest care and attention, for in this we have an assurance that we have a refuge of safety which no device of man can destroy or molest. God hath placed this Heaven within the heart of man, and while realizing this blessed state we are constrained to render thanks unto God for thus taking up His abode with us.

Why then will we defile this temple of the living God? We know it is written, "If we love the world the love of the Father is not in us;" thus we may discover that we are indeed called to come away from the transitory joys of this world, and place our faith and dependence upon the Rock of ages, even the truth and light of the spirit which will teach us as never man taught. God, who in His goodness suffereth not even a sparrow to fall to the ground unnoticed, thus sweetly rewards us for faithful obedience—but if we neglect the light and turn a deaf ear to His counsels, then we shall most assuredly be found wandering in doubt and darkness.

If our hope and confidence is placed upon this "*pearl of great price*," this *immutable Rock*, though the earth may quake and the foundations thereof be shaken, we may feel that the arm of Divine protection is underneath to support us. Let us not refuse to do any thing we are clearly convinced the Lord has required at our hands, for we may rest assured that the work cannot progress whilst there is an unwillingness to obey even the smallest requirings. It is not for us to inquire why He thus deals with us, but to meekly bow to the yoke, for it is written, "His yoke is easy and His burden is light," but let us rest in implicit faith, that He will do all things well, as obedience keeps pace with knowledge, we will be assisted to see the object of these divine requisitions and know them to be working out for us an eternal weight of glory.

The wisdom of the Lord is beyond the comprehension of man's finite powers, and teaches as never man taught. Here we may discover, why this seed of the kingdom is hid from the wise and prudent and revealed unto babes, for it is only in the confiding simplicity of the babe-like state that we are qualified to receive the word of God for it is the meek He will teach of His ways, and the meek He will guide in the paths of true judgment.

Now, dear reader, in conclusion let me appeal to thee to engage earnestly in the search after so great a prize, for it is a time that loudly calls for more dedication of heart that we may be qualified as instruments in his hands, to hand forth to those who surround us that bread which, as it is blessed, broken and handed to us by the Divine Master, will nourish us unto life eternal. C. W. C.

Mendon, Monroe co., N. Y.

"Blessed are those whose ways are pure, who walk in the law of the Lord."

From the British Friend.

SELECTIONS FROM MEMOIRS OF ROBT. FOWLER.

Whilst in Paris, 7*th month* 23*d*, 1823, he writes—"In our sitting together in meeting this morning, a belief was raised in my mind that a day will come, when a knowledge of the Society of which we are members will be more extended in this land; when the Christian principles we hold, and the peculiar testimonies given to our predecessors to bear, and which are enjoined on us, will spread more widely among the people; and surely there are no doctrines held by any of the professors of the Christian name, which in their spiritual import are more remote from those things which are taught by the precepts of men, and from those sophistical reasonings by which some of the teachers of the people endeavor to draw them from the vital truths of the gospel."

I believe that the humiliation and reduction

into which the minds of dedicated young people are often led, are not only the ground-work of future enlargement to themselves in the life of the gospel, but are one means of fitting them to become a secret aid to the church. The influence of their mental exercise before the Lord helps to draw down the spirits of those who are not keeping so near to the pure principles of Christianity as when they were first awakened, and as would have contributed to their peace; and, indeed, I believe the seriousness of such sometimes proves a pleasant and useful memento to those who may have more liberty in the gospel. The youth who are dedicated in heart, and who are resignedly seeking after that high character of following "the Lamb whithersoever He goeth," are, though it may be much hidden from themselves, of the happy number who are advancing the Lord's cause, and are partakers of that emphatic assurance—"Ye are the salt of the earth."

"On silent waiting for God," Robert Fowler thus writes, "that although we might often sit in silence, and our minds might possess little, if any, sense of good, yet if there was an earnest wrestling in spirit for the Divine blessing, none thus exercised would ever come from such meetings without a renewal of strength, though there might be no lively perception of it."

Wait, therefore, in your silent meetings, for the springing up and gradual unfoldings of Divine light and counsel; for though at times the way be much closed, and you may sit in poverty, yet, "He who maketh a way in the sea and a path in the mighty waters," knows the wants and condition of His people, and will heal the afflicted. To be gathered from all roving of thought and from self-created meditation, to be silently, yet sensibly gathered in spirit to the habitation of the Lord's throne, where He condescends to come down and tabernacle with us, is, I have thought, the highest degree of spiritual strength which the soul is capable of attaining. There are seasons of Divine communion wherein the mind is so overshadowed with a degree of matchless and boundless love, that a willingness to sacrifice is produced; and under this holy unction the mind is led into covenant with its Maker. But guard well these seasons, and suffer the sacrifice to be fast bound as with the bands of the gospel to the altar of the Lord; for, be assured, the enemy will be likely to beset you in other moments less guarded, and will seek to draw you from the pious and holy resolutions which you have made "when the King sat at his table, and the spikenard sent forth the smell thereof."

HOW TO ADMONISH.

We must consult the gentlest manner and softest seasons; for advice must not fall like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there are as few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweet and pleasant ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and a complacency of behaviour will disarm the most obstinate. Whereas, if, instead of pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence over them, or rather create a feeling antagonistic to the advice we wish to give them.

From the Independent.

PROFITABLE HINTS.

There ought to be a general knowledge of physical science diffused among the common people. It ought to be the universal possession of citizens. I know of no reason why a man should walk all his life with the stars rolling over his head, and have no knowledge whatever of astronomy. These stars are not the peculiar property of astronomers. They do not belong to Professor Pierce. They do not belong to the universities. Even the Bedouins of the desert used to think that they had a right to study them—and from the Arabs we have derived our elementary astronomies. And I think the stars belong to you. And every young man should aspire to have some knowledge of those vast truths that are so full of inspiration to the imagination.

Every young man should be ashamed not to have some geographical knowledge, and some knowledge of geology. It is not necessary that he should be a scientific and critical student; but some knowledge of the general structure of the earth, and of its minerals and strata, every one should have.

Every young man should make himself acquainted with the elementary forms of botany and natural history, so far as they relate to his own region and neighborhood. It would be well for children on the farm to study something of everything which belongs to the farm. They ought to be able to tell the name of every weed that grows, and every insect that flies, and everything that burrows in the soil. They ought to be able to give an intelligent account of every stone that the plow throws up, and of the formation of the soil itself.

There ought to be a general chemical knowledge, which should embrace not only the nature of the food which men eat, but the substances with which they are dealing. You would be ashamed to be as ignorant of the uses of the furniture in your father's house as you are of the properties of the things in your greater Father's house. If there is anything that I regret in connection with my childhood, it is that I had no one to tell me the theory and science of colors, and the whole populous wilderness of knowledges that pertain to the grass that grows, the birds that fly, and the many objects of interest that present themselves on every hand. All the summer is full of invitations and beckonings to knowledge. And how happy must that man be who knows everything that he sees!

I said to myself many times when I was abroad, "Do not ever let my people send me abroad again without sending a schoolmaster with me!" I saw so many things that questioned me, and that I questioned, and that, when I parted from them, were yet strangers to me, that I felt ashamed. I had read much of glaciers; but I felt ashamed to be unable to answer so many questions about them. I felt ashamed that I knew so little of the customs and the manners of the people among whom I travelled, and of their language. I went as a beast would go, and I strayed through a great round of journeying, and came home profoundly humbled with a sense of my ignorance. And yet, I had a fair chance for acquiring knowledge in my childhood; and there is not one single one of these superficial elements that I might not just as well have learned then, as to have learned skating, or swimming, or base-ball, or any other amusement. They were all accessible to me.

Now, these things are the natural language of God in the world. God speaks to us by the stars; God speaks to us by the vegetable growths; God speaks to us by minerals and strata; God is using the whole natural globe as his tongue; and we ought to know how to understand God in the voice in which he speaks; and there is no reason in the world why every tanner's apprentice, every blacksmith's boy, and every lad in every carpenter's shop, should not have a knowledge of these things.

To these ought to be added polite literature, or what are called *elegant letters*—belles-lettres—writings which address the taste, and tend to produce refinement of imagination and beauty of expression. Why must a man be a clown in this country? In many countries it is thought that nobles must be polite, and must have the manners of gentlemen; and men that work in the soil are laughed at if they aspire to any such thing. It is not so with us; we have no classes; and here it is the business of every parent to give his child instruction in all directions. And there is no reason why you should not have elegant literature on your table. Every single boy ought to have read the orators, the poets, and the essayists of his native tongue. It is a moral training as well as elegant culture. Every man that is a citizen, not only has a right to become familiar with these, but it is his duty to do it. Why should you not know what others do? What avocation will not be better served by you if you have general intelligence?

A proper degree of attention should also be given to human and comparative physiology. There is now a shameful ignorance with regard to the structure and the laws of our own bodies, and their relation to the natural world. I say *shameful*, because to a very great extent men glory in this ignorance, and are really ashamed to know anything respecting themselves. I am sorry to say that mothers do not think it needful to know much about the human system, and that they think it needful to tell their children less. The day will come when the mother will not only teach the child the Bible and the Catechism, but the facts of its own physical constitution. What the brain means; what the lungs mean; what the stomach means; what the blood means; what food means; what it does, or ought to do; what air means; what the great laws of health are—these things will become a part of nursery lore. And when that takes place, men will not be obliged to have physicians, as they have engineers on the railroads, to run the train for them. Every man will become his own engineer. But now, if a man is ailing, he does by his body as he does by his watch—sends it to the doctor, expecting that when it is done it will be sent back, ticking and all right! I think that in multitudes of instances human life would be augmented a full fourth part by simple knowledge of how to use one's self.

But you may ask, "How must this take place? Shall we leave our business and go to school again?" No; continue in business and go to school. "Well, where are my schoolmasters?" There are three schoolmasters for everybody that will employ them—the senses, intelligent companions, and books. Here are three schoolmasters that never charge anything of any consequence, and anybody that wants to go to school can be taught by them. First are the senses. What were they given for? Not that a man might go with his head down calculating the multiplication table, or computing interest all the time. A man's eyes were given to him to see with, but only a few have found that out. A man's ears were given to him to hear with; but there is little that he does hear except tittle-tattle. There are many things that you should hear, but that you do

not hear. There is so much given that, if a man has curiosity and application he might just as well throw out a net into the sea swarming with fish, and bring it back empty, as to throw out his observation and not bring back full hands. There is not a time that you walk through the street, when, if you employed your senses, you would not learn something worth while. The world is full of lore and knowledge, and it comes knocking at the door of observation; but still it is true, "Eyes have they, but they see not; they have ears but they hear not."

Next is intelligent companionship. I do not object to companionship for sportive ends; but I do object to a young man's having companions merely for the sake of passing the time away in frivolity. I do not object to hilarity; and laugh I would with the loudest—there is a time for laughing as well as for crying. But it is a shame or a misfortune unutterable for a man to have at no time a companion that he selects for instruction. It is a shame for a man to be so destitute of an appetite for knowing that he never feels any attraction toward men that know more than he does. And it is a greater shame for a man to have that kind of vanity which makes him prefer to shine on with his little rush light, rather than to go among those who know more than he does, because when he is in their presence he feels rebuked for his ignorance. And yet, many men do not pick out superiors to associate with, because they are made conscious of their own inferiority when among those superiors. But a man should begin on the ground of his unknowingness, and there should be nothing that he should be so grateful for as the privilege of associating with some one that knows more than he. You are willing to borrow money: be more willing to borrow knowledge, which you are never obliged to return, and which increases in your hands with compound interest. There is scarcely a person that may not climb higher in knowledge than he does by a discreet use of companionship.

Then there are books. Blessed be God that we live in an age of newspapers and books. For books—they never grow old or require spectacles. They never become gray-haired. They never need sleep. Their voice is never harsh. Nor are they ever dull. Wise books, wisely selected, are immortal companions that bloom with eternal youth, and that are our companions and our teachers at one and the same time. Blessed be they that know how to love and cherish good books.

(To be continued.)

"Ye are of God, little children! Greater is He that is in you, than he that is in the world."

THE MAGIC BOX.

Translated from the German, for the benefit of those "Marthas" who find their inability to imitate the wise woman of whom Solomon wrote in Proverbs xxxi. 27.

Frau B. met with many misfortunes in her household affairs, and every year found her funds falling off. Being greatly distressed at this, she resolved privately to consult a very learned old man, who resided some miles off in the country. On relating to him her sad experience, she said,—"There was a time when all prospered with me; can you devise a plan to help me out of my difficulties?" The old man, who was very merry, although he lived alone, after some delay and much consideration, brought her a small box, securely fastened, and said, "I beg you will keep this small box for one year, and if you will carry it three times every day, and three times every night, into to your kitchens, cellars, cowsheds, and in fact into every corner of your house, all will go better; but at the end of the year you must be good enough to bring the box back to me."

"The good Frau B. put great faith in the little box, and carried it most industriously round her domain. The next evening she went into the cellar, and found a lad stealthily drawing a jug of beer. Still later, she went to the kitchen, and found the maids enjoying delicious pan-cakes. When she entered the cowsheds, she found the beasts standing deep in mire; and in the stables, the horses were eating hay instead of oats, and had not been supplied with clean straw for bedding. So that every day there was some fault to correct in the ways of her household.

After a year, she revisited the old man. On returning the little box, she said, "everything prospers with me now, may I keep it another year, for it has had a magic influence on my affairs?" The old man smiled and said, "the box I cannot spare you, but the motto contained therein you shall have." He unlocked the box, and lo! written on a sheet of paper were the words:—

"Look well to the ways of your household, and eat not the bread of idleness."—Prov. xxxi. 27.—*The British Messenger.*

WICKEDNESS OF INTERFERING WITH CONSCIENTIOUS CONVICTION IN MATTERS OF RELIGIOUS OPINION.—An Omniscient Being, who can see the exact position of every man, his opportunities, his degree of intelligence, to what extent he has availed himself of the one, and employed the other, and how far the will has been mediately instrumental in producing an involuntary effect, may judge of his merits and demerits in this momentous affair; but it obviously transcends the powers of fallible human observers to ascertain and estimate with

exactness the conditions on which the moral quality of his conduct in the matter must depend; and it is on this account far beyond their province to pass sentence upon that conduct, or to apply to it a system of rewards and punishments. To pretend to such a jurisdiction, is one of those presumptuous arrogations of the attributes of the Creator, which ought to be repudiated by all wise and good men. To that Almighty and Omniscient Being to whom the duty is owing, and who alone can possess the requisite insight into the hearts of mankind, it must be left to determine how far every individual has performed it.—*Samuel Bailey: "Letter of a Kafir."*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 7, 1864.

We earnestly hope that those Friends who have neglected to pay their subscriptions to the past volumes of the Intelligencer, will make some arrangement to have them settled during the approaching week of our Yearly Meeting.

(When Obituaries are sent us for publication, it must be with the understanding, that they are subject to curtailment by the Editors.)

DIED, on the 25th of 4th month, 1864, SAMUEL L. HALLOWELL, in the 48th year of his age; a member of Philadelphia Monthly Meeting.

[COMMUNICATED.]

——, suddenly, from the kick of a horse, at the residence of his parents, Goshen, Lancaster county, Pa., LEVI K., son of Levi K. and Hannah C. Brown, in the 18th year of his age; a beloved youth of much promise.

Goshen, 5th mo. 2, 1864.

A Meeting of "Friends' Association for the Aid and Elevation of the Freedmen," will be held at Race Street Meeting House, on Fourth day evening, 5th month 11th, 1864, at eight o'clock. A report may be expected from the two Friends recently sent to examine into the condition of the Freedmen in Virginia. The general attendance of Friends, and all others feeling an interest in the well-being of this class of our countrymen, is invited.

SAMUEL H. GARTLEY, } *Clerks.*
ANNE SHOEMAKER. }

A General Conference of Friends, and those interested in the cause of Education, particularly in relation to the efforts now making for the establishment of a first class school and college, under the supervision of members of our religious Society, will be held on Third-day evening, 5th month 10th, at eight o'clock, at Race Street Meeting House. The Annual Report of the Executive Committee will be read.

"Let us love one another, for love is of God."

FOR THE CHILDREN:—The history of John Ashworth is taken from a religious journal, and bears the marks of truth. Children and young people are apt to think they can be of little use in the world, but if they cultivate the feeling of love and good will to all, and desire that their Heavenly Father will make them useful to their fellow-creatures, the way to do good will often open before them, and opportunities for usefulness will present when they may not be looking for them. There are in every neighborhood those whose condition and circumstances in life require sympathy, and if we have not the ability to bestow pecuniary aid, a word of sympathy, a smile of recognition, or any little act of kindness may produce an influence which may be lasting in the mind of the recipient. It was the mission of the blessed Jesus to preach the Gospel to the poor, and He declared that it was more blessed to give than to receive; and this is true both with regard to our temporal and spiritual gifts, which we should be ever ready to dispense to them who are in need.

"Count that day lost, whose low descending sun
Views from thy hand no worthy action done."

JOHN ASHWORTH AND HIS CHURCH FOR THE DESTITUTE.

Translated for the Independent from the Banner and Times of Wales.

John Ashworth was a poor boy; poorer, doubtless, than any reader of *The Independent*. He had a drunken father, but his mother was a very godly woman. John heard her, on one occasion, when she supposed no one was near but her heavenly Father, praying for her children, by their several names. He listened attentively and heard her saying, "Lord, bless John; keep him from bad company, and make him a good and useful man." Those words still ring in his ears, and the prayer has been answered in a peculiar manner.

How poor he was, we will relate a story or two concerning him. One Saturday evening, his mother requested him to leave off playing marbles and come with her into the house. "What is the matter, mother?" said John; "it is not time for us to go to bed yet: let us play a little longer." "I know," she replied, in a quiet and sorrowful manner, "that it is very early, but there is no help for it. I want to mend your trowsers and wash your shirt; for though we are poor, we ought to be clean. It was my intention to get you a pair of wooden shoes, but I have failed. I am now at work making you a pinafore out of a wool-sack; it will cover your rags, and make you appear a little better."

John had much respect for his mother, and was very tender of her feelings; therefore, he went straightway to his bare bed, naked—not to sleep, but to weep and to think what he

would do for his mother when he became a man and rich.

On Sabbath morning, he was to wear his new pinafore to cover his ragged clothes. At that time, it was customary to mark the wool-sacks with the word "wool" in large black letters. John's mother had received one of these sacks as a gift; but it had become so much worn by use, that she could not make his pinafore out of it without either patching it, or cutting through the letters. She choose the latter plan, thinking she could wash off the letters; but after repeated washings and boilings, she had failed to get them out. When John put on his pinafore, his countenance fell; when he saw tears in his mother's eyes, he immediately said, "Never mind it, mother, never mind it. It will do very well. It will hide the patches, and when I reach school, I will sit upon the letters, and then no one will see them. Don't cry, mother; it will be better with us yet." And so off he went to the Sabbath school barefooted, and clad in a pinafore made out of a worn out wool-sack, with half the letters "WOOL" down one side of it, to take his accustomed place in the third Bible-class among boys far better clad than he, and who, on that account, did not like to sit by his side; and he kept his bare feet under the bench lest they should tread upon them. But John could not stay from school, were it only for fear of distressing his mother. He was there constantly and punctually.

Every boy that led his class on the Sabbath received a card at the close of the school. These cards were collected once a year, and the boy that had the most of them received the highest prize. The teachers and scholars, with their parents and members of the congregation, assembled in the lecture room every Friday in Whitsun-week, to drink tea, and to witness the distribution of the prizes. One year, John had one card more than any other scholar; consequently, he was to receive the first prize. He felt very unhappy during that week, because he was still without any shoes or clogs;* and on the night preceding the festive day, said he to his mother, as tenderly as he could, "Dear mother, can't you get me a second-hand pair of clogs by to-morrow? I am to receive the highest prize, and I must ascend the stairs of the stage, and shall be ashamed to go up there barefooted." His mother was mending his father's stockings at the time. She did not reply immediately, but placed her hand upon her heart, as if in great pain. O! how sorry John felt that he had spoken a word! She remained long silent. Finally she said, "I know, my child, that you are to receive the highest prize in the school, and I have done my best to send you there tidy. I tried to borrow a shilling from the tavern-keeper's wife, where your father spends so much of what he earns; but she scornfully refused me. I was also with several of our neighbors trying to borrow a little; but our proverbial poverty has removed all help from us. There is scarcely any situation in life so unfortunate as that of the drunkard's wife, or the drunkard's child. I often pray to God to keep me from murmuring, and to take care of us. I do not wish to speak a word against your father, and I hope my children also will refrain from reproaching him, for, after all, he is your own father. Let us trust in the Lord; be good children; do good, and the morning will yet dawn on our pathway. To the godly, weeping may endure for a night; but joy cometh in the morning."

Next morning, John washed his feet very carefully, because he was determined that they should appear clean, even if he had nothing to cover them. He went to school before the time, and sat quietly in a corner by himself. When the time came to distribute the prizes, the chairman (now Sir James Kay Shuttleworth) requested him to come forward. He rose from his corner, and went through the crowd as softly as a cat, and received his prize amidst much clapping of hands and stamping of feet; but when he reached his corner again, he sat down and wept as if his heart would break, because he was so very poor, and thought some of the other boys would on that account make sport of him. Despite his deep poverty, however, John did not forsake the Sabbath school. He gradually climbed up, step by step, from the A, B, C class to the superintendent's seat, and from thence again to the pulpit.

But it is not of John Ashworth as a preacher that we are going to speak, but as a voluntary missionary amongst the poorest and vilest outcasts of Rochdale and vicinity. In 1851 he spent a short a time in London, and saw most of the wonders of the metropolis, but what attracted his attention most of all was the "Home for the Destitute." The scenes of wickedness, misery, and despair which he witnessed there affected him deeply, and he felt a great respect for the good men who had prepared such a home for those miserable ones. He believed that there were hundreds of just such outcasts in every large city, and that it was the duty of God's people to do all in their power for their salvation; and as they will not come to us, to our chapels and churches, we must go to them and prepare places of worship suitable to their circumstances. He determined that when he returned to Rochdale, he would open a "Church for the Destitute." But when, on his return, he advised with his friends on the subject, none of them saw the necessity or the propriety of

* A kind of shoe, with the soles and heels of wood, called by the French Sabots, and much worn by the European peasantry.

such an undertaking, and they told him it would do more harm than good. Somehow, by these misrepresentations, he became disheartened and dissuaded from undertaking the work, until 1858, when he became very sick, and at that time he determined anew, if he recovered, to go to the highways and hedges after the most hopeless sinners, and he prayed earnestly for support to hold on in his undertaking, whatever he would have to suffer in consequence. He took a small room in Ballie street, and published two thousand small placards containing the following invitation:

"Church for the Destitute, Baillie st., Rochdale.

Ye that have no house, no home, no friend, no money, Come!
In your poor and ragged clothing, . . Come!
Ye, the poor, the maimed, the lame, the blind, Come!
Of whatever color or nation, with or without any belief, Come!
Jesus loves you! Jesus loves you!
He gave up his life to save you!

"Come, ye weary, heavy-laden,
Lost and ruined by the fall!
If you tarry till you're better,
You will never come at all."

No collections.

All that we seek is your welfare, bodies and souls,
Service every Sabbath evening at a quarter-past six.
Come, poor sinners, come and welcome!"

He glued together about fifty of these on blue pasteboard, and placed a loop of red tape at one end. Putting some nails in one pocket and a hammer in the other, he visited every barber's shop and lodging-house in the town, and received permission to hang up his papers at each of them.

On Sabbath morning, October 4, 1858, he went out with about five hundred of these papers in his pockets, and walked through the back streets and lanes, in the poorest and dirtiest quarters of the town, and when he met a ragged man or woman, he gave each one of the papers, and respectfully invited them to the service. If they could not read, he read the paper for them. Some mocked, others stared, but very few promised to attend. After dinner, he went to one of the lodging-houses for the poor, and asked permission to see those who lodged there at the time. He was led to a large room containing sixteen persons. He took off his hat, bowed to the company, and then began to distribute his papers. One young man took the paper to light a short pipe which he had in his mouth, and breaking out into boisterous laughter, began to dance on the floor. "You can dance well," said Ashworth, "can you do something else equally well?" Oh, I am a first rate hand for everything," was the reply. "Well, then, let me hear you read this paper as well as you can dance." He took the paper, pulled the pipe from his mouth, ascended an old wooden chair, and began to read aloud, and with theatrical tones: but when he came to the words, "Jesus loves you! Jesus loves you! He gave up his life to save you," his voice trembled, he came down and placed the paper on the chair, remarking as he did so, "I would have been glad had I not read that, because it recalled to my mind better days." After he had failed to read the paper through, the rest called forward one that was nicknamed by them "Jenny Lind." She was at the time drinking tea in a corner of the room. She earned her living by singing in the streets and bar-rooms. Jenny took the paper and read it through, and then returned amidst great applause to finish her meal. A crabbed man, with a snub nose and red eyes, said, "I thought that no one in heaven, earth, or hell cared anything about us, but it now appears some one cares." "Yes," said Ashworth, "that paper is true; Jesus *does* love you. He died to save you; and I, his servant, have come here to tell you of his love. Now, which of you will first promise to come to the church for the destitute to night?" They all laughed, and one said, "That is a fine joke!"

Failing to receive a single promise from the company, Ashworth placed his hand upon a thin man who was trying with much care to part his hair before a bit of a broken looking-glass, and requested him to challenge the others. "Well done," said all immediately, "if you have him, you'll have the worst one of the lot; we'd like to see Bill Guest in a church."

"Yes," said the man with the wooden leg, "if Bill goes, I'll go."

"And I," said the snub nose.

"And I," said the red shirt.

"And I," said Jenny Lind.

"And I too," said the big spectacles.

"You had better mind," said Bill, "lest I astonish you."

But they all reiterated their willingness to go if he went.

"I'll go then," said Bill, "and let us see now which of you will turn coward."

Ashworth promised to call for them in season to lead them to the place of worship.

So he did, and found all the *sixteen ready* to follow him, no one showing the least desire to back out of the arrangement.

Ashworth and boy led the way, and the others followed them, two by two. They attracted much attention as they passed through the streets. Some inquired if they were going to the rag-shops; and others shouted, "This beats all." But tears filled Ashworth's eyes, and his earnest prayer was "O Lord, help me!" His congregation that evening numbered twenty-seven; and there are many reasons for believing that several out of that small band

are now among the ransomed before the throne above.

Ashworth kept his pockets constantly supplied with the papers, and he neglected no opportunity to distribute them and converse with those whose welfare he aimed to secure. He spent his evenings in visiting the different abodes where they lodged, and that week after week, and month after month. He had to suffer much contempt and persecution for a long period. The overseers and guardians of the poor said he filled the town with ragamuffins. Some of his religious friends, with whom he had labored as a teacher in the Sabbath-school and as a preacher for over twenty years, said that as he could not be king over lions, he determined to be king over donkeys; and they called him the "Parson of the Destitute." Despite all opposition, however, he was supported of God to continue his labors for nearly five years. His congregation increased, so that they had soon to move to a more commodious room, which is now filled every Sabbath evening with an attentive and sober congregation of between 400 and 500 persons. A service is also now held every Thursday evening, at which about 300 are present, while every Tuesday evening a meeting is held for anxious inquirers after salvation, to which about 40 come. Added to these, he holds two services during each week in private houses, at which he preaches, and it is said that scarcely ever do any attend these meetings, save the extremely poor and destitute, and those who never before attended any other place of worship. He now employs two missionaries, or Scripture readers—a man and woman—both of whom, we think, were born anew in the church for the destitute. Much was forgiven them, therefore they love much. These two spend their whole time in visiting the poorest and most ungodly outcasts, reading the Scriptures, holding prayer-meetings, and visiting the sick and dying.

John Ashworth's labors are attended with great success. They who come under his influence, become cleanlier and tidier; great soberness is visible even in those who are not yet converted; and there is no doubt but that many have been turned from darkness to light, and from the power of Satan unto God. One day, Ashworth had been delivering the funeral sermon of one of these; and after the service was over, his widow and her children, who were grown up, came to him with tears filling their eyes, while the eldest daughter, taking him by the hand, said, "Jesus Christ never saved a worse man than my father used to be; none knew him like his family, and little do even you know what we suffered from his hands; but for the last three years he has been one of the best of men, and with his dying breath he thanked God for this church."

As the papers he distributes inform us, Ashworth aims to do good to the destitute bodies and souls; and besides the money paid out for the room in which they worship, and for the services of the two missionaries, etc., he helps to clothe the naked, feed the hungry, bring the wanderers under shelter, and search out work for those who are able to labor. In the reports which have been published by him, we find so much for a meal to some one nearly starving, so much for a night's lodging, so much for a second-hand shirt or coat; five shillings to help a poor man who had broken his leg to procure a wooden one; one shilling to stop a fight between two poor laborers, one of whom asserted that the other owed him a shilling; two shillings and sixpence for pins, tape, etc., to help some unfortunate one to gain her living. Thus he spent many pounds during last year, and he says this is by far the best method to help persons in similar circumstances. In one month, that of June, 1862, he paid out nearly $8 for clogs, or wooden shoes, alone. He confesses that he was often imposed upon at first, but he is now keen enough to distinguish between impostors and the real poor. And it is astonishing how a little kindness in temporal things opens the way for spiritual influences. A man was accustomed to go from street to street in Rochdale, with a peep-show, by exhibiting which he gained his livelihood. One day the box containing the movable pictures broke down on the street, and thus put an end to the poor man's living. Some one sent him to Ashworth's house. He immediately gave him a piece of money toward repairing it, and a little paint to polish it up somewhat outside. The showman came to Ashworth's church the first service afterwards, and has been a constant attendant there ever since. He became a Chrisian there, and now thanks God continually that his peep-show broke down on the streets of Rochdale.

Perhaps some of your readers may think that Ashworth is a rich man, since he is able to spend so much money in doing good. Well, he is only a small store-keeper—a seller of wall-papers, I believe. All the time he has at his command is after he closes his shop in the evening; nor has he much money of his own to give; yet he has never sought monetary help from any one else, nor does he ever have collections taken in his church, which is oftentimes a great advantage to him in his peculiar labors. For instance, he was met one day by an old soldier who said he would never go and hear the nonsense of any parson, because, he continued, "such men dare not preach without a gown, they cannot preach without a book, and they will not preach without money." When Ashworth, however, assured him that he preached without a gown, without a book, and without

money, and that no collections were ever taken in his church, the old veteran was subdued, and whenever he comes to Rochdale he visits the Church for the Destitute, and though it is not yet certain that he has been converted, nevertheless he has reformed much, having given up intoxicating liquors, and taken to reading the Bible.

But, say you, Ashworth must receive money from somewhere. Yes, he does, and I will tell you the secret of it. Ashworth prayed his heavenly Father to send him the money as he needed it, and so, without ever having asked any one for a farthing, he received the first year £15. 6s.; the second year, £26. 9s. 8d.; the third year, £109. 7s. 10½d.; the fourth year, £107. 9s. 11½d.; and already this year, nearly £200. The amounts received by him, according to the four reports now before us, vary from a penny to five pounds. There is something very affecting to us in these reports. Let us try to find out who give the small sums. Among the items we find the following: a deaf boy, 6d.; a blind man, 1s.; a street-sweeper, 6d.; a poor man, who, after reading the last report, finds himself not so poor as he thought himself to be, 6d.; a bad girl, two ounces of tea and 6d.—and, remarks Ashworth, "this girl knows what sorrow is;" an apprentice, 1s.; hired girl, 2s. 6d.; a young girl on her dying bed requested her mother to divide the 4s. she had managed to save, giving one-half to some poor woman in the vicinity, and the other half to Ashworth; a widow, 2s.; 13 sick men in a hospital, having heard the last report read, gave each one penny, 1s. 1d.; one egg, worth a penny, by a poor old woman, whose husband had just died that morning, and who had nothing else to give Ashworth as a token of her thanks to him for visiting her husband so often in his sickness.

If Ashworth could have borne all the expenses himself, he would not have published a report, but as he received various sums of money unasked for, he thought it his duty to let the donors know how they were spent. At the close of the second report he published a story, which proves that "truth is stranger than fiction," concerning a family that had once been in circumstances of uncommon poverty and misery; and at the close of the two following reports he publishes similar stories. Understanding that they had done much good, he published a series of 13, which he entitled, "Strange Tales from Humble Life." These have had a wide circulation, and have been very effective in promoting the good cause among those with whom he labors. They are, indeed, as they are entitled, *strange* tales. We lost many a tear in reading them, and felt ashamed when we considered how much greater good each one of us could accomplish were our hearts so full of love toward Christ and the souls of sinners as is the heart of John Ashworth.

"All of you are children of the Most High."

WORK AWAY.

Work away!
For the master's eye is on us,
Never off us, still upon us,
Night and day!
Work away!

Keep the busy fingers plying;
Keep the ceaseless shuttles flying;
See that never thread lie wrong;
Let not clash or clatter 'round us,
Sound of whizzing wheels confound us;
Steady hand! let woof be strong
And firm, that has to last so long!
Work away!

Keep upon the anvil ringing
Stroke of hammer: On the gloom
Set twixt cradle and twixt tomb
Shower of fiery sparkles flinging;
Keep the mighty furnace glowing;
Keep the red ore hissing, flowing
Swift within the ready mould;
See that each one than the old
Still be fitter, still be fairer
For the servant's use, and rarer
For the master to behold;
Work away!

For the Leader's eye is on us,
Never off us, still upon us,
Night and day!

Wide the trackless prairies round us,
Dark and unsunned woods surround us
Steep and savage mountains bound us;
Far away
Smile the soft Savannahs green,
Rivers sweep and roll between:
Work away!

Bring your axes, woodmen true,
Smite the forest till the blue
Of Heaven's sunny eye looks through
Every wild and tangled glade;
Jungle, swamp and thicket shade
Give to day!

O'er the torrents fling your bridges,
Pioneers! Upon the ridges
Widen, smooth, the rocky stair.
They that follow far behind,
Coming after us, will find
Surer, easier footing there;
Heart to heart, and hand with hand,
From the dawn to dusk of day,
Work away!

Scouts upon the mountains peak—
Ye that see the Promised Land,
Hearten us! for ye can speak
Of the country ye have scanned,
Far away!
Work away!

For the Father's eye is on us!
Never off us, still upon us,
Night and day
Work and pray!

Pray! and work will be completer;
Work! and prayer will be the sweeter;
Love! and prayer and work the fleeter
Will ascend upon their way!

Fear not lest the busy finger
Weave a net the soul to stay:
Give her wings—she will not linger;
Soaring to the source of day;
Cleaving clouds that still divide us
From the azure depths of rest,
She will come again! beside us
With the sunshine on her breast;
Sit, and sing to us, while quickest
On their tasks their fingers move,
While the outward din was thickest,
Songs that she hath learned above.

Live in Future as in Present;
Work for both while yet the day
Is our own! for Lord and Peasant,
Long and bright as summer's day,
Cometh, yet more sure, more pleasant
Cometh soon our Holiday!
Work away!

—*Dickens' Household Words.*

Selected for Friends' Intelligencer.

STRIVE AND DARE.

Strive, brother, strive;
When kind hearts are cold,
And cold the reply of the once-loving eye,
Strive to be bold.

Dare, brother, dare;
When shame's on thy cheek,
And anger's red glow on the face of thy foe,
Dare to be meek.

Strive, brother, strive;
'Mid the glare of the *New*,
To the faith of the past, that has weathered the blast,
Strive to be true.

Dare, brother, dare;
When compromise only
Can win back the train of the false ones again,
Dare to be lonely.

—*George Paulin.*

CURIOUS DETECTION OF A CRIMINAL.

Not long ago there occurred in Prussia, one of those cases of detection of crime by scientific means which interest a large and intelligent class of readers. A quantity of gold, packed in boxes, was dispatched by a railway train. On arrival at its destination, it was discovered that the gold had been stolen from some of the boxes, which were refilled with sand to make up for the deficient weight. Measures were at once taken for the discovery of the thief, and that no chance might be lost, Professor Ehrenberg was requested to make a microscopic examination of the sand. The Professor (who is a member of the Academy of Sciences at Berlin, well known for his researches into minute objects, and his comparison of volcanic dust from all parts of the world,) asked that a quantity of sand from every station by which the train had passed should be sent to him. Examining them one after another, he at last came to a sand which was identical with that found in the gold boxes. The name of the station whence this sand had been collected was known, inquiries were set on foot at that station, and among the persons there employed, the thief was detected.—*Sci. American.*

SMALL LEAKS IN THE HOUSEHOLD SHIP.

A thousand worm-holes, that will each admit scarcely a gallon of water during ten hours, will much sooner water-log a ship than a large hole through which is poured a gallon a minute. In the financial affairs of a family, though the large outgoes may be canvassed and avoided, the whole income may be *dribbled* away, and no advance be made toward competency, wealth, or position. As a rule, the financial success of any family depends more upon the economy of the wife than upon the earnings or business income of the husband. Mrs. Haskell, in her recently issued "Household Encyclopedia," throws together some of the small leaks in a household ship, which we copy for a double purpose: 1st, to show men that their wives have a multitude of cares, of little details, to look after—generally far more items than occur in man's business pursuits; and 2d, to perhaps in some cases indicate to housewives details that they may not have thought of before:—

"Much waste is often experienced in the boiling, &c., of meats. Unless watched, the cook will throw out water without letting it cool to take off the fat, or scrape the dripping-pan into the swill-pail. This grease is useful in many ways. It can be burned in lamps, mixed with lard; or, when no pork has been boiled with it, made into candles. When pork is boiled alone, it will do to fry cakes, if cleansed. Again, bits of meat are thrown out which would make hashed meat or hash. The flour is sifted in a wasteful manner, or the bread-pan left with dough sticking to it. Pie-crust is left and laid by to sour, instead of making a few tarts for tea, &c. Cake batter is thrown out because but little is left. Cold puddings are considered good for nothing, when often they can be steamed for the next day, or, as in the case of rice, made over in other forms. Vegetables are thrown away that would warm for breakfast nicely. Dish towels are thrown down where mice can destroy them. Soap is left in water to dissolve, or more used than is necessary. If Bath brick, whiting, rotten-stone, &c., are used, much is wasted uselessly. The scrub brush is left in water, pails scorched by the stove, tubs and barrels left in the sun to dry and fall apart, chamber pails allowed to rust, tins not dried, and iron-ware rusted; nice

knives used for cooking in the kitchen, silver spoons are used to scrape kettles, or forks to toast bread. Rinsings of sweetmeats and skimmings of syrup, which make good vinegar, are thrown out; cream is allowed to mold and spoil; mustard to dry in the pot, and vinegar to corrode the castor; tea, roasted coffee, pepper and spices, to stand open and lose their strength. The molasses jug loses the cork, and the flies take possession. Sweetmeats are opened and forgotten. Vinegar is drawn in a basin and allowed to stand until both basin and vinegar are spoiled. Sugar is spilled from the barrel, coffee from the sack, and tea from the chest. Different sauces are made too sweet, and both sauce and sugar wasted. Dried fruit has not been taken care of in season, and becomes wormy. The vinegar on pickles loses strength or leaks out, and the pickles become soft. Potatoes in the cellar grow, and the sprouts are not removed until they become worthless. Apples decay for want of looking over. Pork spoils for want of salt, and beef because the brine wants scalding. Hams become tainted or filled with vermin, for want of the right protection. Dried beef becomes so hard it can't be cut. Cheese molds, and is eaten by mice or vermin. Lard is not well tried in the Fall, and becomes tainted. Butter spoils for want of being well made at first. Bones are burned that will make soup. Ashes are thrown out carelessly, endangering the premises, and being wasted. Servants leave a light and fire burning in the kitchen, when they are out all the evening. Clothes are whipped to pieces in the wind; fine cambrics rubbed on the board, and laces torn in starching. Brooms are never hung up, and soon are spoiled. Carpets are swept with stubs, hardly fit to scrub the kitchen, and good new brooms used for scrubbing. Towels are used in place of holders, and good sheets to iron, taking a fresh one every week, thus scorching nearly all in the house. Fluid, if used, is left uncorked, endangering the house and wasting the alcohol. Caps are left from lamps, rendering the fluid worthless by evaporation. Table linen is thrown carelessly down and is eaten by mice, or put away damp and is mildewed; or the fruit stains forgotten, and washed in. Table-cloths and napkins used as dish wipers; mats forgotten to be put under hot dishes; teapots melted by the stove; water forgotten in pitchers and allowed to freeze in winter; slops for cow and pig never saved; china used to feed cats and dogs on; and in many other ways a careless and inexperienced housekeeper will waste, without heeding, the hard-earned wages of her husband; when she really thinks, because she buys no fine clothes, makes the old ones last, and cooks plainly, she is a most superior housekeeper."

The next time an unthinking husband is disposed to be severe because some trifling matter has been neglected, he should "put that in his pipe and smoke it."—*American Agriculturist.*

From the Leisure Hour.

THE "BLIND MEN" IN THE LONDON POST-OFFICE.

"The table of the 'blind men' is the calmest spot in the building. Theirs is no work of mere mechanical dexterity, that can be brought by constant practice to a dazzling rapidity of execution. It requires much searching in directories, much guessing, much mental effort, to solve most of the riddles in writing and spelling that come upon the table. The irregular combinations of the alphabet alone present a boundless field of variety to the ignorant and persevering; and when the combinations of Christian names and surnames, names of towns, and names of counties, as well as the forms of letters, and the parts of a letter's proper superscription, come to be added, arithmetic can hardly convey the result. It is to this table, that all those riddle letters find their way, upon whose surface Islington is spelled and written 'East Linton'; and the late Iron Duke is addressed, long after his death, as the 'Duk hor wellenton, Ip ark corner London englent, or hulswear.' The 'blind men' are often called upon to decipher such directions as the following, conveyed in the most undecided of handwritings: 'To Mrs. Slater to the Prince of Wales in fits Roy place Kinteston London paid.' The 'blind men' decide that this means the 'Prince of Wale's public house, Fitzroy Place, Kentish Town;' and their verdict is final.

"Sometimes, comic boys address their relatives in London in the rudest pictorial form, giving a good deal of trouble to the 'blind men.' A picture of a garden and a street, with a fancy portrait of the person for whom this letter is intended, drawn outside the note by a not very artistic youth of seven years of age, is not calculated to ease the sorting labor of the central post-office. Letters addressed to 'My Uncle Jon, in London'—'Wilm Stratton, commonly called teapot Weelim'—'Mary Ann Street, Red Rive lane Luke St., next door to the ocean'—'To No. 3 Cros bsbry Row for the Female with the Infant up Bromley stairs'—'Ann Poror at Mrs. Winhurst's No. 24 Next door to two to one'—'Mikell Goodliff at St. Nouts Printis to a Shoo Maker Mis, his name not known, Mrs. Cooper is grandmother to the Lad'—'elixa clarck saxton hotel, saintluord hon se'—and 'This fanke Taghe Warkitt ill Wise comse Wile of Wythe,' with many more like them, are constantly coming under the notice of this branch of the Sorting Department.

"The 'blind men' feel a professional artis-

tic pride in mastering every difficulty, although the difficulty is to be taken to the Land's End for the small charge of a penny. Failing all attempts to make clear that which is never to be read in this world, the interior (after the proper forms have been observed) is at last looked into, only to present a larger, and more enigmatic surface still. The only colorable explanation that can be given of the mystery based upon the annual average of riddles which come before the 'blind men,' is that some Irish hop-picker, passing through London, on his road to Kent, is anxious to communicate with a relative in some part of his native country.

"The sorting office for newspapers and packets is upon an upper floor, and is reached by an endless stair-case, worked by machinery, which revolves and ascends like the spokes of a treading mill. The business in this department is very similar to that below, except that the sorting proceeds more slowly, and the packets, while fewer, are much larger. The 'blind man' here is chiefly engaged with the newspapers whose moist addresses have either come off or been partially torn, and this work, like that of the other department, is the heaviest on Friday night, the great newspaper despatch night of the week.

"He employs himself a good deal in guessing the kind of newspaper which would probably go to certain individuals, when he finds himself with a number of addresses without papers and a number of papers without addresses. No disappointment is so bitter to the country resident as to miss his week's budget of news and reading, when he comes down to breakfast on a Saturday, or to tear open a cover and find a Tory organ which he hates, in place of the Whig organ, which he loves. The newspaper 'blind man' performs his work as carefully as he can; and if he does make an occasional mistake in sending the wrong paper to the wrong man, his countrymen must forgive him, when they know the difficulties with which he has to contend."

ABOUT MOTHS.

Many a lady, on taking out her furs the past winter, noticed the hairs falling out, and, on examining the skins themselves, found them perforated with small holes. These holes are cut by the moth—an insect whose habits every lady should know all about. Naturalists tell us that the moth is the larva of a family of insects called *Tinea*. Its winged life begins in the spring, and lasts only a few months. It is small, and of a light brown color. After fluttering around a short time, it finds a mate, when the happy pair go to housekeeping, and to building up a family. The female creeps into cracks and crevices, into closets and clothes' presses, under the edges of carpets, wherever woolens or furs are stored away, and there she lays her eggs. The parents soon die. In a fortnight, the eggs hatch out into light colored caterpillars about a quarter or half an inch long. They begin to gnaw upon whatever they can find to make nests of. It is in doing this that so many carpets, so much upholstering, and so many furs are punctured. In winter they lie torpid. In spring the chrysalis gives birth to the winged insect, which again begins the circle of pairing and egg-laying as its parents had done before. Now, as moths lay their eggs mostly in June, that evidently is the best time for making an onslaught among them. Take out every article of fur or woolen, give a thorough shaking and whipping, a long exposure to hot sun, if practicable, and another dressing with the switch before storing them. Put salt and Scotch snuff under the edges of the carpets. Fumigate the closets and drawers with tobacco. On returning the articles to their places, put small branches of cedar or distribute little packages of camphor gum among them.—*American Agriculturist.*

"Lo, children are an heritage of the Lord."

To escape the accusation of being desirous to be thought learned, or passing for scholars, abstain from any display of your learning, how great soever it may be. Seek not to appear wiser or more learned than the company you are with. And whatever you converse about, let it be in an easy, natural, and unaffected manner. The manner of doing things is sometimes more important than the things themselves. If you have occasion to contradict anybody, or set them right from a mistake, avoid bluntly saying, "That is not so," "I know better;" but rather express a belief that it is a mistake or misinformation; or ask the question, "Is it not thus, or so?" For though you may know a thing better than other people, yet it is displeasing to tell them so directly without something to soften it. And may you, who have this superior learning, or other useful qualifications, or possess riches or power, bear in mind that these can only render the possessor happy in proportion as he employs them to increase the happiness of others. They are instruments in his hands: the wants and helplessness of mankind are the objects to which they are to be applied. Of their use, an account is to be rendered. To what end designed, how they have been used, and what reckoning awaits them, are solemn reflections.—*Extract.*

A true, and a good servant, are the same thing.—*Penn.*

Endeavor to have the mastery of your temper, and be governed by reason, so as not only to avoid abuse to brutes, but to possess such coolness of mind and serenity of countenance as to bear to hear disagreeable things from your fellow-men without anger, and agreeable ones without sudden bursts of joy. If from some cause you feel a hasty rise of passion, resolve not to utter a word while you feel that emotion within you. Determine to keep your countenance as unmoved and as unembarrassed as possible. People are sometimes led into great inconsistencies by giving way to anger. By silence, or an answer in meekness or gentleness, the offending person will sooner be convinced of his error, than by a return of angry expressions. Passionate persons often make others unhappy, and themselves miserable. Indeed, people when angry are not themselves. And therefore silence to passion is the best answer, and will frequently conquer what resistance inflames.—*Extract.*

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of superfine Flour at $7 50, extra at $7 75. Penna. and Ohio family at $8 00 and $8 25 per barrel, and fancy at 9 50. Small sales to the trade from $7 00 up to $9 00 for common and fancy. Last sales of Rye Flour $7 00. Corn Meal is scarce at $5 75 for Pennsylvania, and $6 25 for Brandywine.

Grain.—Sales of good and prime Red Wheat at $1 83 a 1 90 per bushel, and white at from $2 00 to 2 05. Rye is scare at $1 49 a $1 50. Corn—Yellow is quick at $1 35 a 1 37 afloat. Oats are unchanged—sales of Penna. at 89 a 90 cts. Last sales of Penna. Barley at $1 35 a 1 40, and of Malt at $1 60 a 1 65.

Seeds.—Cloverseed is in good demand at $7 25 a $7 50 per 64 lbs. Timothy is unsettled at $2 50 a $2 75 per bushel. Small sales of Flaxseed at 3 37 a $3 50.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for Boys and Young Men.

Geo. A. Newbold, *Principal.*

Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.

4th month 16, 1864.—tf.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.

The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.

TERMS, $70; one-half payable in advance, the other in the middle of the session.

For further particulars address,

Henry W. Ridgway,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m

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A Boarding School for Girls.

This Institution, *beautifully* and *healthfully* located in the northern limits of Attleborough, Bucks co., Penna., will commence its Spring and summer term on the 19th of Fifth Month, next, and continue in session twelve weeks. The course of instruction is thorough and complete in all the elementary and higher branches of an English, Classical, and Mathematical Education. The French language is taught by a native French teacher. Circulars giving full particulars may be had on application to the principals, Attleborough P. O., Bucks County, Penna.

Israel J. Grahame.
Jane F. Grahame.
Principals.

3d mo. 26, 1864-2m.

FOR SALE BY THE SUBSCRIBERS, SEVERAL sets "Friends' Miscellany," 11 volumes in each set, newly bound $7.50
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EMMOR COMLY, No. 131 North 7th St., Phila.
1st mo. 23, 1864.—tf.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on Ebenezer Hance, near the premises.

WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.

MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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For Friends' Intelligencer.

BY J. M. T.

Among the papers of the Pennsylvania Abolition Society, is the following copy of a memorial of the Representative Committee of New York Yearly Meeting.

To the Senate and House of Representatives for the United States of America.

The Address of the Representatives of the Religious Society called Quakers, in the State of New York and western parts of New England.

Our minds being deeply affected with the enormities attendant on the slave trade, and having had the company of many of our Friends from the Westward, who gave us an opportunity of seeing a copy of the address to you, on the general subject of Slavery, from the last Yearly Meeting of our brethren held at Philadelphia,* which after a solid consideration, we united with and believe it right not only to express our concurrence therewith, but at the same time to represent that, although some useful and necessary laws have been enacted in this State, for the relief of the oppressed Africans, yet a door remains open distinguishing this from neighboring governments, of which avaricious men avail themselves;—so that the intended salutary purposes of the laws of those governments, prohibiting the trade to Africa for slaves, are liable to be evaded, instances having occurred of vessels fitted and cleared out from hence on this unrighteous business, and we are well informed, that several late applications from other parts have been made to trading men in this State, to embark yet farther, and more extensively therein. The consideration whereof having impressed our minds with much concern for this afflicted people, we were induced to address the Legislature of this State on the subject, and relative to the abolition of slavery, but as our address was laid aside, upon a report of a committee touching the subject of the slave trade, that nothing could be done in that business, as those matters were by the constitution vested in the general government. We therefore believe ourselves religiously bound to lay this subject before you, earnestly desiring that a case so deeply interesting to the rights of men, may obtain your close attention, and that your minds may be so influenced by Divine wisdom, that effectual provision may be made to restrain vessels from fitting and clearing out, in any of the ports of this State for the purpose of a trade to Africa for slaves.

Signed by direction and on behalf of a meeting of the Representatives aforesaid by

GEORGE BOWNE, *Clerk.*

New York, 2d month 10th, 1790.

A special meeting of the Pennsylvania Abolition Society, was held 2d mo. 3, 1790. James

* Philadelphia Yearly Meeting was then held in the 9th month.

Pemberton, one of the Vice Presidents, informed the meeting that they were convened to consider the propriety of memorializing Congress, which was unanimously agreed to, and a draft being presented, was after amendment, adopted, signed by the President, Benjamin Franklin, and presented to both houses of Congress. The following is the concluding portion thereof:

"From a persuasion that equal liberty was originally the portion, and is still the birthright of all men, and influenced by the strongest ties of humanity, and the principles of their institution, your memorialists conceive themselves bound to use all justifiable endeavors to loosen the bands of slavery and to promote a general enjoyment of the blessing of freedom. Under these impressions, they earnestly entreat your serious attention to the subject of slavery, that you would be pleased to countenance the restoration of liberty to those unhappy men, who alone in this land of freedom are degraded into perpetual bondage, and who amidst the general joy of surrounding freemen, are groaning in servile subjection; that you will devise means for removing this inconsistency from the character of the American people; that you will promote mercy and justice towards this distressed race, and that you will step to the very verge of the powers vested in you, for discouraging every species of traffic in the persons of our fellow men."

The several memorials of Friends, and of the Abolition Society, were considered together in Congress, and I give extracts from letters of John Pemberton, one of the Yearly Meetings' Committee to attend to the presentation of their petition, showing the opposition made by some of the Congressmen from the slave-holding States.

The first letter is dated at New York, (where Congress was sitting,) 2d mo. 15th, 1790; he says:

"I send my wife's letter open that thou may peruse it; besides the books mentioned there, it would be right to send the following, if to be had,* the committee appointed desiring all the information they can obtain.

I am concerned to hear just now that on J. Adams presenting our address,—it was read with great opposition to it from Butler and Izard, and they're so fiery that there was little said in opposition to them,—this throws a damp, as J. Langdon on 7th day told some Friends that there would be a large majority in favor of it. I have not heard whether the other petitions were read or not. I am sorry so many are leaving their work; it will make it more heavy and discouraging to such who remain."

The following letter dated 2d mo. 16th, 1790, I give nearly entire:

"Dear Brother, James Pemberton:—Being informed that John Haworth proposed to set out for Philadelphia to-morrow morning, I take the opportunity to acknowledge the receipt of thy acceptable favor of 14th inst., delivered me this afternoon by Miers Fisher. It is acceptable to hear my dear wife is as well as usual. I wrote her last evening, and thee also, a few lines per our friend H. Drinker, who with all our company, except four of us, set out this morning on their return. We feel blank by their absence, but the end of our embassy does not seem completed.

We had this day an interview with some of the natives of our land, the Oneida Nation, and it was an opportunity as moving and affecting as any since I left home; their situation is much to be commisserated. Our friend, John Murray, invited them to dinner, with Samuel Kishland, a Presbyterian minister, their interpreter, who appears a thoughtful man. After dinner we spent upwards of two hours in a solid, weighty opportunity,—they were informed that we were men of the same peaceable principles with William Penn and the early settlers of Pennsylvania, and had transmitted to us from our forefathers, the friendship and kindness which subsisted between them and the Indians, and also the kindness of the Indians to the first settlers, and desired a sense hereof might be transmitted to future generations, and for such kindness we could not but love the natives, and that though we were not men in government, and therefore did not desire them to inform us of their business, yet as brethren were willing they should speak freely if they had any thing upon their minds. They then were very open, and represented their situation, that they were subject to many trials, and that perhaps they might be suffered to be afflicted because they had not pleased the Great Spirit in their lives and conduct. They said they were weak, and were overcome also by temptation; they looked at the flourishing state of the white people, and were ready to apprehend the Great Spirit loved the white people more because they were better, yet they saw the white people did not all do right. Their minds were often sad when they considered the increase of the white people, that their lands were settled and they hedged up and knew not what would become of them in time; perhaps the Great Spirit saw fit that they should suffer. The white people had often spoken good words to them, and when the calamity of the war came on, desired them to be quiet and take no part and had often said they loved the Indians, but they thought if it was so, they would allot some

* Seven pamphlets are mentioned being Reports to Legislative bodies. Queries of London Society for the abolition of slave trade, &c. &c.

land for them that could not be taken from them, and when all their land was gone from them, they should then know if the white people did really love them, for then they would pity and take care of them. They said they understood we had come to plead the cause of the black people who were made slaves of, which gave them pleasure, for that all men ought to be free, but said they knew not but the white people would in time make slaves of them, and much more they delivered in a very solid, affecting manner, that elicited near sympathy and brotherly feeling with them, and divers Friends in their turn had something solid and proper to communicate, which reached their understandings, and caused the usual note of approbation, uha! uha! I believe the interpreter did his part faithfully. There were nine Indians, one white man, (who was taken captive about 35 years past and adopted into their tribe,) and the interpreter, and about 12 whites present at this conference. At the close we distributed or gave for distribution, 11 bandanna handkerchiefs as a small testimony of our love, which they received kindly, and we parted with shaking hands. . . .

I hear the committee is to meet to-morrow morning. We found, on searching to-day, a box of pamphlets from the Abolition Society in London to that here, which had laid dormant and unopened, and contained suitable pieces for distribution; and seem like to find use for some of Barclay's Apology, which I sent hither a few days before leaving home, which I took of Jos. James and sent hither for sale on my account, but some of the Friends, now gone, thought the Meeting for Sufferings should be accountable for what are dispersed. Edmund Pryor says, J. James may send thirty of them, which I mentioned in my letter to Jno. Wilson yesterday, and expect he will call upon Joseph.

Opportunity has not yet been taken with Jackson nor Smith, which Warner Mifflin has in view.

If we are not called upon by the committee, and after some further visits to the Senators, we feel our minds released, we shall be willing to return home, and by the end of the week may be better able to determine.

I am thy affectionate brother,

JOHN PEMBERTON.

S. Emlen's love to thee, and please to convey notice of love to his wife and children. He is well. Warner has a cold, but moves about with diligence. John Parrish also well —his love to thee, his wife, &c. I have not yet heard whether the memorial designed to be sent to the Vice President has reached his hands, it was not received on the 7th day, and was not read I believe yesterday.

4th mo. 1864.

From the Independent.

PROFITABLE HINTS.

(Concluded from page 135.)

Allow me here to give an additional motive for the subjugation of your passions. It gives you a full use of your reason. Gluttony, intemperance, sluggishness induced by oversleep, and the draining of your system by an inordinate indulgence of your passions—all these report themselves first and chiefly in the reason, and make a man dull, and slow, and inefficient. And one of the first remunerations of general temperance is this: that it sets your understanding like a light-house on the top of your head, and gives you a clear and full use of the whole of it. One of the ways to economize time is temperance in diet, temperance in sleep, temperance in all indulgences.

Let me say a word as to the way of using time skilfully. A wise planning so as to secure time cannot be overrated. We are to search for time as we search for silver or treasures. Most men expect time to chase them. No; you must chase time. The habit begun early of saying, every day, "How can I secure out of the twenty-four hours of this day a portion of time for study, for reading, for meditation?" if continued, will redeem, perhaps, a third of your life from over-burdensome work, or absolute waste. But if you expect time to measure all the departments of knowledge of which I have spoken, you must engineer for it with a determination that you will have it. You have no idea of the time that is within your reach, or of the value of that time. I cannot undertake to give it to you; but I wish you would make an analysis of the twenty-four hours of the day. Spend the first in taking an account of stock. There are twenty-four hours in each day; find out exactly what use you make of every one of those hours. I think we should have some most extraordinary histories if some men would go through Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and see how they employ the time in each of those days. I think they would have a sober Sunday, they would find such a disproportion in the ways in which they disposed of the hours and the minutes, or such a waste of them altogether. Men are, in regard to time, as in the West herds are in regard to their food, where they are turned out to feed upon a stack, from which they pull out more than they can eat, and trample it under foot. You go every day as to a stack, and pull out mouthfuls of time, which, instead of being wisely employed, are trodden under foot.

Let me mention a few matters of my own experience. I have found that the first hour in the morning, after I awake, is one of the clearest I have in the day, and I am wont, extraordinary circumstances excepted, before I

arise, to take half an hour, or an hour, and look through the day, and digest many subjects that naturally would require clear-headedness. I thus save some hours before I get out of bed in the course of the week, and I regard them as clear gain. I consider that I have cheated the night out of so much. If these hours run towards devotion—and oftentimes they do—they are the choicest hours of my life. No lark sings so sweetly as that that sings with the dew on its breast; no flowers are as fragrant as those that send up their prayers before the sun has risen; and no thoughts of love or thoughts of consecration are more pure or heavenly than those that come after the refreshment of a night's sleep. Your dewey devotions of early morning—they refresh the soul, and make it vocal before God. And you save every moment of time that you wisely use in prayer. These scraps of time every man has.

There is an unnecessary amount of time spent in dressing by most men. I have known men that seldom dress in less than an hour; and a half-hour for dressing is considered moderate. Fortunate are such of us as do not wear so many or so fine clothes as to require much time in dressing. It is a great deal better, it seems to me, to dress with quickness and simplicity. And if a book be laid so that a chapter or a page is open before you in the morning, and you read it while you are dressing, it will not be very much, but in the long run it will amount to considerable. Our mothers used to read and knit; and I do not know why you cannot read and button! A page in the morning is seven pages at the end of the week.

And there is another thing; you individualize what you read by scraps. I know that when I read by the hour I forget by the hour. But things that I read by scraps are apt to have an individuality that fixes itself on the memory. I do not lose the things that I pick up in scraps.

The day is full of little pauses of three minutes, or five minutes, just before or just after breakfast, or dinner, or supper, or at other times; and if you have a book in your pocket that you always carry with you, for the purpose of refreshing your mind with what you read yesterday, or of adding another page to it, you will find this cursory reading to be of no small account in the aggregate. I read in cars, (though perhaps I would not recommend persons to do this whose eyes are weaker than mine,) in omnibuses, on boats, and in the streets. Indeed, I must do it, or not read at all. And I find that these fragments of time suffice for the reading of a good many books. I have read in one year an elaborate treatise on physiology, without applying myself to it for more than twenty minutes at any one time; and the knowledge that I have thus gained is invaluable to me. And I saved all that. And this is only one of the things that I have done. There are several other volumes that I have read in the same way. And if you are in earnest, you will find enough in the scraps of time which are at your command to make the difference between general information and no information.

And how much more is it to redeem hours and whole evenings! Where there is a household, and it is pitched in circumstances such that the evening is secure—as it seldom is in cities—then in rotation different members of the family may read whole volumes of history, and biography, and science, and travel, and adventure. They melt rapidly out from under their hand in the long winters. Lore mounts up in such instances. Blessed be the family; and blessed be those secluded hours of evening when father and mother, and all the children, gathered together, and vast stores of information concerning home and foreign affairs are poured lavishly into their minds!

But I insist upon it that every mechanic, every errand-boy, every apprentice, every poor child, wherever he may be, if he only is in earnest, can redeem time enough to make himself intelligent. Nobody in this country can afford to be without intelligence and knowledge.

H. W. B.

"A man's passions are given him for good and not for evil. They are not to be destroyed, but controlled. If they get the mastery, they destroy the man; but kept in their place, they are sources of power and happiness. Passions are the winds that fill our sails: but the helmsman must be faithful, if we would avoid shipwreck, and reach the happy port at last."

HINTS TO YOUNG PEOPLE ON THE DUTIES OF CIVIL LIFE.

Never listen to the cravings of vanity, especially not to that which dress demands. Excess in apparel is a costly folly. The more simple clothes are, the better; for use and decency, and not for pride. Nature requires not studied ornaments. A plain manner is in general the greatest ornament. A modest dress has been considered the shield to virtue. In simplicity of attire we commonly see a becoming neatness. The want of neatness and delicacy is a great stigma on the female character. If young people contract a slovenly manner, they will seldom acquire a habit of neatness when advanced in years. On the contrary, if whilst young they are habitually neat and clean, they will rarely, if ever, be seen otherwise.

The world talks much of fortune, riches, and greatness, while wisdom says: "Lower

your desires to things simple." Lay aside unnecessary expenses, and learn to be satisfied in a plain, simple, temperate way of living: the real comforts of life are far from being lessened thereby. Remember, but little is wanted for the necessaries of life, but much for those of opinion and imagination.

In expectation of greater happiness and enjoyment, mankind aspire after situations in life above or different from those they are in; but when attained, how are they disappointed! New wants and desires arise; new objects are required to gratify them; dissatisfaction continues, and the void which was to have been filled remains as great as ever. Seek not therefore, to be rich or great, but happy, and if you would be happy, bring your minds to your condition, and have an indifference for what is more than sufficient. Contentment and resignation will find comfort, even in a humble and low situation. Be humble, and you will learn contentment, and cheerfully accommodate yourselves to that station of life in which you may be placed.

And as the friendships you form may materially affect your happiness, let your intimates be few, though your acquaintance may necessarily be large. And be not hasty in the choice of confidants. Let prudence and discretion accompany you in the selection. In true friendship there is a mutual regard, accompanied with a desire to improve each other, void of all motives of self-interest. A proper sense of virtue and honor are necessary qualifications in an intimate. Where these prevail, attended with a free, sincere, kind, and obliging disposition, the conversation of such friends will be pleasing and instructive, and they will be likely to strengthen each other in virtue.

Thus likewise with regard to the solemn engagement of marriage, be not hasty in fixing. Keep in mind the importance of the undertaking, and act with great caution. Enter not unadvisedly into it. An attachment hastily formed, or founded merely on personal charms, is seldom lasting: and if riches are the motive, it is very doubtful whether real happiness in enjoyment will be its consequent. Matrimonial union and felicity must have something more solid for their basis. To be well acquainted with the principles, temper, and habits of the person before you fix is very necessary. There is but little probability that a married state will be happy or free from many disquietudes, if it is not founded on virtue. And even where there are traits of virtue, yet if not a coincidence of religious sentiment, there is still less probability that even a comfortable harmony will be maintained, especially in educating a family of children. When marriage has been entered into without previous circumspection, repentance comes too late.

As entering into the married state is serious, so the duties of it are momentous; and if duly attended to will teach the wedded pair to contribute as much as possible to each other's ease and contentment, both in prosperity and adversity. The same assiduity should be used to preserve an affection as to gain it If you would preserve love, endeavor to acquire those happy dispositions which are attractive and durable; bearing in mind that between man and wife nothing ought to rule but love. Authority is for children and servants, yet not without sweetness. A meek and quiet spirit, cheerful conversation, tenderness, accompanied with a due allowance for, and disposition to overlook and cover each other's failing's, will tend greatly to establish and preserve matrimonial happiness and cordiality. But on the contrary, if a little self will in one should be met with anger in the other; or some trifling misconduct with upbraiding; or if there should be reproach instead of forbearance, and sullenness and indifference in the place of good humor and kindness; or, if, while the wife is prudent and economical at home, the husband is squandering away time and property in diversions and extravagance abroad; or if, on the other hand, the wife runs into costly finery and other superfluous expenses, which the industrious husband, with all his exertions, cannot afford to pay—conjugal felicity must be greatly lessened, if not destroyed.

Among other duties, may you not forget the obligations of love and gratitude due to those who gave you birth. To honor our parents is a divine law. To assist them when they need assistance, if in our power, is a debt we owe to them. It manifests great want of filial duty not to provide for those in the infirmities of old age who so amply provided for us in the helpless state of childhood. Indeed, much of the happiness of parents frequently depends on the conduct of their children; it is from them that they expect to derive comfort in the decline of life. How strong are the ties which unite affectionate parents to their children, when they repay their tenderness by kind attention, care, and assistance!

As servants or hired people generally make part of the family, permit me to remind you that servitude ought to be softened as much as possible, and servants made to feel their condition as little as may be. Do not bear hard upon them; it bespeaks littleness of spirit to behave with loftiness to those who are subject to us. Mildness of command begets love in children and respect in servants, and tends greatly to preserve domestic enjoyment as well as to enforce obedience. But when commands are arbitrary and imperious they are destructive to social harmony. Never use illiberal words; these are what a polite and delicate person

should always avoid. Have we a right to expect domestics without faults—we who show our own so often? It is our duty to inspect their moral conduct as well as their labor; and in particulars of which they are ignorant, we should instruct them. And when they find us ready to assist and advise them, and to promote their welfare and render them easy in their situation, they will, it is probable, respect and be unwilling to offend us, as well as feel an interest in our concerns. Whatever virtues you wish to find in servants, let them find the same in you. A good example will be the likeliest means of preserving them in a uniform course of regular life. But a bad one may corrupt the best inclinations.

It is a common saying, that "Despatch is the life of business." And nothing more tends to despatch than method. Lay down a method for everything, and stick to it invariably, as far as unexpected incidents may allow. "Do one thing at a time," is an excellent maxim. By strict attention to the object in view, and never putting off till to-morrow what may be done to-day, you will accomplish more, and it will be better done, than by hurry, bustle, and agitation. And bear in mind that whatever is worth doing at all, is worth doing well. It facilitates business much for people to have the implements for doing it regularly put in their proper places, that when needed they know where to find them. Some people often spend as much time in looking for their tools as it takes to do the work they want them for. A proper example of regularity in the husband in his department, and of the wife in hers, will soon teach their family. Do every thing in its own time, keep everything in its own place, and have everything for its own use, is a salutary rule. The want of attention to this rule, and not methodically arranging business, is frequently to be seen in those persons who, though they have much to do, get but little done; frequently in a bustle, many things begun, but none finished. The man of order avoids two extremes—the multiplicity of mixed affairs, which often produces hurry and confusion; and the total want of business: and thus steers clear of idleness, that most fruitful source of crimes and evils.

(To be continued.)

"CAST THY BREAD UPON THE WATERS."

* * * The sowing of the seed in the mud of rivers may perhaps be alluded to in the text, "Cast thy bread upon the waters," (see Eccles. xi. 1.) The seeds of the Lotus Lily are used in the manufacture of bread, owing to the quantity of starch and gluten which they contain. These seeds are sown by being enveloped in clay, and thrown into the water, so that they sink in the mud. There they germinate; and after many days, the plants appear above the water, bearing flowers and fruit, the seeds of which are again employed as bread. The passage in Isaiah, "And by great waters the seed of Sihor, the harvest of the river, is her revenue,"—is by some supposed to refer to the Lotus Lily, which is still held sacred in the East. It is said that one of the benighted natives of Nepaul, upon entering Sir Wm. Jones' study, made prostrations before this plant, which happened to be there for examination.—*Balfour's Botany and Religion.*

DESCRIPTIVE EXTRACTS FROM LETTERS RECENTLY RECEIVED FROM R. W. M.

SANTA CRUZ, 2d mo., 1864.

"Thou hast no doubt heard through some of our Friends of our spending nearly a month in Havana, where slavery and intolerance are at their height,—slave ships continually arriving with cargoes of human flesh, in a state of nudity, for every head of which the Governor is entitled to an ounce of gold, and some say *three*, but we are informed the present Governor would not receive it. His refusal is creating strong suspicions against him. Our stay on that island was prolonged beyond our wishes, because of the non-arrival of a vessel going to St. Thomas.

Cuba is a very fine island. Blessings have been scattered over it with a liberal hand by the Author of all good, but most of them seem to have been converted into curses by man's cupidity. Avarice and covetousness being the mainspring of action among them.

The island, 700 miles in length, is wonderfully adapted to the cultivation of sugar cane, and all the tropical fruits are raised in great perfection; but as the iron rule of oppression reigns sole monarch everywhere on the island, while we were partaking of the fruits they seemed to me the price of blood.

We rode over many parts of the island where slavery had left its blight, so that the land did not half yield its wonted increase. We visited in Matanzas a cave of much celebrity, beautiful and gorgeous,—most of the apartments being covered with stalactites of great brilliancy.

The harbor of St. Thomas is surrounded on all sides, save at its entrance, with mountains, which give it an imposing appearance. The town is built in the midst of rocks. Many of the houses are beautiful, and quietly nestled among the fissures. All the business is carried on in one street, that being the only one of any account in the town. We ascended the high cliffs in order to visit the residence of Santa Anna, who has chosen one of the highest points of the rocks to build his nest, like the eagle. His palace of a dwelling thus sits perched high in air, commanding a fine view of the harbor, and looking far out on the ocean,

where may be seen ships riding at anchor from almost every clime. The harbor is very favorable in times of storm. The state of society is not what it should be, when we consider that slavery was abolished fourteen years ago. But little advancement has been made in civilization among the emancipated slaves; for as they were not freed by the people, but by themselves, through insurrection, the latter seem quite indifferent to their good or ill fortune. As a consequence, the plantations are entirely deserted, and the Freedmen congregate in the town, living in idleness and immorality, which I am well satisfied might be wholly avoided, if an interest was manifested in them, and a reasonable remuneration offered for their labor; but this is not done.

How beautiful the idea that "the strong should bear the infirmities of the weak;" and the man who is part way up the hill should reach out his stalwart arm for the help of the feeble and the irresolute. Such was the mission of Jesus, and we should find it equally ours, did we feel our accountability to our one common Father."

A later letter thus describes washing-day:

"We have been greatly amused at seeing the women engaged in washing clothing on the sea shore and in the creeks. They select a spot where a nice round-topped stone is imbedded in the sand, and stand knee-deep in the water to perform what they call *beating* or *battling*, and sure enough it is, as they battle them all to pieces with washing only a few times.

They first wet the articles with sea-water, then, doubling them up and placing them on the stone, beat them with a piece of board six inches wide, until they are satisfied. then spread them on the sand a long way on the shore to bleach, placing stones on the corners that they shall not be blown away. Ladies' white and colored lawn dresses, children's clothing, ornamented with embroidery, gentlemen's elegant shirts, and indeed the finest and most beautiful articles are washed in this way. After we learned all this, we employed a woman to do up *ours* at her own house, where she washes them either by hand, or with a wash-board, as at home, so we have them done up beautifully.

Sometimes I presume we might count fifty women thus wading in the water and washing. They dress wretchedly, and, except when boarders are here, have little to do. They are poorly paid for their labor, and so squalid a set of beings I never saw before.

We purpose spending some time in Barbadoes, leaving there in steamer of 5th mo. 9th for Bermuda, and from thence in a week or two take the first good conveyance home."

Neutrality is something else than indifference; and yet of kin to it too.—*Penn.*

AN EDUCATED HOUSEKEEPER'S VIEWS.

(From the American Agriculturist.)

"What are you studying?" asked a young man of a friend who was taking her last year's schooling at an academy.—"The common branches, physiology, chemistry, rhetoric, and natural philosophy," was the reply.—"What *on earth* will you do with such learning in farmer G———'s kitchen?" exclaimed he, naming a worthy man to whom she was betrothed. I'm afraid you'll find yourself so well fitted for some other sphere that your education will be a discomfort rather than a source of happiness."—The answer given to this proved that the young lady possessed an educated mind as well as book learning. Said she, "How little you know about housekeeping. You talk as though it were like turning a grindstone, or walking on a treadmill, needing only plenty of muscle; and the less brains to make one uneasy, the better. Why! my mistaken young friend, there's more room for science and thought and skill in managing a household properly, than you'll ever find in your dry goods store, with a bank and a gristmill thrown in. It requires philosophy to properly make a fire, wash clothes, sweep a room, ventilate an apartment, regulate a clock, and a hundred other matters you never dreamed of. Cooking is an every day application of chemistry. A woman can mix and heat up provisions without knowing anything about it, but the art; but she can make better bread, butter, roast, broil or boil more nicely, put this and that together in her puddings, pies and cakes with greater success, if she knows the *why* as well as the *how*. Then, what is a poor, broken-down wife good for? Physiology teaches how to keep health in the family; and then when we have all finished the day's work, having applied science all the way through, we shall want to look over the papers and books which tell what the rest of the world is thinking about; and then don't you see how nicely some little knowledge of *belle lettres* and the laws of mind will come in? A *higher sphere*, indeed! If those who are so anxious to fill a large place, would only take pains to make the place they are now in what it might be, depend upon it there would be more comfort and less complaints, both from themselves and those depending on them. *I* intend to try to elevate my work to my own level." "Upon my word," said the young man, "you make out a pretty strong case. I never saw the matter in just that light before, and I doubt whether many women view it thus; and that such a good lesson may not be lost, I'll send it to the *American Agriculturist*," and here, Mr. Editor, you have the story.

Patience is a virtue every where.—*Penn.*

CARE.—Pack your cares in as small a space as you can, so that you can carry them yourself, and not let them annoy others.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 14, 1864.

MARRIED, on Second-day the 18th of 4th month, 1864, with the approbation of Little Britain Monthly Meeting, HAVILAND HULL, of Harford county, Md., to LETTIE PARRY, of Lancaster county, Pa.

(When Obituaries are sent us for publication, it must be with the understanding, that they are subject to curtailment by the Editors.)

DIED, on the 27th of 3d month, 1864, at the residence of Abram R. Vail, Quakertown, New Jersey, REBECCA HARNED, aged 78 years. Many can testify to her life of usefulness and Christian charity. We believe she has gone to that rest she had so long been faithfully seeking.

——, in Wilmington, Del., on Second-day the 2d of 5th month, 1864, ELIZA WILSON, a member of Wilmington Monthly Meeting.

——, on the morning of the 23d of 4th month, 1864, of a bronchial affection, JESSE MOORE, in the 47th year of his age; a member and elder of Maple Grove Monthly Meeting, Ind. The deceased was a kind neighbor, and one that endeavored by example to hold up our beautiful testimony to plainness and simplicity.

——, at his residence, in Gwynned, Montgomery county, Pa., on the 1st of 5th month, 1864, HUGH FOULKE, Sr., in the 76th year of his age; an elder of Gwynned Monthly Meeting.

A stated meeting of the Committee of Management of the Library Association of Friends, will be held on Fourth-day evening next, the 18th inst., in the Library Room, at 8 o'clock.

JACOB M. ELLIS, *Clerk.*

5th mo. 14, 1864.

No acceptable worship can be either internally or externally offered to the God of Truth, while we are acting contrary to the dictates of Truth in our own consciences.

NOTICES TO THE PUBLIC IN ENGLISH GARDENS.

A few years ago I wrote a description of some gardens, which I had an opportunity of visiting during my travels in China, and among those described, was one belonging to Houqua, the great tea merchant of Canton, well known in connection with the once celebrated compound, called "Houqua's Mixture."

In this garden there were many things well worthy of notice, and altogether it was a very pretty place.

Roses, cultivated in pots and covered with flowers, were there in abundance, and this too at a time when such a thing was considered impossible by practical gardeners in England. Orange trees also were there, some of them of a goodly size, and others only a foot or two in height, but all equally under the control of the gardener, and loaded with delicious fruit.

In England we have overcome our difficulties as regards pot Roses, and some day soon we hope to be equally successful in the culture of the Orange,

Many other kinds of plants, remarkable on account of the beauty of their foliage, flowers or fruit were also cultivated in this garden. These, with the nicely paved walks, ornamental dwarf walls, halls, summer houses, alcoves, and small lakes or fish ponds for gold and silver fish, had a very pretty appearance, and were very enjoyable. But it is to the public notice boards observed in this garden, which I described at the time, to which I wish to draw especial attention on the present occasion, more particularly. Houqua, like a true English gentleman, was quite willing that those enjoyments and luxuries which he had created for himself, should, under certain restrictions, be enjoyed by the public, and it was, therefore, easy for any one to obtain access to his garden.

The good people of Canton were not slow to avail themselves of his liberality. During high days and holidays they used to go there in great numbers, and to their credit, let me add, they were as well behaved as those crowds are who now visit the great National Garden at Kew.

In these early days of which I write, the working classes in this country were looked upon as wild and mischievous in their habits, and were not considered fit to be trusted in our public gardens. If admitted at all they were watched like so many thieves, and the stoves and greenhouses were carefully kept under lock and key.

The writing on the "notice" boards of those days were warnings indeed. To be given into custody, to be fined and imprisoned, or to be prosecuted with the utmost rigor of law, was to be the fate of all those who should walk on the grass, or touch the flowers or the fruit. Now what were the garden notices like, at the other end of the world at this period, among a people whom we are accustomed to consider barbarians and uncivilized? Houqua had up notice boards also in his garden for the guidance of the public. But he was evidently of opinion that human nature is not quite so bad as some would have us believe, that there is a chord in the lowest mind which will vibrate if it is properly struck, and that, in short, as we ourselves say, "there is honor among thieves." His garden notices were therefore very different from ours. Here is one or two of them as examples:

"In this garden the plants are intended to

delight the eyes of all visitors; a great deal has been expended in planting and in keeping in order, and the garden is now beginning to yield some return. Those who come here to saunter about are earnestly prayed not to pluck the flowers, in order that the beauty of the place may be preserved. We beg persons who understand this notice to excuse it."

On a Leechee tree which was growing on the side of one of the walks, and whose branches were loaded with bunches of scarlet or crimson fruit, there was the following polite notice:

"Ramblers here will be excused plucking the fruit of this tree." Another notice "earnestly requests those who chew Betel Nut to spit outside the railings." The notices were all of the same character as those I have quoted. no threatening language was used, but the better part of human nature was appealed to, and certainly the appeal was not made in vain. The visitors were made to feel that they were trusted, that the garden was kept up for their enjoyment, and that they were in honor bound to respect it themselves, and to guard it from being injured in any way by the ill-disposed. This is the way they do things in China, and it is probable the practice had been in existence for a long time previous to the date of my visit to that country.

I will not venture to say that the Chinese custom I have described has had any effect upon those who frame the notices which we now see in our English gardens, but a change for the better has certainly taken place since the time to which I have alluded. What are the notices to the public like, which we observe in our gardens now?" Take the notice boards at Kew as an example. As we enter this noble National Garden, we read something like the following—'visitors are requested not to touch any of the plants.' 'As these gardens are for instruction and recreation, smoking, idle sports and play are forbidden.' 'At Battersea Park we read that 'visitors are requested not to walk on the Grass on this side of the Park.' And in the training schools at South Kensington there is a notice, stating that 'the protection of the school property is confided to the students: this is 'By order of the Lords of the Committee of Council of Education.' I might give many other examples of a like kind which I have met with in various parts of the country, but the above are sufficient to mark the change which has taken place. The examples given are perhaps not quite up to the Chinese mark for politeness; but they are probably as near as could be expected from us 'outer barbarians!' These little matters, although at first sight apparently insignificant in themselves, tend to show that we have learned to form a higher opinion of the working classes than we formerly had; we have discovered that they are not quite so bad as we had supposed them to be, and that it is possible to trust them to walk in gardens, amongst trees and green grass and flowers, under certain restrictions of a very gentle kind. And in addition to this, we have also learned a little more of human nature. It is a curious thing that most persons in the world are particularly anxious to do any thing which they are desired to leave alone. Tell a child he may eat of all the fruits of the garden except one—the sourest perhaps of them all—and he will not rest until he has tasted the forbidden fruit. And so it is with children of larger growth, from the time of the first gardener's wife until the present day.

But there is also a better part of human nature to be worked upon—the part to which I have already alluded as being so well understood and worked upon by the Chinese.

In dealing with the working classes, in so far as their admission to our Gardens is concerned, two things ought to be kept in view. The better feelings of their nature ought to be called into action, and they ought not to be menaced and tempted by too stringent prohibitions. We are going upon this tack now, and apparently with the most satisfactory results. Look at the open gates of our great National Garden at Kew. See how proudly the people flock into their garden, for they feel that it is a kind of freehold which they are bound in honor to protect. That they behave themselves well, and that little damage is ever done to the plants, is satisfactorily shown in Sir William Hooker's Report.—ROBERT FORTUNE, in *Gard. Chron.*

A COUNTRY WITHOUT A REPTILE.

Capt. Hardy, R. A., writes an interesting letter to the *Field* newspaper, commenting on a statement that in Newfoundland there is not a snake, toad, frog, or reptile of any sort; nor any squirrels, porcupines, mink, or mice. Capt. Hardy says:—"Besides the above-mentioned deficiencies, I found, when visiting Newfoundland last summer, several others. It was midsummer, and the fire-flies were scintillating in myriads in the warm evenings over every swamp in Nova Scotia; here not one could be seen, nor was there another pleasing summer visitor of our neighboring provinces—the nighthawk. Considering the immense portion of this island which is claimed by bogs and swamps, I think the absence of all reptiles very curious; and I plodded long and often round the edges of ponds and swamps, hoping to see some little croaker take a header from the bank; and by sunny slopes in the woods, where, on the mainland they might be seen at every other step, in search of snakes, but all in vain. I believe some of our common green-headed frogs were recently transported to this island and turned out into a swamp such as would be

a grand residence for them at home, but in a few days, alas! they all lay stiff on their backs. In fact, Newfoundland seems to be destined to remain as it now indubitably is—a country without a reptile."

DIFFERENCES.

Fall not out upon the way
Short it is, and soon will end;
Better far to fly the fray
Than to lose a friend.

Christ hath sent you, two and two,
With a mandate to return:
Can ye meet the Master's view,
If with wrath ye burn?

If thy brother seemeth slow,
Jeer not, but thy quickness slack;
Rather than divided go,
Keep the wearier track.

Quit not, as for shorter line,
Ancient ways together trod;
Joy to read at once the sign
Pointing on to God.

Teach each other, as ye walk,
How to sing the angel's song;
Fill the time with homeward talk,
Then 'twill not be long.

Gently deal with those who roam,
Silent as to wanderings past;
So, together at your home
All arrive at last. —*Lord Kinlock.*

A TEACHER'S EVENING PRAYER.

Father! let me come to Thee
With the closing day—
Mind and body both are weary,
Give me rest, I pray—
That sweet rest thy loved ones know,
Who walk with Thee, e'en here below.

All day long I've been surrounded
By the young and gay;—
Onward I have tried to lead them
In the pleasant way.
Where fair Virtue's flowers blow,
Where the fruits of knowledge grow.

But, alas! I'm weak and way-worn,
Oft aside I turn;—
Many are the bitter lessons
I'm compelled to learn,
When meek patience hides her face,
And to Passion yields her place.

Sorrow oft-times clasps my hand,
With the morning's light—
Walking ever at my side,
Till the darkening night—
Telling me my standard high,
I through weakness come not nigh!

Father! pardon my short-comings,
Be my "staff and stay"—
Give me of the Heavenly manna,
Feed me, day by day—
Let thy presence with me bide,
Thou alone my steps can guide!

Throw the mantle of Thy love
Round my cherished band;
Teacher, pupils, one and all,
Take me by the hand—
"While I lead them, lead thou me."
Father, Guide and Teacher be!

Salem, N. J. A.

FATHER MATHEW.*

It has been the privilege of few men to do more excellent service to his kind than was rendered by Father Mathew to those who came within the sphere of his influence. No man's name is mentioned with more reverence among his countrymen, in whose hearts he already occupies a place second only to that accorded by them to the memory of their blessed Saint Patrick.

Father Mathew has found a worthy and appreciative biographer in Mr. Maguire, who sustained the most friendly relations with him.

Father Mathew was born at Thomastown House, in the county of Tipperary, in the year 1790. Though gay and cheerful, as boys usually are, he was remarkably quiet and gentle, mindful of the convenience and pleasure of others, and close in his attendance upon his mother, whose especial favorite he became. Theobald, or Toby, as he was called, was the fourth child, yet his three elder brothers seemed to yield to him and to obey him as if it was a matter of course that they should. We are told that in his youth he never joined in any cruel sport, or willingly inflicted pain on any living thing. He was never known to have uttered, not to say any improper word, or word of dubious meaning, but even a light word; and a harsh or unkind expression was never known to have crossed his lips. But with all this, he was, when necessary, as brave and enduring as the most boisterous of his fellows.

In 1814 he was ordained a priest of the Capuchin order. He was emphatically a priest of the people, mingling among them freely, sympathizing in their joys and sorrows, and relieving them to the extent of his ability—too often, alas, for his after peace of mind, going beyond what he could well afford. During the cholera season of 1832 he was in constant attendance upon the sick, at their homes and in the hospitals, and contributed all that one man could, by his untiring ministrations, to mitigate the horrors of that pestilential period.

It seems that Father Mathew was prompted to engage in the cause of temperance mainly by the persuasions of his neighbor, William Martin, a member of the Society of Friends.

*Father Mathew: A Biography. By John Francis Maguire, M. P. Author of "Rome: its Ruler and its Institutions." New York: D. & J. Sadlier & Co. 1864.

Father Mathew was a member of the Board of Governors of the Cork House of Industry, or workhouse:

"On the Board of Governors, with Father Mathew, was one who himself a convert to the doctrine of total abstinence, never failed to direct his attention to a case more remarkable in its distressing features than another, with the observation: 'Strong drink is the cause of this.' And having excited the compassionate sympathy of his hearer, he would add: 'Oh, Theobald Mathew! if thou wouldst only give thy aid, much good could be done in this city.'

"Long before Father Mathew had the slightest idea of taking any part in the temperance movement, William Martin had made up his mind that Theobald Mathew was, of all others, the man best suited to render it successful. For some eight or ten years previous to the now reorganized commencement of the movement in Ireland, attempts of various kinds had been made in Cork to diminish, if possible, the evils of intemperance, and bring the working classes of that city to believe in the virtue of sobriety. Among those who were the early and the most prominent laborers in the then unpromising field, were the Rev. Nicholas Dunscombe, Richard Dowden, and William Martin. The first was a Protestant clergyman; the second was a distinguished member of the local Unitarian body, remarkable for his broad philanthropy, and his advanced opinions on all questions of social progress and reform; and the third was the honest and earnest Quaker, who afterwards gloried in the title of 'Grandfather of the Temperance Cause.'

"These men, and a few others of inferior note worked, resolutely and bravely, but with comparatively little success. They had not the ear, and therefore found it impossible to reach the heart of the local community. They were, in the first place, of a different religious persuasion from that of the great bulk of the population; and in the second place, they preached a doctrine which excited the wonder of some, but the ridicule of more. A few believed, and became converts, and the tiny rivulet swelled in the course of time to larger dimensions; but it never flowed with the strength and volume of a stream. Mr. Dunscombe was earnest, and spoke with the force of sincerity, but, comparatively, in vain—with no result adequate to his zeal and his persistent advocacy. Richard Dowden employed every art of the practiced orator to enforce his views, or to obtain even a single convert. He now tried what fun, and humor, and comical descriptions could do, and, if that failed, he had recourse to eloquent denunciation and passionate appeals; still the numbers in his society might have been easily counted. William Martin gave his testimony, and essayed his powers of persuasion; but laughter and derision were for years the only apparent results of his well-meant efforts. Now and then, others, including some excellent members of the Society of Friends, spoke in persuasive accents, and made affectionate appeals to audiences more or less credulous and unsympathizing, which were generally drawn together more from curiosity, or perhaps a hope of witnessing 'some fun,' than from any other motive. Tea-parties were occasionally held, and these celebrations attracted many young people, who came rather in search of amusement than with the desire of being instructed or improved. What the pioneers of the movement could do, they did; but notwithstanding the earnestness, the sincerity, and the single-mindedness of its advocates, the doctrine was unpalatable, or it was ridiculed as absurd, or condemned as fanatical, and its practice was regarded, almost generally, as a kind of eccentricity very nearly bordering on madness. The advocates were listened to, and applauded, but rarely was their example imitated. The right man was wanted for the cause, and he was soon to come.

"Oh! Theobald Mathew, if *thou* would but take the cause in hand!' was the constant appeal of William Martin to the benevolence of the most popular and influential priest of the day. These appeals were not addressed to a dull ear or an insensible heart. '*Thou* could do such good to these poor creatures,' were words which haunted the memory and stirred the conscience of Father Mathew. For some time he made no sign which could indicate that he was seriously considering the proposal to undertake the leadership of the movement. But never was a grave proposal more anxiously considered in all its bearings. Seriously and solemnly did Theobald Mathew commune with himself in the solitude of his chamber, and fervently and humbly did he pray to God to vouchsafe him light and guidance."

He did not decide until after long and anxious deliberation; but once having decided, he acted promptly, as a man whose mind was thoroughly made up. His biographer continues:

"That was a joyful day to honest William Martin, on which, early in April, 1838, he received a message from Father Mathew, requesting his presence that evening at the house in Cove street. William, as he afterwards assured his friends, 'had a presentiment of what was about to happen,' and for that day he carried his sixty-eight years as jauntlily as if they had been only thirty. At the appointed moment he was at the door, which was open for his reception; and there, at the threshold, stood his friend Theobald Mathew ready, to receive him, his handsome countenance radiant

with kindness and good-nature. Welcome, Mr. Martin; welcome, my dear friend. It is very kind of you to come to me at so short a notice, and so punctually too.' 'I was right glad to come to thee, Theobald Mathew; for I expected that thou had good news for me.' 'Well, Mr. Martin, I have sent for you to assist me in forming a temperance society in this neighborhood.' 'I knew it!' said William; 'something seemed to tell me that thou wouldst do it at last.' 'My dear sir, it was not a matter to be undertaken lightly, and I feel that there are many difficulties in the way.' 'There are difficulties in everything we do,' remarked William; 'but thou knowest we must conquer them.' 'Very true, my dear friend, we must try to do so. You remember that, a considerable time ago, you spoke to me on the subject at the House of Industry.' 'I remember it well, and that I often spoke to thee about it, and told thee that thou wast the only man that could help us.' 'At that time,' continued Father Mathew, 'I could not see my way clearly to take up the question; but I have thought much of it since then, and I think I do see my way now. I have been asked by several good men to take up the cause, and I feel I can no longer refuse. How are we to begin, Mr. Martin?' 'Easily enough,' said honest William. 'Appoint a place to hold the meeting, fix a day and hour, and that's the way to begin.' 'Will Tuesday next, at seven o'clock, in my school-room, answer?' asked Father Mathew. 'It's the very thing,' said William, who added: 'This will be joyful news for our friends, Oh! Theobald Mathew, thou hast made me a happy man this night.' An affectionate pressure of the hand was the response."

A public meeting was held, at which Father Mathew made an address, and set the example to his countrymen of signing the pledge of total abstinence. Sixty persons followed him that night. From this time the movement grew rapidly. The events of those days and the rapid progress of the temperance cause till its influence involved Ireland, and England, and our own country, are still fresh in the minds of our older readers. Mr. Maguire's book tells the whole story in detail with all its humorous, thrilling, and pathetic incidents. Crowds followed the noble apostle wherever he went, eager to take the pledge from his hands. For days he was kept at work almost without intermission from morning till night, receiving the names of his converts. Even when travelling by mail he was liable to constant interruption. At the stopping-places crowds would surround the coach, much to the embarrassment of the driver and passengers; and on one or two occasions the roads were so obstructed that it was found impossible to continue the journey until the path had been cleared through the crowd by the administration of the pledge to all applicants. "Her Majesty's mail" was once delayed in this way for five hours.—*The Methodist.*

INSECT LANGUAGE.

A writer in an exchange says:—"In your paper of November 26th, you published a short article on the 'Antennal language of Insects,' which induces me to send you the following account of an incident which happened in my own experience. In 1841 I boarded at a hotel where my room was much infested with red ants, and was in the habit of keeping a plate of cake, which was constantly overrun by them, though I removed it from place to place, and finally locked it up in one drawer of my bureau, and then in another, in endeavors to keep it from their ravages. But all to no avail. I then, by placing a chair on top of a table, contrived to drive a nail in the ceiling of my room, to which I attached a string, and suspended thereto a small basket, in which I placed the cake. That evening I thought I had outwitted the ants, but to my dismay when I awoke the next morning, the ants were descending and ascending the string by thousands, and the basket was filled with the little depredators on my stock of cake. I next procured a soup plate, which I filled with water, and placed it on my bureau; in the soup plate I placed a cup, covered with a napkin, one end of which accidentally touched the wall near my plate of cake. The ants came up in crowds, and clambered over the sides of the soup plate, but they could not cross the water. At last one stray one got on the wall, and coming to the corner of the napkin, found it gave him access to the cake, and immediately returned to the stream of ants which were ascending the bureau to the soup plate, and stopping each one, touching his antennæ with his own. Immediately the whole throng turned from their former route and followed him, while he, retraced his steps, led them to the wall, and thence to the corner of the napkin, and in a few minutes the plate of cake was swarming with hordes of red ants who had gained access to their coveted treasure. A clearer case of information conveyed by 'antennal language,' I never saw."

COMPOSITION OF THE ATMOSPHERE.—VALLEY OF DEATH.

The atmosphere that we breathe in its ordinary healthy condition is composed of the following constituents:—Oxygen, 20·61 per cent.; nitrogen, 77·95 per cent.; carbonic acid, ·04 per cent.; watery vapor, 1·40 per cent. Now, the oxygen is the important ingredient which supports life, the nitrogen being only a diluter

of the oxygen; the carbonic acid gas is in scarcely appreciable quantity, and that is produced by the process of respiration and combustion on the surface of the earth, by which immense quantities are continually being formed; nevertheless, the proportionate quantity scarcely varies, for this very gas, which is exceedingly destructive to animal life, is, as all know, the principal food upon which the vegetable world lives, absorbing this carbonic acid from the air, and decomposing it, retaining its carbon and giving off the oxygen, which is just what animals require. The destructive agency of this gas—viz: carbonic acid—on animal life is well exemplified in certain places where large quantities are evolved from the earth, the most striking instance being the celebrated valley of Java, which, if any animal enters, he never leaves. The following is an interesting account of this valley, given by an eye-witness:—

We took with us two dogs and some fowls to try experiments in this poisonous hollow. On arriving at the foot of the mountain we dismounted and scrambled up the side, about a quarter of a mile, holding on by the branches of trees. When within a few yards of the valley we experienced a strong, nauseous, suffocating smell, but on coming close to its edge this disagreeable odor left us. The valley appeared to be about half a mile in circumference, oval, and the depth from thirty to thirty-five feet; the bottom quite flat; no vegetation; strewed with some very large (apparently) river stones, and the whole covered with skeletons of human beings, tigers, pigs, deer, peacocks, and all sorts of birds. We could not perceive any vapor or any opening in the ground, which last appeared to us to be of a hard sandy substance. It was now proposed by one of the party to enter the valley, but at the spot where we were this was difficult, at least for me, as one false step would have brought us to eternity, seeing no assistance could be given. We lighted our cigars, and, with the assistance of a bamboo, we went down within eighteen feet of the bottom. Here we did not experience any difficulty in breathing, but an offensive nauseous smell annoyed us. We now fastened a dog to the end of a bamboo eighteen feet long, and sent him in. We had our watches in our hands, and in fourteen seconds he fell on his back, did not move his limbs or look round, but continued to breathe eighteen minutes. We then sent in another, or rather he got loose, and walked into where the other dog was lying. He then stood quite still, and in ten minutes fell on his face, and never afterwards moved his limbs; he continued to breathe seven minutes. We now tried a fowl, which died in a minute and a half. We threw in another, which died before touching the ground. During these experiments we experienced a heavy shower of rain; but we were so interested by the awful sight before us that we did not care for getting wet. On the opposite side, near a large stone, was the skeleton of a human being, who must have perished on his back, with his right hand under his head. From being exposed to the weather, the bones were bleached as white as ivory. I was anxious to procure this skeleton, but an attempt to get it would have been madness.—*Sci. American.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

FOURTH MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	15 days.	12 days.
Rain all or nearly all day,	1 "	2 "
Snow, including very slight falls	2 "	2 "
Cloudy, without storms,	2 "	9 "
Clear, in the ordinary acceptation of the term,	10 "	5 "
	30 "	30 "

TEMPERATURE, RAIN, DEATHS, &C.	1863.	1864.
Mean temperature of the month at Penna. Hospital.	49.80 deg	50.50 deg.
Highest do. during month,	71.00 "	75.50 "
Lowest do. do. do.	31.00 "	34.50 "
Rain during the month,	7.01 in.	3.79 in.
Deaths during the month, counting four current weeks for 1863, and five for 1864.	1188	1765

Average of the mean temperatures of this month for the past *seventy-five* years,	51.07 deg.
Highest mean of do. during that entire period, 1826, '28, '35, and '44	56.00 "
Lowest do. do. do. do. do. 1794, and 1798	44.00 "

The month just passed has been far from pleasant, there having been but *five days* during the whole month that could be called *clear*. The temperature, however, exceeded that of last year a little, and was only half a degree below the average for the past seventy-five years, while the *quantity* of rain that has fallen the present year has only been about *one half* of that of last year; being 11.21 inches against 22.30 inches.

J. M. E.

Philadelphia, Fourth mo. 3, 1864.

Elegance is a good mien and address given to matter, be it by proper, or by figurative speech: where the words are apt, and the allusions very natural, certainly it has a moving grace; but it is too artificial for simplicity, and oftentimes, for truth. The danger is, lest it delude the weak; who, in such cases, may mistake the handmaid for the mistress, if not error for truth.—*Penn.*

For Friends' Intelligencer.

REPORT

To the Subscribers to the Stock of Swarthmore College, within the limits of Philadelphia Yearly Meeting.

The Executive Committee of Friends, within the limits of the Philadelphia Yearly Meeting, for promoting subscriptions to Swarthmore College, present the following Report:

As the report presented a year ago gave in detail the origin and progress of this enterprise, it will be sufficient in this to review the labors of the past year, and to present to view the present situation and future requirements of the concern.

Conferences have been held, during the past year, at Kennett Square, London Grove, New Garden, Fallowfield and Sadsbury, in the Fifth-month last; Radnor and Goshen in the Sixth-month; Norristown and Abington in the Tenth-month; Horsham and Byberry in the Eleventh-month and Upper Greenwich, Woodstown, Salem and Lower Greenwich, in New Jersey, in the First-month last.

These were all attended by members of this Committee, who endeavored to arouse an interest in the subject of Education, among those who were willing to give ear to their pleadings; and subscriptions were solicited to the capital stock of the proposed Institution. On some occasions we have been much encouraged, though generally we have obtained subscriptions greatly disproportioned to the admitted resources of the respective neighborhoods.

Everywhere the young, who have experienced the disadvantages of the prevalent indifference to the claims of intellectual culture, have responded with alacrity to the appeals made on behalf of this enterprise, and many have subscribed of their small savings. Young parents look with solicitude to the time when their own offspring, thirsting for knowledge, will be claiming from the Society, in which they have a birth-right, those educational advantages which it should be one of the chief aims of a religious society to supply, and of this class there are many impatient of the slow progress being made in this concern.

In view of the small results from our recent conferences, we have encouraged those alive to the importance of the concern to organize joint committees for continuous labor among their friends and neighbors. An organization of this kind has recently been formed within the limits of Western Quarterly Meeting, where much indifference and some opposition remains to be overcome. It is impossible for a Central Committee located in Philadelphia to call upon Friends generally throughout the limits of our Yearly Meeting. We, therefore, recommend that the committee to be now appointed be authorized and encouraged to obtain the co-operation of at least one friend of each sex in all the Monthly Meetings, where it is believed further labor would be profitable. Those belonging to the same Quarterly Meeting to constitute a committee, meeting at least monthly till the time of the next Annual Meeting of the stockholders of Swarthmore College, in the 12th month, or longer, if necessary, to call on all the members of their respective meetings and solicit subscriptions, and to devise such means as will in their judgment best promote the interest in this important concern.

Representatives from the local committees are desired to correspond with and meet the Executive Committee at its stated meetings in the 6th, 9th, and 12th months of the present, and 3d month of next year.

The Executive Committee shall report to the next Annual Meeting of the Philadelphia contributors, to be held on Third-day evening of our next Yearly Meeting week, as way may open.

The action of the Annual Meeting of the Contributors, held at the Race Street Meeting House on the 1st of 12th month, last, is well known; the important subjects of location and name were then determined upon, and the directions of the Contributors have, as we learn, been carried out by the Board of Managers as far as the necessary legal forms could be perfected in advance of the taking out of the charter, and the meeting of the corporators under it. The charter has been issued within the past week, as follows:

AN ACT to incorporate Swarthmore College.

Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted: That James Martin, John M. Ogden, Ezra Michener, Mahlon K. Taylor, Thomas Ridgway, James Mott, Dillwyn Parrish, William W. Longstreth, William Dorsey, Edward Hoopes, William C. Biddle, Joseph Powell, Joseph Wharton, John Sellers, Clement Biddle, P. P. Sharpless, Edward Parrish, Levi K. Brown,

Hugh M'Ilvain, Franklin Shoemaker, and their associates and successors, forever be, and they are hereby made and constituted a body politic and corporate, under the corporate title of Swarthmore College, and under that name shall have perpetual succession, and are hereby empowered, and made capable in law, to purchase, take, hold, and enjoy to them and their successors lands tenements, and hereditaments, stock, goods, chattels, and effects; *Provided*, the clear annual value thereof shall not exceed thirty thousand dollars, and to sell, demise, convey, assure, transfer and dispose of their estate, or interest therein, and also to improve and augment, and apply the same, with the rents, issues, profits and income thereof, to the purpose of their institution; and the said corporation, by the name aforesaid, shall and may sue, and be sued; plead, and be impleaded; answer, and be answered; defend, and be defended in all courts of law and equity, and shall have power to make, have, and use a common seal, and the same to change, alter and renew at their pleasure, and also to make and execute such by-laws, ordinances and regulations, not contrary to the laws and constitution of this Commonwealth as to them shall seem meet.

Section 2. That the said corporation be authorized to establish and maintain a school and college, for the purpose of imparting to persons of both sexes, knowledge in the various branches of science, literature, and the arts, and the board of managers shall have power, to confer upon the graduates of the said college, and upon others, when, by their proficiency in learning, may be entitled thereto, such degrees as are conferred by other colleges or universities in the United States.

Section 3. That the capital stock, of the said corporation, shall be fifty thousand dollars, divided into two thousand shares of twenty-five dollars each, with the privilege to increase the same, from time to time, to a sum exceeding three hundred thousand dollars, and the said school or college may go into operation when the sum of fifty thousand dollars has been subscribed, and the stock shall be transferable in conformity with the rules and by-laws of the corporation. The meetings shall be held annually, twenty-five stockholders shall form a quorum, and special meetings may be called by the managers at their discretion, and notice shall be given of the annual and special meetings of the corporators, at least ten days previous to the time at which they are to be held, by advertisement in three daily newspapers, one published in the city of New York, one in the city of Philadelphia and one in the city of Baltimore; the officers of the corporation shall be two clerks, a treasurer and thirty-two managers, all of whom shall be members of the religious society of Friends, and shall be chosen by ballot from among the stockholders at their annual meeting, but in case of failure to elect the officers at the stated time, those in office shall continue until others are chosen. The clerks shall be ex-officio members of the board of managers, and eleven members shall constitute a quorum for the transaction of business. The government and direction of the said school and college, the appointment and employment of professors, and other officers concerned therewith, and the general management of the affairs of the college, shall be entrusted to the board of managers, who shall have power to enact such rules and regulations, not inconsistent with the constitution, and amendments thereto, adopted by the corporators as they shall see fit.

A committee of the Board to investigate and determine upon the organization of the proposed institution has been engaged upon the object of their appointment during numerous interesting meetings, and one of their number has visited some of the institutions of learning in New England, with a view to aid in their deliberations.

The wants of our Society demand that ample provision should be made to accommodate a *large* number of pupils; looking not only to those among our children who would desire the advantages of a full collegiate education, but also to that much larger number who will be so much benefitted by the care of our institution in its preliminary department, and to those who will desire to fit themselves to act as teachers, the Board are united that a preliminary, a collegiate, and a normal department should be included in it, and that the buildings should be of a substantial character, and capable of accommodating 300 pupils.

The economy of instruction will evidently be closely connected with the number of students; if the number be limited, the corps of professors and teachers will necessarily be limited, or the cost of instruction increased, in the same ratio.

This consideration, together with the present greatly enhanced prices of materials and labor, must retard the work of building until the subscriptions are largely increased and paid in.

To this end, therefore, we would recommend that a united and vigorous effort should be made during the current year; the whole amount now subscribed leaves, after paying for the purchase of the site, a sum which ought to be largely increased before we should be justified in entering upon the work of building, and which must be doubled before we can carry out the plans proposed. If each subscriber for the past year would duplicate his or her subscription for the present year, payable between now and the first of the year 1865, or failing in this, would procure another subscriber for a like amount, we might look with confidence toward the erection of Swarthmore College during the year following; and with the Divine blessing upon our efforts, might anticipate for thousands of children yet unborn the advantages of a sound and liberal education within its walls, under circumstances favorable to their imbibing the principles and testimonies of Friends.

The amount paid in to C. M. Biddle, the general Receiver, is $34,275, a part of which is at interest.

SUBSCRIPTIONS IN PHILADELPHIA YEARLY MEETING.

Monthly meeting.	*Shares.*	*Quar. Meeting.*	*Persons*	*Shares.*	*Am'nt.*
Philadelphia	470				
Green Street	183				
Spruce Street	103	Philadelphia	221	770	$19,250
Radnor	13				
Exeter	1				
Abington	46				
Byberry	18				
Horsham	41	Abington	127	178	4,450
Gwynedd	73				
Buckingham	29				
Solebury	37				
Wrightstown	23				
Makefield	46	Bucks	101	179	4,475
Middletown	22				
Falls	12				
Quakertown, N. Jersey	4				
Chester, Penna.	71				
Darby	64				
Goshen	74				
Concord	13	Concord	211	462	11,550
Wilmington	140				
Birmingham	100				
Sadsbury	37	Caln	32	37	925
Kennett	40				
London Grove	38				
New Garden	29	Western	60	114	2,850
Fallowfield	7				
Cecil	4	Southern	2	4	100
Chesterfield	73				
Mt. Holly	14	Burlington	41	89	2,225
Burlington	2				
Chester, N. Jersey	65	Haddonfield	23	65	1,625
Woodbury	22				
Pilesgrove	22				
Salem	30	Salem	57	76	1,900
Greenwich	2				
Within Gennessee Y. M.	4		1	4	
Indiana Yearly Meeting.	10		1	10	350
			877	1988	$49,700

Contribution by a Member, Wilmington,.....$10
" " Green Street,..... 10
" " Mt. Holly,..... 10
— 30

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $7 12, extra at $7 62. Penna. and Ohio family at $8 00 and $8 62 per barrel, and fancy at 9 50. Small sales to the trade from $7 00 up to $10 00 for common and fancy. Last sales of Rye Flour $7 00. Corn Meal is scarce at $5 75 for Pennsylvania, and $6 25 for Brandywine.

GRAIN.—Sales of good and prime Red Wheat at $1 75 a 1 85 per bushel, and white at from $2 00 to 2 10. Rye is scare at $1 55 a $1 60. Corn—Yellow is quick at $1 36 a 1 37 afloat. Oats are unchanged—sales of Penna. at 89 a 90 cts. Last sales of Penna. Barley at $1 35 a 1 40, and of Malt at $1 60 a 1 65.

SEEDS.—Cloverseed is in good demand at $7 00 a $7 12 per 64 lbs. Timothy is unsettled at $2 50 a $2 75 per bushel. Small sales of Flaxseed at 3 37 a $3 40.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for BOYS and YOUNG MEN.
GEO. A. NEWBOLD, *Principal.*

Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.
4th month 16, 1864.—tf.

BELLEVUE FEMALE INSTITUTE.
A BOARDING SCHOOL FOR GIRLS.

This Institution, *beautifully* and *healthfully* located in the northern limits of Attleborough, Bucks co., Penna., will commence its Spring and summer term on the 19th of Fifth Month, next, and continue in session twelve weeks. The course of instruction is thorough and complete in all the elementary and higher branches of an ENGLISH, CLASSICAL, and MATHEMATICAL Education. The French language is taught by a native French teacher. Circulars giving full particulars may be had on application to the principals, Attleborough P. O., Bucks County, Penna.

ISRAEL J. GRAHAME.
JANE F. GRAHAME.
Principals.

3d mo. 26, 1864-2m.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.

WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, 2d floor No's. 17 & 19 South Sixth Street, Philada. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.—3d mo. 12, '64. tf.

STOKES & FOULKE, MERCHANT TAILORS, No. 561 Arch St., have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices

Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.

The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.

TERMS, $70; one-half payable in advance, the other in the middle of the session.

For further particulars address,

HENRY W. RIDGWAY,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, FIFTH MONTH 21, 1864. No. 11.

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SECOND DOOR ABOVE CHERRY.

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Three Copies *to one address*, for FIVE Dollars.
Six Copies *to one address*, for TEN Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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A memorial concerning our deceased friend, ELIZABETH WEBSTER, *read in our late Yearly Meeting.*

Impressed with a conviction that the memory of the just is blessed, and that by holding up to view the pious example of our departed friend, some good may accrue to survivors, we feel induced to prepare a brief memorial concerning her.

She was born on the 21st of 7th mo., 1799, and was the daughter of Daniel and Mary Lukens, of Fallowfield Township, Chester Co., Pa., her parents being both members of the religious society of Friends, and her mother a recommended minister. She remained with her parents until the time of her marriage with Jesse Webster, in the 25th year of her age, when she became a member of Sadsbury Monthly Meeting.

In the domestic circle her virtues shone conspicuously, in the capacity of wife and mother, where her tenderness and affection were reciprocated by a large family of sons and daughters. She was a practical observer of the Apostolic injunction, "that ye neglect not the assembling of yourselves together," having been a diligent attender of all our meetings for worship and discipline, when the state of her health permitted.

She appeared in the ministry about the 34th year of her age, and some years subsequently her gift was acknowledged according to the order of society. Her communications though generally brief, evinced a true devotional spirit, a sense of gratitude to the Giver of every good and perfect gift, and a sincere concern for her own advancement in the truth, as well as an earnest endeavor to promote the spiritual welfare of others.

In our meetings for discipline, she frequently expressed a desire that those in the younger walks of life, might be willing to come forward to bear the heat and burden of the day, and be qualified to take the places of those who must soon be removed from the field of labor.

It was her practice frequently, to collect her children together, to wait in silence upon the Lord, and at such times she had much salutary counsel to impart. In the year 1860 she was siezed with paralysis in her left side, while speaking to the business of our Monthly Meeting. This attack, which disabled her for a time, did not prostrate her long, though her health was much impaired thereby.

She was an earnest supporter of all our religious testimonies, and was much exercised on account of the present unhappy state of affairs in our distracted country, and it was her fervent desire that none of her sons should imbibe the war spirit, so prevalent throughout the land, or be in any way implicated in destroying the lives of their fellow creatures.

Toward the close of her life, in alluding to her own experience during her probationary travel, she said, "My candle has not shone

very brightly, because of my fear of man. May you not let in the reasoner as I have done, but be obedient to the truth. Seek to be guided aright, and I believe you will be. Be faithful and all will be well."

On one occasion, seeing her children troubled, she told them not to mourn for her, saying, "there is nothing in my way." Then the petition of a mother's love was poured forth, "O Lord! hear all the prayers of my children and accept all their offerings. I love them more than the apple of my eye; may their sun go down in brightness. Once she told them she felt her earthly sojourn was drawing to a close, and if the band she so much loved was to be thus broken, she trusted they might meet in a land where separation will be no more, and encouraged them to put their trust in God, that their election might be sure and their reward peace. This was the last time she spoke to them in this way, previous to her confinement to her chamber, which circumstance rendered it the more impressive.

When suffering much, her family being around her, she sweetly looked upon them and said, "do we not feel the need of petitioning our Heavenly Father to accept our prayers as they may be offered unto Him?"

At another time she said, "In the morning sow your seed, and in the evening withhold not your hands. Live in love one with another. There is nothing worth living for but the truth."

At another time, "Dear children, I have nothing to leave you but a little legacy of love." In reply to which one them said, "'tis all we could ask."

She advised her children frequently to draw together in order to feel after the incomes of the Heavenly Father's love; and also to retire often from the tumults of the world, and meditate amid the quiet sylvan scenes of nature. She enjoined upon them the duty of filial affection for a surviving parent, who, in the course of a few more years, must follow her to that bourne from whence no traveller returns.

Shortly before her departure she said, "this may be the last evening we shall mingle together; and Oh! what a sweet influence I feel in having you all here. You are all seated around, waiting as it were for the curtain to fall. Oh! my dear children, how I love you, it seems more than words can express. Oh Lord, thou hast been pleased to be with me often, and I pray thee thou wilt not forsake me in this trying season."

She gave directions that her funeral should be plain and unostentatious, and made a quiet and peaceful close, on the 17th of 9th mo. 1862, aged 63 years, 1 month and 27 days. Her remains were interred in Friends' burying ground at Bart, on the 19th, after which a solemn meeting was held in the meeting house, and an impressive testimony borne, which we trust will be long remembered.

The family circle, and the little meeting of which she was a member, feel keenly their bereavement, but they are consoled with the assurance that their loss is her eternal gain.

Read and approved in Sadsbury Monthly Meeting, and Caln Quarterly Meeting, and signed by the Clerks.

THE SPIRIT OE SACRIFICE.

Christian goodness is not only a spirit of purity; it is also a spirit of sacrifice. And to exercise the spirit of sacrifice in its utmost devotion, we need not the trials of fiery persecution. Life does not permit that such can be frequent, and even in the fiercest times such can be only transcient and rapid. The opportunity is rare, which concentrates the sanctity of a whole nature, in a single resolve; but the opportunities are always, when a sanctity as pure can leaven the entire life, and be the principle that animates its every action. For the existence or energy of such a spirit, the torture or the stake is not essential. *We* are not called to answer for our faith before magistrates. *We* are not appointed to make confession in the flames. *We* are ordained to duties which meet us every day, which with every day impose on us self-denial, in which every day we may consecrate endurance by tempers both heavenly and heroic. We have bereavements that sadden us; we have vexations that provoke us; we have labors that oppress us, and watchings that fatigue; we have losses and griefs, that it requires believing hearts to support. Now, we may bear all these meekly, and that is to bear them nobly, to perfect the dictates of celestial wisdom, in the strength of sublime patience. This may be without conspicuous position and without emblazoned story. The daily sacrifices of a laboring man to duty, may involve more bravery of soul than the achievements of patriots and heroes; and the devotion of an unlettered girl, comforting through many years the bed-ridden winter of a parent's age, may contain a holier martyrdom than any which the church has canonized and glorified. The spirit of sacrifice is pre-eminently the spirit of Christ; it is the spirit which was perfect on the cross, and which gave the cross its triumph.—*Henry Giles.*

ADAM CLARKE ON THE MINISTRY.

Why did not Jesus Christ call some of the eminent *Scribes* or *Pharisees* to publish his gospel, instead of poor unlearned fishermen, without credit or authority? Because it was the *kingdom of heaven* they were to preach, and their teaching must come from *above;* besides, the conversion of sinners, though it be effected

instrumentally by the preaching of the gospel, yet the grand agent in it is the *Spirit of God.*

As the *instruments* were comparatively *mean*, and the work which was accomplished by them was *grand* and *glorious*, the excellency of the power at once appeared to be of God, and not of man; and thus the glory, due alone to *his* name, was secured, and the great Operator of all good had the deserved praise.

Seminaries of learning, in the order of God's providence and grace, have great and important uses; but to make preachers of the gospel is a matter to which they are utterly inadequate; it is a prerogative that God never did, and never will delegate to man. Where a dispensation of the gospel is committed to a man, a good education may be of great and general use; but it no more follows, because a man has had a good education, that therefore he is qualified to preach the gospel, than it does that because he has not had that, therefore he is unqualified; for there may be much ignorance of divine things where there is much human learning; and a man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education.

ASCENT OF MOUNT TABOR.

Monday, May third, was allotted to an excursion to Mount Tabor. Before starting, however, I ascended the hill in the rear of Nazareth, on which stands a tomb of Neby Ismail, from which the observer beholds one of the grandest panoramic scenes to be found in that country or any other. To give the reader an idea of the interest and grandeur of the spectacle, I need only enumerate some of the objects within sight as one looks abroad from this hill. Among them are the summits of Tabor, Gilboa, Carmel, Hermon, the mountains of Samaria, Gilead, Lebanon, the bay of Akka, glimpses of the Mediterranean, the plain of Esdraelon, and a number of villages, some of them bearing still the names applied to them in the Bible. One of the towns, which I made out distinctly with a glass, was the modern Acre, the Ptolemais of the New Testament, though it has been said to be hidden by the intervening hills; at the distance of a few rods on the south-west of the Welee, I could distinguish it with the naked eye.

The region of Tabor was not deemed entirely safe and it was thought best to add to our company an armed horseman. We started from Nazareth at nine o'clock, A. M. Our course lay nearly due east. We passed the Fountain of the Virgin near the Greek church, where the water-carriers were busy as ever at their daily task. The ride to the foot of the mount occupied an hour and three quarters, making the distance six or eight miles. Some travellers make the time longer; but we had no baggage, and moved at a quick step. The intervening tract presented a succession of hills and valleys, and, during the latter part of the way, was thickly studded with oaks, diminutive in size, but peculiar in throwing out branches almost from the roots, and having leaves of a very dark green. A narrow ridge connects Tabor with the hills of Nazareth on the west, but on every other side it rises abruptly from the plain of Esdraelon, and its symmetrical form makes it conspicuous at a great distance, and invests it with singular beauty. It took us three quarters of an hour to reach the summit; its estimated height is about a thousand feet. The path was circuitous, and at times steep, but not so much so as to oblige us to dispense with the use of our horses. The sides of the mount are for the most part so densely covered with trees and bushes, as to intercept the prospect; but now and then we came out upon a clear spot as we ascended, which revealed a view of the adjacent plain.

On coming to the top we were surprised at the sudden apparation of four men, who came forward from a recess among the ruins existing there. Oddly enough, two of them had knitting-work in their hands, which they were diligently plying. One of them proved to be a Greek priest, a man of huge stature, and over eighty years old, who had come there, as he said, to spend the remainder of his days. He was a native of Wallachia, and according to his own account, instead of having applied himself to any stated parochial cure, had spent much of his time in travelling from one country to another. In addition to his journey into the East, he said that he had visited the principal capitals of Europe; naming among them Vienna, Rome, Paris and London. He professed to be expecting the visible advent of Christ from day to day; though, on being questioned as to this point, he admitted that he was by no means confident that it would occur within his lifetime. He showed me a copy of the Vulgate, well thumbed; an ability to read Latin being an easy acquisition for a person born in Wallachia, inasmuch as the spoken language of that province is a corrupt form of the Latin inherited from the ancient Romans. He said that it was two years (if my memory serves me) since he had betaken himself to this retreat, and that he had not left the mountain during that time. In answer to my inquiry how he subsisted, he said that he lived chiefly on herbs, cultivated a small garden for the purpose of raising them, and relied, for whatever else he might need, on the Arabs, who, as his modesty allowed him to inform us, regarded him as a great saint. He said that the natives at first were disposed to annoy him, stole his fruit, and refused to bring him supplies; but that one of them having

been smitten with blindness as a punishment for this behaviour, they became alarmed, confessed their sin, and after that treated him kindly. He stated this with entire gravity; and added further, that a lock of his hair, or any other object blessed by him, and carried to the sick, had proved again and again the means of their immediate recovery. I was really puzzled to tell whether he had deceived himself, or expected to impose on us. The other three men were natives of the same province. Two of them, having been to Jerusalem and the Jordan on a pilgrimage, had taken Tabor in their way on their return homeward; where finding unexpectedly the priest, whom they happened to know, they concluded to remain with him for a time. One of them was deliberating whether he should not take up his permanent abode there. The fourth person was a young man, a relative of the priest, who seemed to have taken on himself the filial office of caring for his aged friend in the last extremity.

The top of Tabor presents an uneven platform, making a circuit of half an hour's walk. Most of this space is filled with a confused heap of ruins, chiefly the remains of fortifications built in the time of the crusaders. A few of the stones are thought to bear marks of a Hebrew origin. The most perfect relic is a Saracenic arch, known as the tower of the Winds. Some of the ruins belonged evidently to monasteries and churches. The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks, also, have a chapel, where, on certain festivals, they assemble for the performance of religious rites. I strolled about the hill, alone and unarmed, peering into every nook and corner, threading my way through the tall grass and tangled thickets, without being aware that I was running any risk in so doing; though I have since read, with some horror, that wolves, wild boars, lynxes, and various reptiles lurk there, and are liable at any time to show themselves to the intruder, and perhaps endanger his safety.

In sermons and popular works, Tabor is often represented as the undoubted scene of the Saviour's transfiguration. It may be as well to correct here that misapprehension. It is susceptible of proof, from the Old Testament, and from later history, that a fortress or town existed on Tabor from very early times down to 50 or 53 B. C.; and as Josephus says that he strengthened the fortifications of a city there, about 60 A. D., it is morally certain that Tabor must have been inhabited during the intervening period, that is, in the days of Christ. This therefore, could not have been the mount of Transfiguration; for when it is said that Jesus took his disciples "up into a high mountain apart, and was transfigured before them" (Matthew 17 : 1), we must understand that he brought them to the summit of the mountain, and that the place was a secluded solitary place, where they were alone by themselves. It is impossible to ascertain what locality is entitled to the glory of this marvellous scene. The Evangelists record the event in connection with a journey of the Saviour to Cæsarea Philippi, near the source of the Jordan. It is conjectured that the transfiguration may have taken place on one of the summits of Mount Herman, in that vicinity.

It enables one to acquire a useful idea of the extent of the Holy Land, and of the relative situation of different places, to stand in reality or in imagination, on an eminence like this of Tabor, and there fix in mind the principal geographical points which lie within view, or which he is led to associate with the scene before him. The Sea of Tiberias, reposing in its deep bed, is distinctly seen from Tabor on the east, distant not less than fifteen miles. The moment when I first saw its waters, flashing on the sight through the clear atmosphere, can never be forgotten. In the same direction the eye traces the course of the Jordan for many miles; while still further east, it rests upon a boundless perspective of hills and valleys, embracing the modern Hauran, the ancient Gilead and Bashan. The dark line which skirts the horizon on the west is the Mediterranean; the rich plains of Galilee fill up the intermediate space as far as the foot of Tabor. Carmel lifts its head in the north-west. On the north we behold the last ranges of Lebanon, as they rise into the hills about Safet, overtopped in the rear by the snow-capped Hermon, and, still nearer to us, the Horns of Hattin, the reputed mount of the Beatitudes. On the south are seen, first the summits of Gilboa, and then the mountains and valleys of Ephraim, along which the mind glances till it soon reaches Zion and Moriah. In the vicinity of the Jordan I observed a rising cloud of smoke; it enabled me, on the information of the guide, to identify the sight of Beisan (itself not visible,) the ancient Bethshean, on whose walls the Philistines hung up the headless body of Saul after the slaughter on Gilboa. Looking across a branch of the plain of Esdraelon to an opposite ridge, I beheld Endor, the abode of the sorceress whom the king consulted on the night before his fatal battle. Another little village clings to the same hill-side, on which I gazed with still deeper interest; it is Nain, beyond question the village of that name in the New Testament, where the Saviour touched the bier, and restored to life the widow's son. Such are some of the natural objects, in themselves so pleasing and grand, and suggestive of so many reflections, which one beholds from this remarka-

ble height. I can say, unaffectedly, that I thank God for having been permitted to stand on such a spot, and survey with my own eyes the scene sketched above in so imperfect a manner.—*Hackett.*

LOSING AND LEARNING THE PAST.—Things present with us we comprehend far less completely, and appreciate less impartially, than things past. Nothing can become a clear object of our thought, while we ourselves are in it; we understand not our childhood till we have left it; our youth, till it has departed; our life itself, till it verges to its close; or the majesty of genius and holiness, till we look back on them as fled. Each portion of our human experience becomes in succession intelligible to us, as we quit it for a new point of view. God has stationed us at the intersecting line between the known and the unknown; he has planted us on a floating island of mystery, from which we survey the expanse behind, in the clear light of experience and truth, and cleave the waves, invisible, yet ever breaking, of the unbounded future. Our very progress, which is our peculiar glory, consists in at once losing and learning the past; in gaining fresh stations from which to take a wider retrospect, and become more deeply aware of the treasures we have used. We are never so conscious of the succession of blessings which God's providence has heaped upon us, as when lamenting the lapse of years; and are then richest in the fruits of time, when mourning that time steals those fruits away.—*James Martineau: "Endeavours after the Christian Life."*

Selected for Friends' Intelligencer.

LOVE OF FLOWERS.

Wild flowers grow in all the world, heedless of care, and in their own sweet liberty. But if you move them from the uncaring field, then experience shows that nothing needs so much to be loved for successful rearing, as flowers! The sun and air, the soil and clouds, are not quite enough. They need the light of the countenance and the soil of affection. At any rate, people who wish flowers but do not love them seldom succeed in the care of them, while thousands, ignorant of vegetable laws, of limited means, under unpropitious circumstances, have rare success. People say of such, "Oh, everything grows that she touches!" The instincts of taste are more skilful than rules of art. Flowers are children. They want judicious petting; they will do anything for their nurses, and nothing for strangers. It is not much that flowers want. But that little must be just right—a danger foreseen and averted; water just as they are thirsty, a breath of air, a judicious temperature, enough sunlight, and, particularly in house plants, one must be in a sort of sympathy with the speechless beauties to perform each loving duty at the right time and in the right manner. In the south window stands a simple Petunia. It is February. The trees whistle to the bleak wind, evergreens are oppressed with snow. The ground has no sign of spring. All over the window the petunia has spread its arms, and opened its bell-blossoms—white, pink, and crimson—in profusion and unending succession. It is a meek, blooming bush. It is the simplest and easiest of all plants to thrive. In a zeal of admiration, the next year our visitor proposes a like floral window curtain. The box is made, the soil placed therein, the plants established, and yet, the obstinate flower sulks and pouts all winter. Long, pale branches refuse blossoms. It is brittle, and easily breaks and becomes deformed. Its leaves drop, and for long weeks the stock is naked. We could have predicted all this. The watering was irregular and often forgotten. Somebody else was sent to look after the plant. The owner was going to like the blossoms, but cared little for the plant itself or its mysterious laws of life. So it is. One raises flowers with ease, and seemingly with little attention Another, with greater expenditure, both of time and money, fails. Flowers know the reason. You cannot hoodwink flowers. They will not serve a master, but cannot do too much for a friend and lover. *How shall I learn to raise flowers?* Learn to love them! They grow from the dirt. But see what beauty they create from it! They can feed on the earth, and yet be celestial. They are the lowliest creatures, without strength or wisdom; and yet, by their simple lives, carpet the earth with beauty, fill the air with fragrance, draw to their side the poet and inspire him; the philosopher, and teach him; the Christian, and preach to him. To one who sees a divine hand in their fashioning, and in their offices, flowers may change rocks into altars; change obscure corners into sanctuaries; print the barren ground with lore, and provoke the sensitive heart to gratitude and thanksgiving, all summer long, by the mystic influence that connects flowers with their Maker. He that once said, "Behold the fowls of the air," still says, "Behold!" and every wren that chatters, and every sparrow that warbles, and every blue-bird, and robin, and sententiary black-bird, and every meadow-lark, and wood-thrush, or bob-o'-link, sweetly scolding the limber weed on which he tries to balance, and which is too weak to hold him, have a right to say to you and to me, "God says, Behold the birds!" And, by the same title, any flower has a right to say, Christ commands you to "Consider the lilies!" and all other flowers are included in the reason given:

"*if God so clothe the grass of the field.*" The little hooded heads that peep out of the grass, say, "This is God's millinery." Ask any flower, Who made your clothes? It has an answer for you from Scripture. * * *

For ourselves, in making up our garden, we have not for years put a flower into the ground, without some such feeling as a mother has when she tucks up her babe in its bed; and there is also another under-feeling, that we are doing something for the invisible angels every time we tend and serve earthly flowers.

Of course this is a cultivated fancy—a poetic sentiment, and not an article of sober faith; but such fancies make the world richer, and do no one any harm. And it makes a great difference, too, as an element of success in young flowers!

We were much struck with the love of flowers manifested by the English laboring classes. In no other places did we see finer plants of geranium, finer fuschias, than in the windows of laborers' cottages. We often stopped to admire the vigor, cleanliness, and brilliancy of bloom of the half-dozen plants standing on the window-ledge of poor, shattered houses, without another attraction apparent within or without. These glorious flowers were the only visible link which connected these rude children of toil with refinement and beauty. It is well known to horticulturists that the finest prize flowers at the shows in England often are those sent up by the workingmen in manufacturing districts. A small allotment of land gives them opportunity. It is not food for the mouth that they most eagerly seek. There is a higher appetite. At the expense, if need be, of bodily comfort, they rear flowers, in earnest rivalry one with another, and are redeemed from many of the curses of toil by being ordained humble priests of the garden.

The ministry of flowers is not apt to be recorded. The sick-room knows their gentle service. Many a heart-weary creature has felt their soothing lesson. Many a joy has been heightened and many a trouble lightened by their unconscious influence. The parent who teaches his children to listen to the voice of the Saviour, "consider the lilies of the field," will have given no unimportant education. It may add little to the gifts of shrewdness and thrift—to keenness and money-making. But it will give to leisure an elegant occupation. It will produce tastes scarcely compatible with dissipation. It will open sources of enjoyment that poverty cannot obstruct nor bankruptcy shut. Few things, so easily learned, so inexpensive, will produce so pure and continuing satisfaction or sympathy with nature, and the habit of finding our joys in her communion. *

From "Thoughts in My Garden," by Mary G. Ward.

ELM SEEDS.

So large a number of elms stand near by my garden that when the seeds ripen, let the wind blow from what quarter it may, it is sure to waft them within its limits, until its whole surface is thickly sown. They soon vegetate upon the loose earth, and after a few days it is difficult to find a square inch of soil that is not shaded by an infant tree. What a preparation is here for a forest! and yet all must be raked away and destroyed, that the growth of garden plants, may not be impeded. Of the seeds that fall in the neighboring fields and pastures, and by the roadside, where no one will notice them enough to destroy them, not one in a million will ever become a full grown tree. The very few that survive the accidents that will destroy most of them while young, will continue to make all the region round about magnificent with their beauty for centuries to come, as their parents are now doing; but it seems strange that so much seed should be wasted, when so small a quantity would suffice to produce all the trees that will ever come to maturity. Probably a single large tree produces in one year as many seeds as there will be elms in the whole town for a million years. Can this be the mere waste of the abounding wealth of the Divine Creative Power? or is there a meaning in it for our souls' instruction, and a material use for the benefit of our bodies? A little study and reflection will teach us that there is food both for souls and body preparing in this, as in every other, creation of the material world.

Vegetable growth and decay seem to have been the means whereby the Creator has produced fertility over the whole earth. A little moisture on the barren surface of a rock causes it to become clothed with lichens; one of the lower forms of vegetable growth. After a while these decay, and leave particles of soil upon the rock sufficient to sustain the life of mosses, and these, passing away in their turn, leave a little deeper coat of decayed vegetable substance which suffices to support some small, flower-bearing plant. Years roll on in this way, until enough soil has been eliminated by successive plants, acting upon the decaying rock, and decaying in their turn, for a stately tree to find abundant nourishment where once there was nothing but hard, bare stone. This process goes on slowly in our climate,—too slowly for a great result to be observed by any one man; but in tropical climates a very few years suffice to change barrenness into fertility, whenever water, moistening mineral substances, causes the minute seeds floating in the atmosphere to cling to them; and they are afterward stimulated into growth by heat and light. Desert sands, reefs of coral, fields of lava, are transformed by these agents into fertile fields

and stately forests. Geologists are led to believe, by their investigations of the earth's strata, that all vegetative soil was produced in this way, by the gradual decay of mineral and vegetable substances. The plant devours the rock, and the animal devours the plant. Thus the inorganic substances of the earth become organized and fit for the support of the material life of man. The little elm seed, then, has not sprouted and expanded in vain, though I destroy it in the infancy of its growth. Each one, by combining earth, air, and water in its foliage, has organized a few grains of inorganic matter; and its decay will help to enrich the garden for another year.

In the air we breathe, infinitesimal seeds are constantly floating, imperceptible to any of our senses, but clinging to any damp surface, over which the air passes, and vegetating with wonderful rapidity into the curious growth that covers our food, our clothing, our books, with mould and mildew, unless we are watchful to guard against them by abundant ventilation. The use of this lowest form of vegetable life, which often becomes so troublesome and so offensive to man, seems to be to hasten the decay of all dead organic matter, thereby reducing it to a state in which it may subserve the use of a higher form of living, vegetable matter.

The Heavenly Husbandman is sowing seed, everywhere and at all times, without stint or measure; and covering the earth with vegetable growth faster than man can make use of it. So, too, He is sowing seed in our minds every moment of our lives. Every time that the senses take cognizance of sight or sound, of taste or smell or touch, a seed is sown; and every time a thought or feeling is aroused within us, a seed has germinated. These seeds spring up in our minds just as they do in the garden; bad and good, wholesome food and noxious poison, fair flowers and unsightly weeds. There is, however, this difference: The garden gives growth, without voluntary choice, to whatever germinates in its soil; but the mind of man, being endowed with free agency, gives growth only to what it loves. The Divine Gardener tends and nourishes the good seed that He plants in our minds, but He never pulls up the weeds that are planted there by the evil influences of the world. Just so fast as we pull up the weeds, He plants good seed in their places; but He does this only on condition that we first pull up the weeds. We begin to do this just as soon as we begin heartily to wish for good seed, and to feel our entire dependence upon Him for it. Love of the world and pride of character may induce us to pull up many weeds; but they are powerless to plant good seed. They only leave the ground swept and garnished, ready for weeds seven times worse than the first to spring up and overshadow the land with narcotic poisons that lull the soul into the sleep of death.

Some persons suppose that the human soul becomes regenerate by new and holy affections crowding out the old and unholy ones; but we may as well hope to crowd the weeds out of our gardens by planting roses and lilies among them, as to rely on what Dr. Chalmers has called the "expulsive power of new affections" to drive the old leaven of unrighteousness from the heart. The weeds must be torn up and cast away before the good seed can find room to spread its roots downward and its leaves upward.

They who strive to adopt virtues into their souls without first having learned to hate their own vices, and ceased to habituate themselves to them, produce a result corresponding to the gardens that may often be seen about the country, where the seeds of good things are sown, and the roots of fruit-bearing vines and trees are planted, but taken no care of afterwards. They look as if there had been days in the spring when the desire after good things became active in the owner's mind; but the true love of cultivation being wanting, the tall weeds soon overtop and choke the growth of the plants useful to man, while the couch-grass coating the surface, shows that its roots must form a net-work everywhere beneath the soil, and by the time the autumn comes will have taken possession of the whole. One may gather a few currants here and a handful of strawberries there, and perhaps a fruit-tree may testify by a cluster of nice apples or pears what its whole growth would have borne had it been duly cared for; but the result of the whole is a melancholy failure, and a simple field of grass would have given the eye more pleasure and the mind more satisfaction.

(To be continued.)

AN INGENIOUS MECHANIC.

Somewhere about the year 1780, a travelling mill-wright, footsore, and with the broadest northern Doric accent, stopped at Soho—a locality once indicative of field sports, but then the engine factory of Boulton and Watt, and asked for work. His aspect was little better than one of "beggary and poor looks;" and Boulton had bidden him God speed to some other workshop, when, as he was turning away sorrowfully, Boulton suddenly called him back.

"What kind of hat's yon ye have on your head, my man?"

"It's just timmer, sir."

"Timber, my man; let's look at it. Where did you get it?"

"I just made it, sir, my ainsel."

"How did you make it?"

"I just turned it in the lathie."

"But it's oval man! and a lathe turns things round."

"Aweel! I just gar'd the lathie gang anither gate, to please me. I'd a lang journey afore me, an' I thoch' to have a hat to keep out water; and I hadna muckle siller to spare, and I just made me ane."

By his inborn mechanism the man had invented an oval lathe,, and made his hat; and the hat made his fortune. Boulton was not the man to lose so valuable a help—at least in those days, when good men were scarce; and so the after famous William Murdoch (the originator of locomotives, and also of lighting by gas) took suit and service under Boulton and Watt, and in 1784, made the first vehicle impelled by steam in England—made with the very hands and brain-cunning that had before produced the "timmer hat." Out of that seed, after seventy-eight years sowing and reaping its produce, a goodly crop has sprung up, that, like the grain of mustard seed, replenishes the civilized earth, and will yet civilize the uncivilized, —*Roads and Rails.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 21, 1864.

Philadelphia Yearly Meeting commenced on 2d day morning 9th inst. The attendance was quite as large as usual. Of 132 Representatives, all were present except 10, for the absence of four of whom, reasons were assigned. Five Friends were present with minutes from other Yearly Meetings, viz: John Way, an elder, from Center Monthly Meeting. Stimonson Powell, a minister from Westbury Monthly Meeting. Margaret Iddings, and Mary Way, elders from Center Monthly Meeting, and Isabella B. Webster, a member from East Hamburg Monthly Meeting, New York. *Second-day morning* was occupied in reading Epistles from the five Yearly Meetings with which we are in correspondence, and after the appointment of a committee to reply to them, the meeting adjourned.

Second-day afternoon.—Propositions appended to the reports from Abington and Western Quarterly Meetings, suggesting the appointment of correspondents in all the Monthly Meetings, were referred to one committee.

A minute accompanying the report from Burlington Quarter, respecting the appointment of Elders, &c., was also referred to a committee.

A committee to examine the Treasurer's account, &c., was appointed, after which, the meeting adjourned.

Third and Fourth-days were occupied in a consideration of the state of Society. The answers to the queries, engaged the serious attention of the meeting, and produced an exercise, under which much profitable counsel was given.

On 4th day afternoon, the committee appointed on the subjects from the Quarterly Meetings reported, the result of which we shall publish when the extracts are received.

Fifth day afternoon.—The meeting was visited by two women Friends under religious concern, after which the proceedings of the Representative Committee were read.

The labors of the committee, and particularly the report of the delegation appointed to visit Washington with a memorial to the President and Congress, in relation to military services were approved, and the meeting directed the publication of the memorial and report, in the extracts.

Sixth-day morning.—A memorial concerning Elizabeth Webster, prepared by Sadsbury Monthly Meeting, and approved by Caln Quarter, was read. Also, one concerning Rebecca Pierce, prepared by Fallowfield Monthly Meeting and approved by Western Quarter. They were directed to be recorded, and published with the extracts. The report of the Epistle Committee, and the reading of a minute embracing some of the exercises, closed the business of the Yearly Meeting, and after the appointment of the usual committee to assist the clerks in the publication of the extracts, &c., the meeting concluded about one o'clock.

On 3d day evening a large meeting was held in the North end of the meeting house, to hear the report of the Executive Committee of "Friends' Educational Association."

And on 4th day evening the same meeting room was nearly filled with men and women Friends, to hear the report of the Executive Board of "Friends' Association for the aid and elevation of the Freedmen."

At the close of the meeting, the report

which had been printed, was circulated among Friends, as was also the Second Annual Report of the "Women's Association for the Relief of the Freedman."

The Treasurer of the "Women's Association of Philadelphia, for the Relief of the Freedman," acknowledges the following receipts since last Report:

Friends and others of Horsham and Warminster meetings . . .	$65 00
and a lot of Clothing.	
Friends of Quakertown, N. J. .	13 00
Friends of Columbia, Penn. . .	12 20
Friends of Wrightstown, Bucks co.	10 00
M. B., of Swedesboro', N. J. .	5 00
Friends of Camden, N. J. .	8 00
Friends of Falls Monthly Meeting, Bucks county, Pa.	12 00
A Friend of Salem, N. J. .	1 50

MARGARET A. GRISCOM, *Treasurer*,
1028, Arch Street.

Philadelphia, 5th mo. 13, 1864.

Letters should be addressed to H. E. STOCKLY, Corresponding Secretary, 1017, Cherry Street.

DIED, on the 5th of 4th month, 1864, at Fallston, Md., ANNA, daughter of Samuel B. and Elizabeth H. Walton, in the 11th year of her age.

——, on the 27th of 3d month, 1864, at the residence of her nephew, T. W. Cleaver, at Duning's Creek, Bedford county, of cancer, LYDIA WAY, aged 83 years; an elder of Centre Monthly and Particular Meeting, Centre county, Pa.

——, on the 15th of 3d month, 1864. at the house of his brother, Samuel Downing, JEREMIAH DOWNING, in the 78th year of his age; a member of Centre Monthly Meeting.

——, on the 2d of 5th month, 1864, SAMUEL DOWNING, in the 76th year of his age; a member of Centre Monthly Meeting.

——, suddenly, in Concord, Pa., on the 7th of 4th month, 1864, of effusion on the brain, BECKIE R., in the 6th year of her age, only daughter of William and Mary H. Yarnall, members of Concord Mo. Meeting.

——, on the 24th of 4th month, 1864, at her residence, ELIZABETH, wife of Joseph Bishop, in the 83th year of her age; a member of Pilesgrove Preparative Meeting of Friends.

A THING WHICH FARMERS SHOULD KNOW. If you wish to drive a cut nail into seasoned oak timber, and not have it break or bend, just have a small quantity of oil near, and dip the nail before driving, and it will never fail to go. In mending carts and plows, this is of great advantage, for they are generally made of oak wood. In straightening old nails before using, let it be done on wood, and with easy blows. If done on iron they will be sure to break.

THE HYGIENE OF EDUCATION.

It must be apparent to every observant mind that the physical status of the youth of our country of both sexes, especially of those brought up in cities, has during the past half-century, undergone no trifling depreciation. It is a startling fact that, of all who are born, not one-half arrive at maturity, and too many of those who do reach that period are far from possessing the robust and vigorous frames and constitutions essential to happiness and longevity. This remark applies not alone to the physical, but likewise to the mental character. In a recent work on *Mental Hygiene*, by Dr. I. Ray, he remarks: "The amount of mental power which has thus been destroyed is infinitely greater, no doubt, than that which has been suffered to work out its destined purpose, enforced by the sustaining influence of sound health. Although the rate of mortality has been steadily declining, yet it is no less true that disease and infirmity were never more prevalent in the civilized world than at the present day. Few, indeed, but medical men, are aware of the appalling magnitude of the evil. Those who are aware of it seem to be led by its very magnitude to believe that it is something inevitable, a part of the ordinary routine of nature; as if infirmity and disease were the rule, and good health the exception. Indeed, there is much reason for such a belief. Who can find among his acquaintances a single family, every member of which has enjoyed uninterrupted health for half a dozen years together? It was not always so. The time has been when men, aye, and women, after weathering the usual diseases of childhood, passed on to a ripe old age, scarcely making the acquaintance of the physician, and meeting no token of mortality more significant than an occasional cold, or, possibly, an attack of fever. Those much-enduring men and women who encountered the privations of the colonial times, have been succeeded by a race incapable of their toil and exposure, whom the winds of heaven cannot visit too roughly without leaving behind the seeds of dissolution."

If we seek the cause of this, we shall find them chiefly in the vicious conditions of life as respects the air, the food, the occupations, the personal habits, and the systems of education, to which all are more or less subjected, both of what are termed the upper as well as the lower classes of society. Our present object is briefly to invite attention to the subject of *modern education* as one of the causes of ill health, both of body and mind, and too often of their ruin. In this respect, our system of education may be said to combine within it all the others. In the term education is included everything that pertains to the moral, intellectual, and physical progress of the human being. Neglected or

erroneous in either of these departments, it is as certain to produce evil fruits as is a good education to yield good fruits. "'Tis education forms the common mind," and body also; and *both* require correct and careful training, if we would develop them to the full measure of their capacity and usefulness.

The general practice of the schools and colleges of the present day is to force the mental at the expense of the physical powers. The greater the number of hours given to study,—the more extensive and brilliant the achievements,—the more numerous the medals, and honors, borne off in literary contests,—the more highly is the student considered, though his physical framework be undermined with the insidious approaches of scrofulous or nervous disease, because of the neglect of the laws of hygiene prescribed by nature. Many are the brilliant spirits lost to earth by premature death, or, worse still, by consignment to idiot or lunatic asylums, merely because their minds have been overstimulated and overtasked, while their bodily powers have been suffered to languish with dyspepsia, consumption, or neuralgia, until exhausted nature ends the struggle by taking back the misused gift.

Here is a most grievous error in the educational management of the higher classes of seminaries. The mind is forced to the acquisition of learning at the expense of the body, while the brain, the organ of the mind itself, fails to receive the freshening, strengthening influence of a well-educated body, which is essential to its integrity, with the too frequent result of a bright, but brief career ending in early death or insanity.

There are, therefore, two points in the present general system of schools to which these sad results are mainly due. *First*, Too many hours of study. *Second*, Too little physical recreation. Few schools "keep in" less than six hours daily, during which time, with trifling intermissions, the young minds are under constant pressure of study or recitation. To prepare for the exercises of the next day, from two to four hours' additional study at home is necessary, making a total of eight to ten hours of close mental application, generally in an atmosphere more or less deprived of its vitalizing properties. It is a physiological truth that the brain, though only one-fortieth the weight of the body, requires and receives one-fifth of all the blood of the system for its growth and sustenance. It must be plain, therefore, to all, that the utmost purity of the blood is necessary to the full vigor of the extremely delicate organization and exalted functions of the brain, and that any impairment of its nutriment through impure blood must diminish its strength and integrity to a degree proportioned to its high demands.

Now the universal rule for the stoutest men who labor with their muscles only, using their brains no further than to guide them through their work and supply their bodily wants, is ten hours a day, and that often in the open air, where the impurities exhaled from their persons cannot return to them. Contrast this with the condition of the delicate youth forcing his brain from eight to ten hours daily, in an impure air, without physical exercise, and we cannot be long in deciding why so many early succumb to diseases of body and mind. An essential reform is imperative if we would have our children grow up healthy in either mind or body. In city schools, where a combination of study and labor is impracticable, the true plan is to reduce the time given to study, and appropriate more to bodily exercise in the open air. There are numerous modes in which this can be accomplished. The games of ball, quoit, bow and arrow, battledore, graces, light gymnastics, swimming, rowing, leap-frog, should be practised several times a day. It needs only this change, with a better ventilation of the school-rooms, to insure an improvement in the discipline, in the ability to receive and retain knowledge, and in the bodily health of the pupils, to surprise both teacher and parents, and amaze them that they have so long neglected their own true interests, and those of the rising generation committed to their care.—*Exchange Paper.*

EX-PRESIDENT JEFFERSON AND THE COOPER'S SHOP.

The following was related by one of the parties, the late Charles Shoemaker, a well-known Friend of Abington, near Philadelphia:—

During the presidential term of Thomas Jefferson, two young men from Pennsylvania took a lease from him of his merchant mill at Monticello, one of the stipulations of which was that the landlord should erect for their use, within a given period, a cooper's shop. The time for a meeting of Congress soon arriving, the President had to repair to Washington to attend to his official duties, where he remained a long time absorbed in national concerns, and the building of the cooper's shop was entirely forgotten by him. Not so with his tenants, whose daily wants constantly reminded them of the provisions contained in the lease; and finally they determined to erect it themselves, and charge the cost of it to their landlord. On the return of the President to his mansion, the parties met to settle a long account current which had been running during his absence. The items were gone over and scrutinized one by one, and all were found satisfactory but the charge for building the cooper's shop, to which he objected, alleging that he could have erect

ed it with his own workmen. Several attempts were made to effect a settlement, but they always failed when they came to the cooper's shop. The young men became warm and zealous in the affair; and the parties, instead of getting nearer together, found themselves at every interview wider apart.

In this state of affairs, the father of the young men, who was a mild, affable, conciliating gentleman, possessing some knowledge of the world and its ways, arrived on a visit to his sons, who informed him of their difficulty with their landlord. He requested them to leave it to him, observing that he thought he could effect an amicable settlement in the case. This course was accordingly acceded to, and in due time he waited on the President with the account. It was scanned and agreed to, except the charge for building the shop, which, he said, with some firmness, he should not allow, for reasons stated. His opponent observing his apparent decision on the subject, very gravely remarked, "Well, friend Jefferson, it has always been my practice through life, to yield rather than to contend." Immediately on this remark being made, the President's chin fell on his breast for an instant, when raising his head in an erect position, he observed in a very emphatic manner, "a very good principle, Mr. Shoemaker, and I can carry it as far as you can: let the account for the cooper's shop be allowed." Thus ended the difficulty, and the parties continued their friendly regard for each other till death separated them. And the cultivation of a similar disposition, "to follow peace with all men," would terminate thousands of difficulties, add much to the happiness of individuals, and tend to promote the general harmony and order of society.—*Farmer's Cabinet.*

From the Germantown Telegraph.

THE WOODPECKER.

In our wanderings through the woodlands of this section, we have, with much regret, noticed the annual decrease in numbers of the whole tribe of woodpeckers. One cause of this may doubtlessly be attributed to the clearing off of the forest, whereby places for building their nests and rearing their young are no longer to be found; but by far the greater part is owing to their being constantly hunted by almost every man and boy who is able to procure a gun. It is a sorrowful fact that many farmers advocate the destruction of these birds, and indeed of all birds, and do all they can to drive them from our midst, the result of which is a corresponding increase in the insects whose habits are so destructive to vegetable life. This destructive warfare is not only ungenerous and unjust, as waged against defenceless and innocent victims, but is against the interests of the destroyers themselves. Any one who will take the trouble to watch some of the woodpecker tribe for a single season, and note with what eagerness they examine every tree in the orchard and in the forest, in search of their favorite food—the larva of insects—will doubtlessly see enough to satisfy himself that they are among his best friends instead of being his enemies, and will then throw around them every protection in his power.

The amount of labor that these birds perform in order to obtain their food, is often truly surprising. An instance of this kind lately came under our notice, which well illustrates this point. A pair of red headed woodpeckers were frequently seen in a small strip of woods late last autumn, and as the most of that species had already gone to other climes, these attracted the attention of the owner of the woods. For several days they were noticed around the top of a white oak tree that had just begun to show signs of decay, and seemed very industrious, pecking away at the limbs as if in search of food. A short time after they had disappeared, the owner thinking the tree was on the decline, cut it down, when it was found that several holes had been drilled in the limbs by these birds. One of these we noticed was made into the centre of a limb three inches in diameter, in order to obtain the larva of a species of insect (the *buprestis*,) which is very destructive to the trees in which they are found. The grub had doubtlessly been caught by the bird, as its operations had ceased at that spot, and it was not to be found anywhere in the limb. This hole was funnel-shaped, more than an inch in diameter at the top, and one and a half inches deep, extending to the centre of the limb where the grub had been at work. As the limb was perfectly sound and the wood as solid as that of the white oak usually is, we can form some idea of the immense labor required of the bird to drill such a hole, and we must give it credit for very persevering habits, as it doubtlessly required many hours of toil for it to perforate this solid oak to obtain for itself less than half a breakfast, and that too when a profusion of other kinds of food much more readily obtainable was near at hand.

But what shall we say of the instinct that would point out to a bird the exact spot where a grub, one and a half inches beneath the surface, was gnawing away at the very vitals of the tree? Surely such instinct must approach nearly to reason, that would teach it to apply its acute ear, so as to detect, by the slight noise made, the presence of a grub in its dark retreat, and to know that it would furnish a delicious morsel for a meal! After observing such a monument of labor for so small a recompense, we feel more than ever that the redhead, and indeed all the tribe of woodpeckers,

are the farmers' friends, and if farmers consult their own interests, in the future they will protect such birds from the murderous assaults of all unthinking men and boys.

From the Anti-Slavery Standard.

GOD'S OWN POOR.

Tell me not of Burmah's heathen,
Far away o'er ocean foam;
Teach them, *teach them*, who can reach them;
We have heathen nearer home—
God's own Poor.

Tell me not of Hindoo mothers,
By the Gunja weeping wild:
Our own crockodiles of slavery
Swallow many a mother's child—
God's own Poor.

Slavery's prison-pens unpeopled,
Slavery's bastile bolts unbarred,
On us pour their pleading thousands,
Crushed in soul, in body scarred—
God's own Poor.

From the camp and hut and hovel!
Comes the Macedonian cry,
Come and clothe us ere we perish,
Come and teach us ere we die—
Helpless Poor.

Now unshackled Ethiopia
Stretches out her hands to thee;
Teach her now to read the story
How Christ "makes *His* people free"—
His own Poor.

J. G. McKee.

Nashville, Tenn. 1863.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Knows this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one,
But man, as man, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*Schiller.*

GRIEF FOR THE DEAD.

O hearts that never cease to yearn!
O brimming tears that ne'er are dried!
The dead, though they depart, return
As if they had not died!

The living are the only dead;
The dead live—never more to die;
And often when we mourn them fled
They never were so nigh.

And though they lie beneath the waves,
Or sleep within the churchyard dim—
(Ah! through how many different graves
God's children go to him!)

Yet every grave gives up its dead
Ere it is overgrown with grass!
Then why should hopeless tears be shed,
Or need we cry, Alas!

Or why should memory veil'd with gloom,
And like a sorrowing mourner craped,
Sit weeping o'er an empty tomb
Whose captives have escaped!

'Tis but a mound—and will be mossed
Whene'er the summer grass appears;—
The loved though wept, are never lost;
We only lose our tears.

Nay, Hope may whisper with the dead,
By bending forward where they are;
But, Memory, with a backward tread,
Communes with them afar!

The joys we lose are but forecast,
And we shall find them all once more;—
We look behind us for the Past;—
But lo! 'tis all before!

HINTS TO YOUNG PEOPLE ON THE DUTIES OF CIVIL LIFE.

(Concluded from p. 150.)

And now, in order both to adopt and reap the advantages of regularity and method, I would encourage early rising. But to do this, it will be necessary to avoid a practice which has become too fashionable—at least, in many places—and that is, late hours in retiring to rest. The night is properly adapted to sleep; because the darkness with which we are then surrounded is less favorable to business, and particularly auspicious to rest. When the light of the day withdraws, how naturally do the brute creation retire to their repose! This solemn stillness of the night invites *us* to do the like. But too many seem at present to reject the invitation, and to confound as it were the system of providence, by the unnatural practice of devoting much of the night both to business and pleasure, and of the day to sleep. Thus, that part of the day spent in sleep will be to such a perfect blank, and for whom the sun will almost shine in vain. Early rising contributes to health, and invigorates the faculties, as well as enables to appropriate each part of the day to its respective purposes.

Too few people are good economists of time, though so very precious. The young are apt to think that they have so much time before them, that they may squander it away as they please, and yet have enough left; like as great estates have frequently seduced to a ruinous profusion. Fatal mistake! always repented of, but generally too late. Those half hours and hours, in the course of the day, which people think too short to deserve their attention, would, at the end of the year, amount to a considerable

tion of time, and might be usefully employed various ways, particularly by taking up ne good book.

The principle of being accountable for time once fixed in the mind, will lead the consci-ious person into an inquiry whether he nds his time as he ought; whether some of recreations or amusements, which, though condemnable in themselves, do not encroach on hours which ought to be dedicated to bet-purposes, and therefore ought at least to be ridged. He is not contented to spend large tions of his time harmlessly, it must be nt profitably also. And it will not even be ough that his present pursuits be good, if he convinced they might be still better. Thus will be making continual progress in turn-time to account; and his love of frivo-s amusements will decrease in direct propor-n to the increase of his relish for those plea-es which religion enjoins and bestows. And his views become new, so his dispositions, tes, and pursuits are new also.

You will doubtless perceive that one object the preceding remark has been to encourage lustry and a regular and careful attention to siness; in the pursuit of which, and indeed all your doings, permit me to call your at-tion to that comprehensive passage of an stle: "Let your moderation be known unto men; the Lord is at hand." As if he had d, Look to your ways; have a care what you ; for the Lord is near you; he sees you; he rks your steps; and he will judge you ac-dingly. Let this excellent, this home and se sentence, live in your minds, and influ-ce all your actions; thereby the world will properly estimated, and no extremes prevail. d frequently to examine, not only your con-ct, but your motives; not merely what you but why you do it—will have a very salu-y effect.

Having thus endeavored to point out some the duties of social life, and the requisites qualify you for agreeable companions, I will w give it as my fixed belief, that with eve-y er accomplishment, without religion, and ng governed by its principles, you cannot be ppy even in this life. The happiness of man ends more upon the state of his mind than n any other circumstance; nay more, than n all external things put together. There-e, unless we possess, what real religion pro-es, a conscience void of offence and a well-erned mind, the highest prosperity and ldly enjoyments will not afford substantial piness. Expectations of bliss which rest earthly possessions and pleasures will end in appointment.

But religion, by teaching a dependence on t supreme Providence which disposes of nan affairs, prepares the mind to meet trials and disappointments; yea, and to bear the most severe shocks of adversity with becoming fortitude. Thus a good man, by adopting the psalmist's maxim, "Trust in the Lord, and do good," enjoys more real comfort in the course of a seemingly unprosperous life, than an irreligious man does in the midst of affluence and luxury.

The foundation of pure religion is the fear and love of God demonstrated by good works; such as show forth the Lord's praise, not with our lips only, but in our lives. It leads into practical piety; produces rectitude of heart, and subjection of our wills to the divine will; disposes us to do unto all men as we would they should do unto us: breathes gentleness and affability; and teaches to cultivate love and harmony in society; and, in short, inspires with love and good will to the whole human family.

And, accordingly, the all-wise Creator hath so inseparably connected love to God with love to men, as well as faith with good works, and piety with charity, that it is only when they are united that they can be acceptable to him.

Language and customs may differ; but pure devotion of the heart to its Maker, flowing from unadulterated love, is one and the same in all nations.

And as religion connects preparations for heaven with an honorable discharge of the duties of active life, it therefore does not require a retreat from the world, but to be useful in it. Yet it so far disengages from the spirit of the world as to weaken its power of disturbing our tranquillity. But let it not be forgotten that religion is not stationary. To be valuable it must be progressive; and the purity of a soul increases in proportion as the natural will becomes subjected to the divine will.

This is the religion you must experience in order to attain real happiness; and, to arrive at the saving knowledge of it, consult the Scriptures more than the systems of men. But attend still more to that divine principle in your own hearts which the apostle to the Gentiles terms the grace of God; and which, he declares, has appeared to all men; teaching to deny ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present world.

The same apostle asserts, that "what is to be known of God is manifest within;" and that "the manifestation of the spirit is given to every man to profit withal." It is this grace, manifestation of the Spirit, or, as it is also called in Scripture, Light, Spirit of God, Christ within, &c., that shows mankind right and wrong, checks them in their way to evil, reproves them while in the act of committing it; brings remorse, sadness, and distress of mind when sin is committed. And it is by submitting to the teachings of the inward Monitor,

that mankind both learn and are enabled to fulfil their duty to God and unto one another.

And now, in closing these hints, suffer me to caution you against continuing in a line of conduct for which you feel condemned; for if you do, and stifle the convictions you feel, inward reproofs will probably be less frequent, and in time make little or no impression. Sad situation! may you escape it by a ready submission to manifested duty, even in giving up gratifications that are as "a right hand or a right eye," is the sincere wish of one who much desires your present and future happiness.—*Extracted from Mott on Education, &c.*

From the Country Gentleman.

THE SHADY SIDE OF FARMING.

Very much has been said, written, and published of the *sunny side* of farming, and occasionally something of the *shady side*. And the only safe and reliable course for persons to pursue in relation to any branch of business that they may be about to engage in, or have been engaged in, is to investigate and examine the subject in all its bearing, and ascertain both its *merits* and *demerits*, and thereby be prepared to judge understandingly and correctly of the subject under consideration.

I was very much interested some time since in reading an article on the *shady side* of farming, in which the writer in a brief and clear manner gave a truthful and common sense view of the subject. A knowledge of the facts in relation to this side of agriculture, if fully understood by many who leave other kinds of business to engage in this, would save much disappointment and discontent, as well as loss in a pecuniary manner; and in order that both sides of farming may be fairly shown to those who are about to engage in the business, I have thought that it would not be inappropriate to present some of the views of the writer referred to. He says:—

"Every picture and story is supposed to have two sides. A single glance or sound rarely tells the whole. Partial views often make false impressions and lead to wrong conclusions. Hence, honest differences of opinion arise. The first, great, sustaining, most important business of man is not an exception to the general rule. Agriculture, though the central orb around which all other trades and professions revolve, has a shady side, as some practitioners can testify. It is not all pleasure and profit, even though some cattle-show orator did say it. 'All is not gold that glitters.' The sunny side of farming is the side generally held up to public view. This is the popular side on public occasions. It flatters the yeomanry and pleases the people.

"A prosperous agriculture is very agreeable to a nation. The statesman and orator often takes this side as a matter of policy. The professional man and citizen sometimes do not know any better. Their knowledge of farming is supposed to be confined to occasional country drives or visits to the city market. Hence they go into ecstacies over their first ripe pear or grape, and become highly excited with a bunch of strawberries or a modest flower. There are otherwise sensible men who assert and doubtless believe, that they should be rich if they could only farm it a few years. They take the extraordinary product of somebody's single rich garden rod and multiply that by the rods in an acre, and that again by the acres of the farm makes the result. These men have only a partial view of the subject, and it is for their benefit we present the shady side of the other extreme."

The writer then refers to the present year as being a hard one for farmers, in consequence of the scarcity and high price of labor and the drafts of war. The droughts of June and rains of July, also have caused much loss. Disease, mildew, and the untimely frosts of August and September, have also caused serious losses which could not be foreseen or prevented. These with various other drawbacks to the farmer's success are mentioned, when he says:

"From the days of Eden until now, farming has been a hard road to travel. Thistles and thorns have everywhere sprung up in the path of man, and he has eaten bread earned by the sweat of his brow. This is the shady side of farming, and every year some find it. Such was Job's experience; such is ours. We have no desire to discourage farm enterprise, but would simply point to the golden mean that lies between the sunny and the shady side. 'He that answereth a matter before he heareth it, it is a folly and a shame unto him.' There is a sense in which farming pays. Life, health, and the pursuit of happiness are more precious than gold. The individual rather than the occupation is at fault if these are not attained. Farming is an ancient, honorable business, and must always be continued. If prices are not sufficiently remunerative now, they must be raised. Farming is a slow life-work, and not to be rashly entered upon and then abandoned. It is not an easy way of getting suddenly rich.

The farmer must sow before he reaps, and must earn his money before he spends it. Farming has its risks like other business, and often disappoints too sanguine hopes. The most careful calculations of men need a broad margin for variations; moderate ambitions are most likely to be realized. Farming is well calculated for quiet men with a competence. An entire farm rarely pays over three or four per cent. on the investment. Few are the independent farmers who annually gain much money. But leaving pecuniary consideration

rming is desirable. It has fewer temptations nd less excitements and depressions than many ther kinds of business. The farm is a good lace to bring up children, and a capital retire- ient for age. Everybody longs finally for a ountry home."

The above views of the shady side of farm- ig are not presented for the purpose of pre- enting any one from engaging in the business, ut simply to call their attention to both sides f the question, and thereby induce study and nvestigation of the subject, so that they may nform themselves in the best possible manner n relation to it, and be enabled to prosecute the usiness with success, pleasure, and profit to hemselves and honor to the profession in which hey have engaged.

The last idea contained in the above extract, iz: That everybody longs for a country home, s a sentiment widely disseminated. Another vriter speaking of this prevalent idea, says, "In ll ages wise, learned, and good men have gladly urned away from the employments of public fe to the pleasures, the consolations, and the uietude of rural pursuits. Without citing the nen of other countries and ages who can forget ow eagerly Washington laid aside his robes of ffice and sought the repose of Mount Vernon; ow gladly Clay returned to the shades of Ash- nd after the excitement and honors of Con- ressional life; and how Webster hastened rom the cares of State to his herds and fields, nd the sight and sound of the ocean, all en- eared to him by the sweet memories of rural fe. Men who have chosen to follow other vocations of life, and who pursue them with uccess, still long for the pleasures and employ- ient of the farm. All their plans of life have kind of natural culmination in the determi- ation to retire into the country and share with ie farmer the healthful and dignified occupa- on of husbandry."

In order to fully enjoy the pleasure and hap- iness to be derived from this occupation, the rmer should be an educated man, and for is purpose he should improve every opportu- ity to inform himself, not only of all matters timately connected with his profession, but so in other branches of science. In speaking this subject, the last-mentioned writer says, But this culture of the mind in science, taste, d general reading, should be based on a gher consideration than that of mere moneyed ofit. It should be sought for its own sake. d the pleasures which it brings. The farmer ould have taste to appreciate and enjoy the autiful in nature and art; taste to adorn his me and his lawns with shrubbery, flowers, d works of art; taste to admire the ripening uits, the glowing lanscapes, the processes of ture, and the living groups of animals which has reared, more attractive to the eye than any painting, though drawn by the genius of Landseer."

It is said that "the best farmer is always the most intelligent man, and a community of knowledge is one of the strongest ties that can bind and bless society." For this, and many other important reasons which might be named, "the farmer should, as a cultivated man, magnify his occupation, for being the vast majority in numbers and wealth, and sustaining the wheels of finance, of trade, manufactures, and commerce, the agriculturist has too much at stake to be behind any in education and influence." C. T. ALVORD.

Wilmington, Vt., Nov., 1863.

From the Boston W. Transcript.

ICE-STARS AND SNOW-STARS.

In Tyndall's late remarkable lecture upon heat as a mode of motion, we find the following pleasing and striking illustration of the fondness, so to speak, of Nature for the display of her starry firmament, the highest, perhaps, of all her shows: "How shall I dissect this ice? In the beam of an electric lamp, we have an anatomist competent to perform this work. I will send the rays of this lamp through this block of pelucid ice. It shall pull the crystal edifice to pieces by accurately reversing the order of its architecture. Silently and symmetrically the crystallizing force builds the atoms up; silently and symmetrically the electric beam will take them down. I place this slab of ice in front of the lamp; a portion of the beam is arrested in the ice, and that portion is our working anatomist. Well, what is he doing? I place a lens in front of the ice, and cast a magnified image of the slab upon the screen. Observe the image—here we have a star, and there a star; and as the action continues, the ice appears to resolve itself into stars, each one possessing six rays, each one resembling a beautiful flower of six petals. And as I shift my lens to and fro, I bring new stars into view; and as the action continues, the edges of the petals become serrated, and spread themselves out like fern leaves upon the screen.

Few are aware of the beauty latent in a block of common ice. And only think of lavish nature operating thus throughout the world. Every atom of the solid ice which sheets the frozen lakes of the north has been fixed according to this law." And to complete the charming spectacle in its resemblance to the aspect of the sky at night, each ice-star-flower, by a certain direction of the illuminating beam, will be seen to yield a spot in its centre, shining with the lustre of burnished silver. By immersing it in hot water you can melt away the ice all around the spot; the moment you do this the eye of the star and the flower, glowing

with celestial brightness, is gone, and not a trace of it is left. *The spot is a vacuum.* So creative skill evokes, builds its graces, its glories, out of nothing—out of everything. Nor is it to the eye alone that the ice and the firmament are equally full of stars. Our ears, trained by true science, may hear nature laying her beams in music. Meteors and stars are said to sound and sing—ice-stars are known to have a voice whenever the flashing spark is struck which unveils them in their frosty sphere.

Snow, likewise, found in a calm atmosphere, exhibits the same regular and exquisite figures that we discover in ice. Snow-crystals are built upon the same type with ice-crystals, the molecules forming six-sided stars. The six-leaved blossoms assume the most wonderful variety of form; their tracery is of the finest frost gauze, and to their rays cling other spangled rosettes, the nebulœ of the frozen field. Beauty is piled upon beauty, as if nature, once at her task, delighted to show the wealth of her wonderful resources within the narrow limits of a snow-wreath an ice-chip, melting at a breath, or within the boundless sweep of the hosts on high enduring forever. C. F. B.

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of superfine Flour at $7 12, extra at $7 62. Penna. and Ohio family at $7 88 and $8 50 per barrel, and fancy at 9 50. Small sales to the trade from $7 00 up to $9 75 for common and fancy. Last sales of Rye Flour $7 00. Corn Meal is scarce at $5 75 for Pennsylvania, and $6 25 for Brandywine.

Grain.—Sales of good and prime Red Wheat at $1 70 a 1 80 per bushel, and white at from $1 90 to 2 00. Rye is scare at $1 55 a $1 56. Corn—Yellow is quick at $1 38 a 1 40 afloat. Oats are unchanged—sales of Penna. at 89 a 90 cts. Last sales of Penna. Barley at $1 35 a 1 40, and of Malt at $1 60 a 1 65.

Seeds.—Cloverseed is selling at $6 50 a $6 75 per 64 lbs. Timothy is unsettled at $2 50 a $2 75 per bushel. Small sales of Flaxseed at 3 35 a $3 40.

FOR SALE BY THE SUBSCRIBERS, SEVERAL sets "Friends' Miscellany," 11 volumes in each set, newly bound..... $7.50
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Also, Journal of John Comly..... 1.50
CHARLES COMLY, Byberry, or,
EMMOR COMLY, No. 131 North 7th St., Phila.
1st mo. 23, 1864.—tf.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for Boys and Young Men.
Geo. A. Newbold, *Principal.*
Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.
A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.
4th month 16, 1864.—tf.

BELLEVUE FEMALE INSTITUTE.
A Boarding School for Girls
This Institution, *beautifully* and *healthfully* located in the northern limits of Attleborough, Bucks co. Penna., will commence its Spring and summer term on the 19th of Fifth Month, next, and continue in session twelve weeks. The course of instruction is thorough and complete in all the elementary and higher branches of an English, Classical, and Mathematical Education. The French language is taught by a native French teacher. Circulars giving full particulars may be had on application to the principals, Attleborough P. O., Bucks County Penna.
Israel J. Grahame.
Jane F. Grahame.
Principals.
3d mo. 26, 1864-2m.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large school-house convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Falsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on Ebenezer Hance, near the premises.
WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, 2d floor No's. 17 & 19 South Sixth Street, Philada. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.—3d mo. 12, '64. tf.

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Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.
The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.
TERMS, $70; one-half payable in advance, the other in the middle of the session.
For further particulars address,
Henry W. Ridgway,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, FIFTH MONTH 28, 1864. No. 12.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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A *Memorial of* REBECCA PIERCE, *deceased, read in our Yearly Meeting.*

A concern was opened in this Meeting to preserve some account of the life and religious services of our friend, Rebecca Peirce, which was united with, believing it may be useful to survivors.

She was the daughter of Daniel and Mary Lukens, of East Fallowfield township, Chester county, Pennsylvania, and was born the eighteenth day of the First Month, 1796. Being early impressed with the importance of a guarded religious life, she was preserved in a good degree from the follies and fashions of that day.

In 1819 she entered into marriage with Gideon Peirce. The cares of life increasing, and, in the course of time, a young family growing up around her, she was desirous of their growth and preservation in the truth.

At that time it was common to have the house provided with intoxicating drinks, for the use of the family and others. She adopted the practice for a short time, but early abandoned it, being convinced of the evils attendant on such a course; applying the remedy by removing all that would intoxicate, before her children had formed the habit or acquired the taste for them.

In the year 1834, she appeared in the ministry, speaking generally in the power that met the witness in the minds of the audience; and as she began so she continued, seldom rising to speak without feeling a state of deep humility, and on taking her seat, it would mostly be while the light was yet burning. Truly has it been said, after closing her exercises, more might have been added, but nothing could be spared.

In 1838, her gift in the ministry was acknowledged by Friends. In the same year, two Women Friends attended the Monthly Meeting with minutes to visit the families thereof; she was favored with such clear evidence of her duty as to offer to accompany them on a part of their visit, which the meeting approved. To her this was a new and valuable experience; her faith was closely tried. She shared in their exercises, and seemed to gain strength from every opportunity. The visited were drawn nearer to her, and she to them, and their mutual endearments were lasting.

As she grew in years, she grew in usefulness among her neighbours; she had increased calls to the sick chamber, and to the abodes of affliction and suffering; responding to these calls as far as her strength would permit. She was generally favored with ability to administer comfort and consolation. As a peace-maker among contending parties, she was eminently qualified.

Her correspondence was considerable, and many of her letters were happily made up of the social and the serious; she would sometimes commence in language that would inter-

est children, and continuing, would embrace the whole family circle: and after the social part had its place, would carry forward those addressed, to fields of higher thought, where she would wish to hold their spirits for a time in sweet communion.

She had many trials to encounter through life, among them, the loss of three of her children; she followed them to the grave, not in mourning, as some do, but with a resignation that yields to the ways of Divine Providence.

For many years before her death, she was deeply impressed with a sense of the sufferings of her fellow-beings, and was frequently concerned to stir up, in the minds of Friends, a more lively interest on the subject of slavery, and its attendant evils; and the nearer she approached her close, the more ardent were her desires and prayers for the deliverance from bondage and the elevation of the degraded African race. After the President's Proclamation of Emancipation was issued, she seemed pleased, and remarked that slavery will likely end soon; sooner than most of us expected.

She had been afflicted with a pulmonary disease, and when the weather was suitable, she inclined to take rides, during which calls were made, and at the houses of the lowly and lonely she would repose for a time, and then return home with feelings enlivened, and apparently more comfortable than when visiting relatives or friends.

At length she became so weak as to be confined to her chamber and finally to her bed. When suffering under severe attacks of pain, she was heard to remark that the days and the nights were long and weary. She queried with herself, how long would be her continuance? and said, that last week I thought I should hardly be here now.

At other times she was apparently engaged in deep thought, giving her will wholly up, and submitting in entire resignation to the Master's time; continuing in a calm state of mind for days, encouraging those around her to faithfulness, and in particular, urged the practice of holding meetings in the family, saying it would be a great stay in time of trial, and open the way to meet with others in public worship. She repeated her concern at different times on this subject with much feeling, as well as to other vital interests of this life. Thus she spoke, and no cloud at any time seemed to intercept her bright vision of the future.

When her friends called to see her, she would mostly be cheerful and conversant, and on their taking leave, would impart words of sweet counsel and encouragement, and sometimes, on bidding them farewell, would say it is probable this is the last time she would ever see them, and recommend them to faithfulness, assuring them a blessing would follow. Sometimes, with much earnestness, she would endeavor to impress the visitor with the value of a well-spent life, and on giving the parting adieu would add, "the Lord bless thee," and holding the hand in such tenderness of spirit and solemnity of manner as to cause tears to flow.

She continued in this precious state of mind, speaking frequently the words of comfort and consolation to those around her. Her spirit quietly passed away on the morning of the twenty-second day of the Fourth month, 1863, in the sixty-eighth year of her age.

Read and approved in Fallowfield Monthly Meeting and Caln Quarterly Meeting, and signed by the Clerks.

A brief memorial of PHEBE ANN PRICE, *who deceased the 29th of 12th mo.* 1863, *in the 47th year of her age.*

She was a native of Rockingham county, Virginia, and was educated in the lap of ease and luxury; her father being wealthy, and the owner of many slaves. But while young, her mind was awakened to a sense of the iniquity of all oppression, and, yielding to the operation of the spirit of truth upon her heart, she became a faithful and upright witness of that which her own eyes had seen and her hands had handled of the good word of life; often laboring, not only with her own immediate family and near connections, but all with whom she mingled, that they might have their eyes anointed, and opened to see the things which belong to their everlasting peace.

About the 21st year of her age she was married to Joshua C. Price, who was a member of the Society of Friends, and removed with him to Washington county, Maryland, where a test of the principles she had imbibed was presented. Being young, and with but little knowledge of household duties, her father kindly sent her a competent colored woman, whom he intended for her own; but she would only accept her on condition that she should receive her freedom. To this her father would not agree, saying, as the rest were not free, it would cause dissatisfaction among them: the woman was therefore returned.

After living several years in Maryland, they removed to Virginia near her father's, who again made her the offer of the same woman. She replied that she would accept her on no other conditions than that she should be at once set free, which her father still did not see proper to do, and he transferred her to one of his sons; upon which Phebe Ann said to her brother, "Caroline will yet be free, and we both will live to see it."

In the spring of 1850, she wrote to a friend of Gunpowder Monthly Meeting, requesting to

to be taken into membership, observing that she had not much to say for herself; that she felt unworthy, but thought it would be right for her to join Friends' Society. This was the meeting to which her husband belonged, and where they had paid a visit of a week or two some time after their marriage; the only opportunity she had had of being with Friends, or attending their meetings.

The meeting was informed of her design, and a committee was appointed to pay her a visit, which they did, and found to their comfort (as they believed) that she was substantially convinced of the principles of truth as professed by Friends.

Report was made to the meeting, and Friends judging it best not to make haste, were united in submitting her case to Hopewell Monthly Meeting, also the one to which she would be likely to be attached, the distance being about 50 miles from her home. They also appointed a committee who visited her to mutual satisfaction, and she was received a member.

Her father having deceased, and her mother many years previous, she with her husband thought the time had arrived for them to change their place of residence, and accordingly in the spring of 1861, they left Virginia with their family of nine children, and settled within the limits of Little Falls Meeting. This was just before the outbreak of the war, which has so much desolated that portion of the country they had left. Pheby Ann thought their getting away at that time was Providential. A friend remarking she had trusted in God, she answered she trusted in nothing else. In this part of the vineyard she continued to labor as she had been wont to do, to raise the standard of truth in the minds of her beloved family, openly and unflinchingly maintaining her testimony, not only against man's enslaving his fellow man, but also against wars and fightings, against pride and covetousness, and every other evil which her discerning mind easily detected.

In 1862 her husband went back to Virginia on business; while there the husband of Caroline, the slave woman alluded to, came to him and said, "Master John has offered me fifty dollars and some household goods, and says may be free and all my family; what would you advise me to do?" He replied, "tell rother John fifty dollars is not enough," which e did, and John gave him fifty more, which efrayed their expenses to Ohio, where they are ow settled.

In writing this brief sketch it is not intended eulogize, but to hold up to view for example, r early dedication to the light within, and r constancy through life.

During her sickness which was one of much ffering, an interval occurred in which she s unable to converse with her family, and offer to each some parting advice. After admonishing all to be faithful, she said she must leave them; that her time had come, and hoped she would meet them all in Heaven. At one time she observed, "It is the end that crowns all." It is an unspeakable consolation to have the assurance that her work was done, and well done; and that her Heavenly Father was pleased to loose the shackles of mortality, and take her home to a mansion of rest and peace forever in his blessed kingdom. Her remains were interred in Friends' burying ground at Little Falls, Harford Co., Maryland. In the recollection of her Christian virtues, her self-sacrificing spirit, ever ready to assist the poor and feel for the afflicted, it may be truly said, "She being dead yet speaketh."

5*th mo.* 1864. R. P.

REPORT OF FRIENDS' ASSOCIATION FOR THE AID AND ELEVATION OF FREEDMEN.

The following letters published in the Report of the Executive Board of Friends' Association, for the aid and elevation of the Freedmen, are inserted for the information of those who may not have seen the Report:

Lucy Chase, Norfolk, Va., 3d month 27th, writes as follows:

"I am very glad to hear that you are turning your plough into wider fields. I would suggest to you, that you would establish among contrabands Industrial Schools. I think you would do well, yea, very well, if you would send out here, or elsewhere, young men to establish and superintend shoe-making and cobbling. If you would, as far as practicable, dispense your charities directly through your agents, you would feel a satisfaction that you cannot now feel. Charity is still needed here, as well as elsewhere. The negroes who earn wages, do not receive enough to buy clothing for their families, and there is still, and will continue to be, a large pauper community. Still I can but feel that the crying need is in the West. If judicious persons administer to the contrabands there, you might well feel that a penny spent there, would do more good than two spent here. Yet the need here is never met, and the Norfolk poor I am utterly unable to assist.

Seven hundred negroes came in a body a few days ago, each with some tie sundered, but joy, exultant joy abounding, and sweet and peaceful satisfaction enriching the heart of every tired wanderer. To-day, one of our ladies tried to urge an aunt to send to the Orphan Asylum two young children, who were under her care. She said she promised her sister she would watch over them, and of her last crust they should surely have half. A woman in our

neighborhood said, to-day, that on a recent visit of hers to the rope-walk, she spied her mother, whom she had not seen for twenty years! 'Oh, yes, I reckon I did know her, and I took her right to my home, and I'm going to keep her there, too.' Another woman lost a beautiful grandchild a day or two ago. When I spoke of the white folds of its raiment, she said, 'Oh, yes, I made a nice little shroud for him; and now he's splendid, and genteel enough to meet his Saviour.' 'I've been the mother of fourteen children,' the good woman said, 'and I've seen three die in my lap. I never cried. No, indeed. I always thanked the Lord when he took my children away. I washed 'em, and I dressed 'em, and I put 'em in the box, and I nailed it down, and my old man put it in the ground; and I went right to the ironing-table and the cooking stove, and I thanked the Lord. I had suffered too much to want them here, and I knew they would suffer, and I know the Lord did all things right No, indeed, I never cried when my children died.'

All the charity of the North could be judiciously expended here. Of the absolute poor there are enough to absorb it. Yet the need is greater in the West. I will not be too selfish to deny it. The warm weather is at hand, and most of the needy can withstand their needs. I long to have you noble people of New York and Philadelphia, put your wealth into new channels. Open work-shops here, pray do, and that at once. Let a woman be sent to one to work a few hours, till she has earned a new garment, and then give her a ticket for one. Open the way for every one to earn everything he receives. Work is the great need. How can we ask people to pay us for clothing when they have no money, and can make none? Government does wonderfully well. It feeds all. It offers land and a cabin to each. It pays small wages to those who use the spade, and it does its full duty. But it cares for the body only. It cannot make men and women. It does its best to compel each able-bodied person to work, but it necessarily leaves many available avenues of industry unopened. *These*, Northern philanthropy can command."

From Harriet Jacobs, Alexandria, Va., 3d mo. 22d, 1864.

"I have been laboring among the Freedmen for the past fifteen months. In looking back on the miserable condition in which I found them, and contrast it with to-day, I am convinced that the negroes are not so far behind other races as they are represented to be, if only justice is meted to them. When I came to this place, I found, in a few miserable dwellings, old founderies, old breweries, old mills, and a school house, thousands of men and women and children crowded together, the small-pox raging among them; sick from other diseases; dying, on the average, from five to seven a day, without bedding, without a change of clothing, without nourishment, without the commonest necessaries for the comfort of the sick and dying. These painful sights have almost disappeared; though I find many who need help, it is not a general thing. All who come in from beyond our lines are very destitute. We give them clothing. The old and infirm must be fed and clothed—the orphans must be remembered—the hospitals must be supplied. We have seven thousand colored people in our midst. I would not have you believe the above mentioned represents the larger portion of this people; far from it. Not one-third are dependent on others where they can work; they are fast learning to think and act for themselves. I can see the results—it takes time for them to realize that they are free men and women.

At the present time Government issues less than four hundred rations to colored people in Alexandria.

Within the last eight months seven hundred small houses have been erected by the Freedmen in this place. We have ten colored schools, which are well attended; and it is encouraging to see how eager they are to learn. The largest school house was built by the Freedmen, and they own it as their property."

From Laura Town, St. Helenaville, S.C., 3d mo. 27, 1864.

"I am happy to be able to report a decided improvement in the health of our island, and, nearly every person on it having been through the small-pox, we are free from apprehension regarding any such time of suffering among the people as last winter was. This disease has prevailed very widely, and we hardly see a face not marked with it. Neither vaccination, nor having had it before, prevented its occurring violently in some cases. There were many instances of devotion to the sick, and disregard of personal safety among the people, but so much ignorance and prejudice, that the malignity of the disease was fostered, and its fatality greatly increased.

The progress of the people towards enlightment and comfort is very cheering. When I came here, about two years ago, the cabins were unswept and unscrubbed, unlighted, except by slips of 'fat' pine, called 'lighters,' and totally unfurnished with dishes, spoons, &c., except where those taken from the residences of the masters had been hidden away. Now, the people use kerosene lamps in many cases, and have neat shelves with tin and crockery. They have even window-sashes in some of the more ambitious cabins. One man said to me, 'Oh, I didn't neber feel so happy till I wake in de night and saw de moon shining in, till I could

see most like de day time.' Their old cabins have only board shutters, which they keep close shut at night, summer and winter, and consequently this man had grown old without ever before seeing the moon shining through his window-pane, to cheer the night. An old woman was walking one Saturday down one of their streets (which they call 'de nigger-house yard') with me, and called my attention to the scrubbing and splashing going on in nearly every house. She laughed heartily as she said 'dey neber forgets Mrs. Johnson and Miss Mary, and how dey set all de plantation to scrubbing ebery Saturday. Dey keeps it up; but some seems like dey don't know Secesh bin gone, dey's so dirty.' Mrs. Johnson and Miss Donelson were among the first comers by the Atlantic, and their lessons have been well remembered, and with gratitude and affection. The houses had no gardens about them. Now every one that I have seen this spring has a little patch fenced in, and in many of them, peas are up and neatly staked, almost in blossom. There is nothing, except land, which they desire so eagerly as garden seeds. These they really need, for the stores have not supplied them. They show, also, a proper sense of the value of implements, and working animals; and in the late sales of confiscated property they have paid enormous prices for mules and horses; the people all clubbing together to buy a plough-horse, where no *one* could afford it. In their dress the change is very striking, especially in the school children. They begin to look like northern scholars, instead of patched or ragged, and often, half naked little savages. One of the young girls at 'the Oaks' was married a few days ago, and we hear that the wedding was really stylish, for dress, cake, &c. We have no stronger wish than to see weddings made of consequence, and duly celebrated with attraction and impressive ceremonies; and we have done all we could to discourage the carelessness about the matter, which we found to prevail here, though there were a few grand weddings from the first. There is a decided change for the better in most social respects; the care of infants, for example, the behavior of young persons and the proper emulation in respectability.

You ask of the people's needs. They are nearly all not only self-supporting, but growing comfortable in circumstances. They need good stores, good schools, good preachers, and good laws, and I think they will want nothing more. If Government will only protect them in their industry, and give them the homesteads they pray for, they will make good sons of the republic, and some day, I hope, good citizens. But had it not been for Gen. Saxton's judicious care, I do not know what might have been their state. If they had been taught by him to depend upon Government for their support, instead of being steadily urged and compelled to take work and support themselves, they might have been *fostered* into pauperism; and on the other hand, if he had not protected them against fraud, they might have been *discouraged* into pauperism, by being cheated of the fruits of their labor. His judicious order last winter, that no cotton should leave the department till the laborers had been paid for it by those who hired them, gave peace and content to many an uncertain mind. It also gave a confidence in Government, and its protection of their rights, which even the late unfortunate contradiction of orders by the powers in Washington, concerning pre-emption claims, has not quite shaken."

For Friends' Intelligencer.

THOUGHTS.

In this significant age, when painful and momentous events press closely upon each other, —when the past is so fraught with sorrow, with agony and blighted hopes, will not these humiliating lessons teach us, that our best interest lies in the elevation of the human race, in the encouragement of mental aspirations, and developments.

And if we would only exercise the intellect upon all that can assimilate with the great, the noble, the fine, in our natures, flinging aside all that is feeble and untrue, would we not be better able to cope with the temptations and the storms of life, better qualified to discharge our individual duties with faithfulness, with true courage? No matter how limited or circumscribed our sphere is, we have all a work to accomplish.

But it requires full faith in the operations of Divine wisdom upon the soul of man, to anticipate that as the scales fall from our mental vision, we shall be baptised with the vital element of moral greatness, and shall labor more earnestly for human progress.

The many painful and harrowing scenes that meet our gaze, that fall under our own personal observation, admonishes us with startling earnestness, to labor unceasingly, untiringly, for the cultivation and the mental growth of the human race, and for the recognition of the great principles of practical righteousness; not that false theology, and sectarian bigotry, that bewilders and mystifies with its abstruse dogmas, but the plain and simple truths that our Blessed Master inculcated.

"God is love," and we know it is incompatible with his Divine attributes to sanction war under any circumstances; and although public opinion may denounce this as a false assertion, yet a question of abstract right and wrong must combat any argument that is not tested by the voice of conscience.

When we see the demoralizing effects of this cruel war, searing and deadening the high and holy instincts of man's God-like nature, and when we trace the terrible ravages that intemperance is making, upon not only the young and promising, but those in the prime of manhood and in the full possession of powers for usefulness and happiness;—when this evil is unmasked of its hideous disgrace, when we see its subtle influence upon the moral, spiritual, and physical nature, which, while it fascinates, crushes the soul, and robs it of that glorious prerogative that it was originally endowed with; when the full and over-powering force of this blighting poisoner of human happiness, bursts upon us with all its concomitants of concentrated sorrows, the surcharged heart can only breathe forth its inner life! It has no power but to watch and wait for the coming in of that Divine voice that shall attune to melody the sounds of distrust and sadness?

We are conscious of a holy yearning, an undefined longing for the ability, as far as human agency can prevail, to accelerate the day when this poison shall no longer be sold throughout our land! when all the selfish and sordid passions of man shall be brought into subjection to the higher and holier influence of the power *Divine!* when all the generous sympathies of our nature shall flow in one stream, embracing the whole brotherhood of man, binding and knitting us together in close and intertwining links, that shall extend beyond the transitory to an eternal existence.

5 *mo.* 16, 1864.

READING ALOUD IN THE FAMILY.

Books and periodicals should be angels in every household. They are urns to bring us the golden fruits of thought and experience from other minds and other lands. As the fruits of the trees of the earth's soil are most enjoyed around the family board, so should those that mature upon mental and moral boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing than for one member to read aloud for the benefit of all. An author's ideas are energized by the confidence and love of the tender family affections, and every heart is open to the truth like the unfolded rose to receive the gathering dews. The ties of love between parents and children, and brothers, and sisters, are thus cemented yet more and more, and varied charms and pleasures are constantly open through this medium to make a home a very paradise. If parents would introduce this exercise in their families, they would soon see the levity and giddiness that make up the conversation of too many circles, giving way to refinement and chaste dignity. Read to your children, and encourage them to read to you, instead of reading your papers and books in silence, and in silence laying them away. —*Western Recorder.*

From "Thoughts in my Garden," by Mary G. Ward.

SIMPLE PLEASURE.

Among the very small number of plants that have formed my winter garden are two rose-bushes, a Safrano and a Giant of Battles; the one the saffron yellow that we see occasionally in the sky at sunset, and the other so richly red that it reminds me of Herbert's stanza:

> "Sweet rose! whose hue, angry and brave,
> Bids the rash gazer wipe his eye:
> Thy root is ever in its grave;—
> And thou must die."

The plants are small, and have given me only one or two blossoms at a time; but I have found so much pleasure in watching them, from the time the bud first formed until the petals unfolded their perfected beauty, that I have been drawn to think a good deal of the many pleasures with which this world abounds, and which we neglect to enjoy. We look at a fine hot-house full of flowers and think how delightful it must be to own such a place; and possibly, instead of enjoying its beauty heartily, as we would that of a fine prospect, or a glorious sky, that thought of possession embitters our heart, and we turn moodily away, wondering why God is so much more indulgent to our neighbor than He is to us.

Now it is my conviction that the enjoyment of possessions does not increase in proportion to their number and magnitude. It does not seem to me that persons who keep gardeners to take care of their plants gain as much actual enjoyment from them as I gain from mine, of which I take the entire care of myself. It is not the having things in our possession merely that enables us to enjoy them, but it is the way our affections are developed by their means. There is, to be sure, the baseborn pleasure of shining in the eyes of our neighbors, which may be gotten through fine houses, fine clothes, fine gardens, or any possession we may have; but such pleasure is not happiness, and does not involve the true enjoyment of anything that we possess. If we are vain of anything we have, it is no longer that thing which gives us pleasure but only the admiration excited by it in our neighbors.

The true enjoyment of anything which helps to make us happy, is based upon the adaptation of that thing to the wants of our own minds, and is entirely independent of anything our neighbor may think about it.

The use of pleasure is to rest and recruit the mind, and our enjoyment of it is in exact proportion to the rest and recreation we get from

it. One person may be surrounded by the greatest variety of luxuries, in houses, gardens, and grounds, of his own possession, and yet not get so much enjoyment and recreation from them as another will from strolling among simple scenes of nature, and contemplating earth and sky as God's glorious handiwork. When we give ourselves heartily up to the enjoyment of anything, which, like the ocean, the sky, or a vast landscape, by its very nature precludes all thought of possession, we are lifted into a far higher enjoyment than when we can say, "How much I wish this was mine!" and if we cast all feelings of envy out from our hearts, we can enjoy the possessions of our neighbors as much as if they were our own. Vanity of our own possessions, and envy at those of our neighbor, are different expressions of the same vice. A man who is rich and vain, would be envious if he were poor; and the poor man who is envious will be sure to become vain if he become rich. With both it is the opinion of the neighbor that constitutes the value of all that is possessed.

Domestic happiness depends in a very great degree on the enjoyment that is derived from simple pleasures. If a mother devote herself entirely to work, she cannot make an attractive home for her husband and children, any further than the wants of the body are concerned. A boy will like to come home at meal times, and to sleep, if his mother supplies him with good bed and board; but if that is all she prepares for him, he will seek entertainment in the streets at other hours, and each year of his life will find him less able to enjoy the innocent pleasures that belong to a happy home. A girl who sees her mother so devoted to household care that she allows herself no time for anything else, learns to look upon domestic duty as mere drudgery, and avoids it as far as she possibly can.

There is nothing children wish for so much as sympathy, and this can be given without interfering with any domestic avocation. There is nothing in sewing, or cooking, or washing, or ironing, that need absorb the thoughts so that a mother cannot talk to a child, or listen to its story-books, while she is engaged in them. I have observed that women who keep their sympathies open to their children do not grow nervous, and prematurely old, like those who fix their minds entirely upon the work that engages their hands, and who have only impatient words to give their children when they try to talk with them while they are at work.

There is nothing in the recollections of my own childhood that I look back upon with so much pleasure as the reading aloud my books to my mother. She was then a woman of many cares, and in the habit of engaging in every variety of household work. Whatever she might be doing in the kitchen, or dairy, or parlor, she was always ready to listen to me, and explain, whatever I did not understand. There was always with her an under-current of thought about other things, mingling with all her domestic duties, lightening and modifying them, but never leading her to neglect them, or to perform them imperfectly. I believe it is to this trait of her character that she owes the elasticity and ready social sympathy that still animates her under the weight of almost four-score years. How much I owe to the care and sympathy she gave to my childish years, I cannot measure.

I am induced to speak of my own personal experience on this point, because mothers not unfrequently deny that they can talk and work at the same time; and find in their various needful occupations a ready excuse for giving their children short answers, and keeping them away from their presence as much as possible. My purpose is to recommend nothing as a duty that I have not seen practised with success, and which I am not sure is entirely within the power of every parent who is willing to perform the duties belonging to that holy office.

But I have wandered very far away from the roses whence I set out, and which I intended to have made the leading text of my discourse.

The love of flowers is almost universal among children. The baby in its cradle stretches its tiny fingers eagerly after them, and the older child passes many of its happiest hours in seeking for wild-flowers. We always enjoy those possessions most which we have done something ourselves in order to obtain; and children at a very early age find not only an interesting, but a very valuable amusement in cultivating plants.

Our Heavenly Father gives the most valuable and the most beautiful of his gifts to us with an abounding liberality: light and air and water for the body, the glories of earth and sky for the soul; the sky sown with stars, shining for every one of his children; earth sown with flowers, blooming freely for all.

One of the purest of all the simple pleasures that go to make up domestic happiness, is the culture of flowers. They come within the means of every one. If you have a garden you can soon fill it with beautiful plants brought from the woods and fields, with no expense but the pleasure of collecting them. If you live in a city, and in the winter, whether in city or country, a few cents will give you a plant that will be a source of enjoyment to you for months; and a few shillings will fill your window with them. Raising plants yourself, either from seeds or slips, is very easy; and the process will be full of interest for your children. This interest may be greatly increased if you will get some simple work on

Botany and read it with your children. Gray's "How Plants Grow," is the best book for this purpose that has ever been published, and is as simple as a child's talk. If the subject be new to you, you will very probably find yourself desiring to know more about plants after you have made yourself acquainted with this charming little book; and if so, you will find the larger works by the same author full of interest. If you wish to understand how to manage your plants skilfully, Mrs. Loudon's "Ladies' Companion to the Flower-Garden" will probably answer every question you will wish to ask.

You will soon find that plants are not mere playthings; mere sources of amusement; but a cheering presence in your solitude, a manifold resource for pleasure and instruction with your children; and in watching the various stages of their growth, and the varying care they require, you will gain valuable suggestions for the mental as well as physical training of yourself no less than of your children. The development of thought and affection in the mind is so curiously analogous to vegetable growth, that plants are an endless source of instruction; and the more we learn from them, the more our perceptions are quickened for new discoveries. A window full of plants has more material for thought in it than one who has not tried it, can possibly imagine. It is all healthy thought, too, unless the mind is very perverse or morbid; and throws a grace about the matter-of-fact cares of daily life, which, without some recreative resource, are apt to make mind and body grow old before their time.

There is one common mistake to be avoided in the selection of plants for house culture; and that is getting too many, and taking them too indiscriminately. A few nice plants will afford you much more pleasure than many indifferent ones. Do not have more than you can accommodate without inconvenience, and take thoroughly good care of without their becoming troublesome. The attempt to possess too much of any thing diminishes our enjoyment of it even more than the having less than we could conveniently use. The true enjoyment of anything depends upon its adaptation to our tastes, and the amount of mental recreation and development we get from it; and not upon its quantity, or its value in the estimation of the world.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 28, 1864.

In addition to the account in our last paper of the proceedings of our late Yearly Meeting, we take the following from the published extracts:—

The Friends to whom the subject from Abington and Western Quarterly Meetings were committed, made the following report which was adopted: Women Friends having come to a similar conclusion; and Monthly Meetings are requested to forward to our next Yearly Meeting, the name or proper title by which they should be addressed.

The Committee to whom was referred the proposition from Abington and the Western Quarterly meetings, having all met with the exception of two Friends, was united in proposing that the following paragraph be inserted in the Book of Discipline, immediately following the last paragraph on the subject of certificates,—page 22:

"Each Quarterly and Monthly Meeting should appoint a correspondent, to whom certificates or other communications intended for the meeting should be addressed, and whose duty it should be to acknowledge promptly, by letter or otherwise, the reception of such communications, and also to forward from their respective meetings, such papers as may be placed in their charge for that purpose. The name and post-office address of each correspondent to be forwarded annually to the Yearly Meeting, and a full list thereof published in the extracts.

Signed by direction and on behalf of the Committee.

WM. P. SHARPLESS,
EZRA MICHENER,
BARCLAY BROWN,
DEBORAH F. WHARTON.
SUSAN M. PARRISH.

Philadelphia, 5th mo. 10th, 1864.".

Twelfth of the month and fifth of the week.—On further consideration of the following report presented at our last sitting, it was adopted, Women's Meeting also having adopted it.

To the Monthly Meeting.—The joint Committee of men and women Friends, to whom was referred the subject from Burlington Quarterly Meeting, report, that they nearly all met, and were generally united in the belief, that if Elders are not re-appointed at the expiration of four years, their term of service shall cease.

On behalf of the Committee.

JOS. C. TURNPENNY,
EZRA MICHENEB,
ANNA MORRIS,
MARTHA SHEPPARD.

Philadelphia, 5th mo. 11th, 1864.

The following Minute was read and approved.

As the various subjects embraced in the Queries were presented to our view, the meeting was introduced into a deep exercise for the welfare of the body, accompanied with the desire that we might seek for an increase of that divine strength which is ever furnished to those

who dwell in humility, under a sense of their own weakness and insufficiency.

They that seek shall find; and it is only those who labor that can expect to receive wages; and as was the case with the children of Israel in their passage through the wilderness, it is necessary that the manna for our spiritual sustenance should be gathered every day.

As we seek for this heavenly bread we shall know our strength to be renewed, enabling us faithfully to maintain the testimonies committed to us as a people, which will tend to the increase of our happiness, and our preservation from the evils that are in the world. When we attend our religious meetings under this influence, even though but the two or three may be assembled, we shall be drawn into sweet communion with the Father of Spirits, and with each other.

Our sympathies have been called forth toward those of our young men who have entered into the military service of the government. While we have desired to be preserved from a spirit of harsh condemnation toward these, our prayers have gone forth for their preservation, that they may be restored to their friends, and seek for a qualification to become enlisted under the banner of the Prince of Peace. We have been led to inquire how far we have fallen short in our duty towards these. In the long continued prosperity which we have enjoyed, it is feared many of us have been engaged in the accumulation of temporal riches, to the neglect of the best interests of those who have been committed to our care, and earnest desires were expressed that the present state of our country may admonish us to seek for a renewed qualification to train up our children in the nurture and admonition of the Lord.

While we gratefully acknowledge that the "Grace of God which bringeth salvation hath appeared to all men," it should be remembered that it is a seed to be cherished in the youthful heart: and that the example and experience of those who have gone before, are often made instrumental in quickening its growth. One of the most effectual means for the spiritual growth of our children is to be found in the religious concern of parents—frequently to mingle with them in the domestic circle in silent waiting before the Lord, and to encourage the reading of the Holy Scriptures, particularly those parts of the New Testament which set forth the life, mission, and example of our Divine Master, who declared his kingdom was not of this world. The right use of these means would encourage our children to look to the inward manifestation of Christ for their support under the trials and temptations to which they are subject in their passage through life.

Friends were advised and encouraged to cultivate a spirit of kindness and charity, and also guard themselves in their intercourse with each other and in the community in which they live, that their lights may shine, and they be instrumental in the promotion of the Redeemer's kingdom.

"Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

DIED, on the 23d of 4th month, 1864, at Fallston, Harford county, Md., MORDECAI PRICE, Senr., in the 90th year of his age: a member of Little Falls Mo. Meeting, and for many years previously an elder of Gunpowder Monthly Meeting. His work being done, he waited in patience the call of his Heavenly Father, and when the end came, was gathered as a shock of corn fully ripe into his eternal home.

——, in Baltimore, on the 4th of 5th month, 1864, of neuralgia and congestion of the stomach, WILLIAM C. CORNELL, in the 65th year of his age; a member of Baltimore Monthly Meeting.

——, near Brookville, Montgomery county, Md., on the 30th of 4th month, 1864, after a short illness, THOMAS P. STABLER, in the 73d year of his age, an elder of Sandy Spring Monthly Meeting. The deceased was a very useful member of our religious Society, having been for several years clerk of Baltimore Yearly Meeting, and a very valuable citizen of the community in which he lived. His death has created a void which it will be difficult to fill.

——, near the same place, on the 7th of 5th mo., 1864, of an affection of the heart, EVA STABLER, daughter of John and Alice Stabler, and granddaughter of Thomas P. Stabler, aged about 10 years. Throughout her protracted sickness, she was an example of patient resignation.

For Friends' Intelligencer.

BY J. M. T.

(Continued from page 147.)

The following is the third letter of the series in the possession of the Pennsylvania Abolition Society.

NEW YORK, 2d mo. 23, 1790.

Dear Brother:—I wish our friends who met with so much difficulty on their return, had taken advice and continued here, and though some might rejoice at their departure, there are others who have expressed sorrow. One of the delegates said there was a loss in their absence—apprehending while we were together there was strength. We who remain were affected, in hearing last evening that the Senate had agreed to accept the temptation held out to the Congress by the State of North Carolina. There were but two who appeared to oppose it—viz: Bassett and Wyngate; the first was earnest. They sent a message to the lower house with this account. This made us stir this morning, and renewed our request to divers members to be on their guard, and not act as the Senate had done; but there is too much reason to fear it will be adopted, but when men are guided by the wisdom which is earthly

and sensual, what can be expected. The Eastern members are very desirous that Vermont should be acknowledged, apprehending it will throw a weight in their scale, and so are in danger of joining the Southern proposal. They erected a State to the Westward, when they guarded against there being any slaves, and now the Senate has acceded to the North Carolina proposal, in which is the clause, "Provided always, That no regulation made or to be made by Congress, shall tend to emancipate slaves." Once declare all men are by nature free, and then declare men shall not be made free! Much pains has been taken to expose their inconsistencies, but self ends and party views warp aside.

However, Friends must console themselves in this: they have done what they could. Some of the members friendly to the cause, say there is an overruling Power, and what we have in view will be effected in time.

As the committee appointed in consequence of the addresses propose to meet again to-morrow morning to agree upon the report, it is probable it may be proposed to the House to-morrow, after which we may be better able to determine our departure, yet wish to be present at the debate upon the result of the committee and also upon the Carolina proposal.

We have wanted the addresses printed here, but not yet got it done, though it would remove misapprehensions from some of the inhabitants who seem alarmed with apprehension that we are soliciting for all slaves to be set immediately free.

What may be done in the militia law is uncertain, the report from the Secretary takes up much time. Divers members tell us we need not fear but care will be taken respecting our religious society, and also respecting other tender people.

W. Mifflin and J. Parrish, dined with M. Fisher, at the French Consul's, yesterday, and spent several hours there much to their satisfaction.

I am thy affectionate brother,

JOHN PEMBERTON.

Under date of 3 mo. 2nd, John Pemberton writes, "The Committee met on 7th day last and formed the heads of the report they propose to make, and find each member was privately to consider them, and at their next meeting to-morrow, to make their remarks.

Having through M. F. procured in confidence, a copy of those heads, some remarks are made thereon, and delivered to T. Hartley, one of the members from Pennsylvania, and diligent W. M. has wrote to the committee to be present to morrow. It is sorrowful to observe, and I cannot but feel for the committee, that human fears too much prevail; they see the subject, I trust, in a proper light, yet have not firmness to bring forth their prospects. They fear that the Southern delegates will rise in a flame, and so temporize. They propose to finish their business to-morrow, so as to throw it before the House, but I doubt it. I believe they are, in general, favorable to the cause of humanity, yet want if possible to please the opposite side—its no wonder when human wisdom and human prudence govern the mind. If we do not succeed, I trust we have endeavored to fulfil our appointment, and must leave the event to Him who can confound the wisdom of the wise and effect His gracious purposes.

We have had opportunities, and some repeatedly, with the members of Congress generally. These opportunities have had, I trust, a salutary effect, and find them more free, the more freedom is used. Three of the Eastern members called and spent upwards of two hours with us last evening, and four dined with us on 7th day, and more were invited but were previously engaged. Carroll, from Maryland, Foster, the Chairman of the Committee, Bassett and Sherman. Izard and Smith from Carolina were invited, and had they not been engaged would have come. W. M. had for the first time an interview with them, and had much free communication, and adjourned to a further time. Jackson has had a bad fit of pleurisy and not yet out that I hear of. I told his friend Stone yesterday it was a duty to visit the sick, and might be a proper time to visit him, but he said, "not Mr. Jackson." There are agents here from the Muskingham, to solicit a force to protect them from the Indians. I am glad to find that the members we have conversed with have a just idea of those back people, and I hope caution will be exercised yet. As dear J. Woolman said, 'the wisest in human policy shall be the greatest fools,' so these men may be warped aside by solicitation.

My companions pretty well; Warner is not free of a cold, yet not confined; is the most comfortable of any of us, though the most laborious; he is fitted for it, not easily daunted, and very persevering and yet with prudence.

We attend generally at the Hall at the time of their meeting, to shew ourselves, and to remind them we are waiting on them, and Warner seldom misses their breaking up, to catch opportunities, as well as in visits to their apartments.

Friends here are kind, and individuals ready to join us in visits, but, &c."

Under date of 3 mo. 9, he writes:—

"I sent a copy of the reports presented by the committee, on the subject of our address, I expect thou may see it this evening. I agree with thee that any regulation is like a compromise, and what I object to, notwithstanding I

sent for a copy of the regulation, respecting German passengers, thinking if nothing more could be obtained, this would amount to a prohibition. Smith, from S. C., yesterday adverted to this and reprobated the idea. The Meeting for Sufferings was held here this day, and was a solid meeting, and Friends were stirred up to unite with us from Pennsylvania, and an addition made to the former appointment. If this business is attended to as it ought to be, it does not appear likely Friends will be released for weeks to come, for the opposition will contrive always to make delay, to wear out our patience. M. F. might have shown thee heads of the report, and there is little variation from it. . . . . Burke, yesterday, after having reprobated the report and saying he had wrote his constituents that the Congress would take no notice of it, confessed he was himself against slavery, but spoke the sentiments of those who appointed him, and indeed, all the opposers made poorly out. Abuse and malevolence was most of their speeches. Besides those mentioned in my last, Page and Madison, from Virginia, spoke well on our cause."

3d mo. 8th.—John Pemberton says, "I have sent the Congressional *Register*, in which is contained part of the debates when the addresses were read. As it is probable a committee may be appointed some time, but when I know not, (such delays are made). I have thought some sections of the law made in Pennsylvania about 30 years past, to regulate respecting vessels bringing German passengers, might throw some light to the committee."

In another letter of same date, he remarks, we waited on several members this morning, and urged a proposal for 2d reading of the report of the committee, which was motioned by Thos. Hartley, but some members one after another, presented private petitions for allowances of claims for supposed serving during the war. However, Hartley reported his motion and was seconded by divers members, but E. Boudinot, to avoid altercation, proposed the first 2d-day in the next month being appointed for the discussion. Some from the southward proposed and insisted, if considered at all, it should not be before first 2d-day in 3d month, and Jackson uttered much reflection and scurrility, representing we acted inconsistent with our profession,—that our address was inconsistent and big with dreadful evils, its tendency being to promote insurrection and bloodshed and persecution against the Southern States, and much to this purpose. And Smith, of S. Carolina, much like him only more guarded but very censorious. Gerry took them up, and so did J. Vining, very masterly, and turned all their arguments backward, and if what they alleged was true, the sooner it was discussed the better, and that no delay should be given, but an immediate discussion entered into. Gerry thought it very unreasonable that such reflections should be cast upon the people called Quakers—representing the Friends who brought the memorial had taken divers opportunities with the committee, and always appeared reasonable, and that he thought more was contained in the memorial signed by B. Franklin, for them to object to. Then Jackson said he did not mean to cast unreasonable reflections upon Friends, and said he admired that B. F., who had been in the convention and knew so well the disposition of the Southern States, that he could not reconcile his signing such a paper, unless his age had weakened his faculties.

There was about two hours taken up in disputation, Jackson, Smith, Stone and Burke, being in the opposition; Vining, Boudinot, Hartley, Gerry, Fitzsimmons and some others, in our favor, and it was evident the opposition was much weakened. After divers propositions, it was concluded to take the matter up to-morrow a week.

The snare of leaning to please men was very evident in the disputations of this day, for Smith and Jackson particularly objected to the forepart of the report—reasoning the danger of enforcing such a position, as it was plain to them, and would be to any reasonable man, that their saying what Congress could not do until 1808, implied that then they might set every slave on the continent free, and this sentiment would create discontent to the Southward. Had we not been here, the presentment of the report would have been delayed, and had we not been here, it does not seem probable it would have been received this day, nor perhaps for a considerable time, and there appears a necessity of still attending to the subject to its close. If committed the next week, it is necessary to watch the bill, &c. I say this much to shew the necessity of some Friends being here, and it is scarce brotherly that we should be detained and not released by other brethren. I think there were but four Friends of this city attended with us to-day, though in many respects are very kind, and some as have heretofore said, when we call upon them, willing to join in the visits to members.

I thought some little account of this day's proceedings would be acceptable. I am surrounded at this time by many Friends; Isaac Everettt, Wm. Jackson, S. Downing, E. Hicks, H. Post, D. Haviland, and divers other come to attend the Meeting for Sufferings, to-morrow.

3d mo. 14th, he writes, "It would have been acceptable and useful, had Pinckney's speech, been ready and here for distribution. The paper proposed to be sent per Hallet is not yet received. We do not expect to promote any

compromise, and have the like sentiments with thee and divers of the members of Congress, know our mind, yet apprehended, if the report was agreed unto and committed, and there was a determination to do no more than to make some regulation, I was apprehensive that regulation comprised in the law respecting German passengers might operate as a prohibition. I see evil men might evade every regulation. If it comes, I believe we shall not make use of it.

E. Boudinot and J. Vining told us yesterday they would oppose any further postponement, and expect it will come on debate on 3d-day. I expect one or more Friends will come from the country to give their attendance on that day. Friends here are very respectful, but the part many took during the war, I believe has weakened their hands, and do not like to appear active.

My kind landlord, E. P. and J. Murray, with W. Shotwell and L. Embree, show a good disposition and attention, but they have a law under consideration of the Legislature of this State, which claims their attention.

My long absence and the present state of my family, as well as some private concerns, renders is very desirable to be released, but I do not feel it right to leave my companions, upon whom a great weight devolves, and who are studiously concerned that no opportunity might be lost to further the momentous work. Foster, the chairman of the committee, yesterday honestly confessed, that he gave the casting vote to the second article of the report, and did it with a view to make the report set easy with the Georgia and South Carolina men, and I believe is not pleased with himself, as it did not answer what he had in view.

THE ROBIN AND THE SNOW-STORM.

There had been a succession of warm, bright April days, and, under their influence, the brown grass had begun to grow green; the lilac-buds became plainly visible; the poplar branches glowed yellow in the sunshine; and the pursy willows by the river made a show of their soft, furry catkins. We began to think of spades, and rakes, and flower-beds, and we said one to another, "Spring has surely come now;" and we went out, and searched diligently along the south hill sides, and in the fence-corners, and under the tangled brush-heaps, if haply some little spring beauty or liverwort might be found hidden away there. But all in vain. The flowers knew better than we did that these sunshiny days were only sent to prepare the way, and that the beautiful spring would not come until all was ready. And so they bided their time.

But the birds—foolish, impatient little things—could not wait. They were in every tree-top, on every leafless bush, hopping over the ground and singing everywhere. They called to the flowers; and, when the flowers made them no answer, they sang among themselves, and were just as happy. One—a little robin—came every morning, and perched upon the bough of a maple-tree beside my window, and sang. O, how he did sing! His little body seemed to be made of song, and his whole business in this world seemed to be to sing. He had another mission, however, as you will see.

It was a cloudless, starlit sky that we looked out upon one night; but when morning came, the scene was changed. Old Boreas had been down, and brought a snow-storm with him, and now the green grass was white, and so were the brown trees and the yellow poplars; the sky was gray, the wind whistled dolefully, and yesterday's hope and promise seemed swept away from off the face of the earth. It was in truth a sight dreary enough, yet it chimed so well with my mood—for a storm was just then overcasting my own sky—that I felt a miserable kind of selfish joy in gazing at it. But, as I gazed and murmured, I spied my little robin, perched upon his favorite twig, his feet immersed in the snow, and his feathers ruffled by the wind. And what do you think he was doing? Sighing over his cheerless prospects? Wondering where he should get his breakfast? Thinking that all his plans had failed, and wishing that he had not come from the southland so soon? Not a bit of it. He was singing away with all his might. It was not so merry a song as he had sometimes sung, to be sure. There were not so many trills and quavers to it; but it was a brave, cheerful, hopeful one. It said, as plainly as bird-song could say, "Though storms and darkness are around me now, yet I know that sometime they will clear away, and the sun shine through. Meantime I will patiently wait, and while I wait I will sing, not of the dreary present, but of the bright future that is surely coming." And so the robin sang, and I looked and listened, and was rebuked. And I said, "Sweet little messenger, I will learn of you; I will take this lesson to heart."

In this April world of ours, when the storms come—as they will come—will it lighten them any to repine and be impatient? It is hard to sing when one's cherished hopes are blown away as if they were chaff. But who knows that they were not chaff? Not you nor I. It is hard to sing when we have built to ourselves a beautiful castle, which we meant to inhabit, only to see it crumbled into atoms by invisible hands. It is hard to be as thankful for the fancied good denied, as for the real good that is given. But why should it be hard, when we have all those precious promises to rest upon—when we

know that we are of more value than the grass of the field, or than many sparrows? In the clouds, as well as the sunshine, we are continually surrounded by evidences of a loving Father's care; even the clouds and storms themselves are oftentimes the very evidences of that care. It ought to be a very comforting thought to us that our times are not in our own hands; that One who knows infinitely better what we need than we do ourselves, will give us what we need; the discipline of adversity, it may be, or the discipline of prosperity—just which is best for us. Why can we not *rest down* upon this assurance and be happy?

Thus I meditated, and there was melody in my heart as I turned from the window, and left the robin still singing in the snow-storm, and went about my daily duties.

DATE THORNE.

THE BIRD IN A STORM.

BY ELIZA COOK.

The summer noon was soft and fair,
As the face of a sleeping child;
The roses drooped in their stirless air,
The earth in its beauty seemed to wear
The garb of the undefiled.

The golden sun was looking out,
And the reaper tied the sheaf;
The bee went heavily about,
And the fine old tree so tall and stout
Moved not its topmost leaf.

A blackbird perched on that old tree,
Kept whistling clear and loud;
Its little heart brim full of glee
Seemed running o'er with joy, to be
In a spot without a cloud.

All things were beautiful and still
In the flush of gladsome light;
And the bird with many a gushing trill
Seemed pouring thanks to the power and will,
That made his home so bright.

But ere another hour was past,
The thunder scowl was round;
The chilling rain poured hard and fast,
And the old tree bent in the sudden blast,
With a dull and moaning sound.

The flowers fell in their deluged bed,
Their glory stained with clay,
The corn lay down and the reapers fled,
The hardiest pilgrim hid his head,
And gloom was over the day.

But there was the blackbird still on the tree,
With its pæan not yet done;
It carolled away in its earnest glee,
As tho' it were sure that God must be
In the shadow as well as the sun.

Its wings were drenched and the bough was wet,
No ray was below or above;
But it shook its dripping feathers of jet,
And hopefully resting, it carolled yet
In the tone of greatful love.

I watched the clouds, and I saw the bird,
As it whistled on the bough;
And a lesson came in the notes I heard,
The spirit in my heart was stirred,
And thought sat on my brow.

It whispered thus, "Oh! child of earth,
Learn thou to sing with trust;
Nor only in the hour of mirth:
But when the sorrowing time of dearth
May lay thy joys in dust!

Though gloom may gather in thy way,
Yet let thy faith be warm;
And while the mingling thunders play,
Let the heart still pour its fervent lay,
The blackbird of lifes storm!"

THE THREE CALLERS.

Morn calleth fondly to a fair boy straying
'Mid golden meadows, rich with clover dew;
She calls—but still he thinks of nought save playing;
And so she smiles and waves him an adieu!
While he, still merry with his flowery store,
Deems not that Morn, sweet Morn, returns no more.

Noon cometh—but the boy to manhood growing,
Heeds not the time; he sees but one sweet form,
One young fair face, from bower of jessamine glowing,
And all his loving heart with bliss is warm.
So Noon, unnoticed, seeks the Western shore,
And man forgets that Noon returns no more.

Night tappeth gently at a casement gleaming
With the thin fire-light, flickering faint and low,
By which a gray-hair'd man is sadly dreaming
O'er pleasures gone—as all life's pleasures go;
Night calls him to her, and he leaves his door,
Silent and dark—and he returns no more!

The following was related by Bishop Morris, at a late Methodist Conference:—

When I was on the Marietta Circuit, from 1816 to 1818, I had in my society in Marietta, a colored man by the name of Stewart. He was an exemplary man, and prayed in our prayer meetings. He was industrious and economical, and had earned the means to buy good clothes, a horse and saddle, and had pocket-money besides.

In the fall of 1817, he suddenly and mysteriously disappeared, He was not in debt or in trouble, that we knew of, and we could not in any way account for his disappearance. Early next spring he returned, and came straight to my house, and gave an account of himself during his absence.

In the fall of 1817, it was impressed upon his mind that it was his duty to go in a northwest direction from Marietta, and deliver a message to some people, he knew not to whom. At first he tried to shake off the impression, but, failing in this, he mounted his horse and started.

If he got further to the right than his im-

pression indicated as right, he took the first left hand road: if too far to the left, he took the first right hand road. In this way he went on till he reached the Wyandotte Indians, at Upper Sandusky, in Ohio, when he said at once, this was the people to whom he was sent.

He went straight to the Indian agent, and told him he had a message from God to the Indians. The agent, as was very proper, demanded his credentials, but he had none, as he was only a private Christian, and had not even his certificate of membership with him. Of course he received no encouragement from him, but he went to the Indians and talked with them privately, and they agreed that he might address as many as would come together. Several came together in one of their wigwams, and among them another colored man. His name was Jonathan Pointer, and he had formerly lived with my uncle on the Big Kanawha River, but was captured in childhood by the Indians, and had learned the Wyandotte language. He served as Stewart's interpreter, and while he talked, the Indians wept; and when he was through, they came around him and said, "*preach more*," and he did so; and an adjoining Quarterly Conference took cognisance of him, and licensed him to preach, and by the blessing of God, he had a great revival among the Indians.

FRESH AIR.

Most people at the present day will admit the advantages of fresh air, and talk in a somewhat vague and undefined way of the importance of thorough ventilation. There are numbers who have yet to learn how little they have of it at home, and how much more they need in order to secure the health and strength their Creator intended they should enjoy. A writer in a late number of the *Popular Science Review*,—a physician,—contributes an interesting article upon the causes producing an impure state of the atmosphere, and the evils resulting, from which we condense.

Pure air is composed of four constituents, two of which are constant and two variable. The two constant are oxygen and nitrogen gases. The variable are carbonic acid gas, in small quantities, and the vapor of water. The latter of these, in quantities however great, is not injurious to health. The former cannot be largely increased without manifest danger.

Of the constant constituents, nitrogen gas is passive, always remaining in the air in an unchanged condition. Not so with oxygen, which is ever being changed and renewed. By an act of breathing, this gas unites with the carbon of our bodies, producing heat, and we live. The result of this life is carbonic acid, a deadly poison when taken into the lungs. An evident necessity then, exists for its removal. Hence the vegetable kingdom comes to our relief. What is death to animals is life to plants. The carbonic acid enters the plant as a compound of carbon and oxygen. The carbon is stored away for use, and the oxygen set free. But not as it before existed in the air. It has acquired new powers, and become capable of acting much more healthfully and vigorously upon the human body. It is now *ozone*, which is speedily transfused throughout the atmosphere, but collects most plentifully by the seashore, on mountain heights, and on the sea itself. Thus the instinct which has led our citizens to seek for health by the sea-side and on the mountain-top receives its scientific confirmation.

Carbonic acid gas is constantly being thrown into the atmosphere. Of the natural sources of this agent the most prolific is volcanic action. All the putrefaction and fermentation of animal and vegetable substances is attended with the evolution of this gas. These sources again are supplemented by man himself. It is estimated that a thousand millions of men consume yearly upward of two thousand billions of pounds of carbon; to which is to be added the consumption of the animals by which they are surrounded. Yet this enormous quantity forms but a small portion of the vast ocean of air by which we are surrounded. In the pure air of the Alps and of the sea it forms but a fortieth per cent. by weight.

The accumulation, then, of carbonic acid gas is what we have to guard against. Though there are other sources of impurity,—as the poison arising from decomposing vegetable matter, and the solid particles given off from living or dead animal matter, (the former giving rise to small-pox, scarlet-fever, measles, whooping-cough, and the latter to typhoid fever, etc.),—yet this gas is by far the most commonly injurious. That it exerts a deleterious influence when inhaled into the lungs there can be not the slightest doubt, of which, the destruction of the prisoners in the Black Hole of Calcutta is an eminent example. Our author gives another striking instance of the direct effect of carbonic acid in the suffocation of children in bed. Between two and three hundred children are annually suffocated in London alone; the mother, in her anxious care to keep her child warm, so covering it up with bed-clothes as to entirely prevent the natural escape of this poisonous gas.

The most common source of increase is in the gathering of human beings in dwelling houses and public buildings. Wherever human beings are congregated within four walls, the oxygen of the atmosphere is being constantly consumed, carbonic acid gas supplying its

place if means are not taken to remove it. We have all felt the evils of deficient ventilation in our churches, courts of law, and other public places. The dull, sleepy feeling experienced is attributable to the presence of carbonic acid. In this case, however, the evil is but temporary. In our workshops and factories the effects are much more permanent and injurious. It is here that scrofula and dread consumption mainly find their victims. There are no doubt other causes at work, but carbonic acid is the most active. But we are in as much danger in our own homes, perhaps, as anywhere. Our sitting and drawing-rooms are seldom anything but receptacles of foul air—our bed-rooms far worse. Our author says:

"The insane fear of a draught, with the delusion that night air is prejudicial, undoes almost everything in bed-rooms at night, which may be done by open air exercise or healthful occupations in the day. The sleeping-rooms of the sick are frequently kept so close that even domestic animals would suffer were they compelled to sleep in them, while those of the poor are so odious that it is almost a wonder health is ever found among their occupiers. This terrible disregard of the purity of bed-rooms is seen everywhere—in the hammocks of our ships, in the cottages of our laborers, in the barracks of our soldiers, and in the houses of the middle class and the opulent. The neglect of the ventilation of bed-rooms is as common among sensible people, who flatter themselves they know the value of fresh air, as it is among the helplessly poor and ignorant of our people."

If, then, impure air is so common and so dangerous, the question naturally arises: How are we to get fresh air? The difficulty of keeping the air of houses entirely fresh is insuperable without superintendence or by machinery. It is impossible to strain the air of a house, and thus get rid of its impurity. We are told of a case in London, where a gentleman uses a steam-engine to pump the air through a metallic sieve before it enters his house, the consequence of which is that the air has all the purity of that at the sea-side and the mountain-top. A process, however, not likely soon to be in common vogue. Meanwhile any ordinarily intelligent person can so arrange that there shall be a current of air through a room, bearing in mind that hot air ascends, and cold air comes in from below. This can generally be done by having the windows so constructed as to let down from the top, in which case it is essential that the window should be lowered and kept lowered. We have seen houses with windows so constructed, but whose inmates were so fearful of a draught or the night-air, as to render such construction nugatory. But, after all, the main thing is to get into the open air as much as possible; and remember that however bad the air of the street may be, that of the house must be far worse. Children, especially, should be allowed to play in the open air as much as possible, taking care that they be provided with warm clothing,—an indispensable precaution.—*Methodist.*

INVENTION, THE ALLY OF CIVILIZATION.

It is a little singular, when we reflect upon the subject, that the physical construction of the globe is essentially the same to-day as it was 3,000 years ago. It is true that rivers have diverged from their courses, that the sea encroaches upon the land, and that lands are reclaimed from the sea; that volcanic mountains vomit forth their contents and lay waste the fairest and most fertile countries; that mines cease to give up their treasures, and that new ones are being discovered in their places; yet one might suppose, in view of the never-ending supply of new and useful tools, machines, apparatus, processes and labor-saving appliances, that a new world had been discovered, teeming with boundless wealth, and also with suggestions ready made for the benefit of inventors and the elevation of the best interests of mankind.

No! it is not so. All the world is the "old world" as it came forth from the hand of God; as it started in its orbit to move forever, until checked by the same power that imparted the first movement to it. This assertion does not relate to the labors of man in drawing forth from the natural productions of the globe all that is useful and beautiful; and we merely call our readers' attention to the fact that, while the physical construction of the earth remains the same, the ingenuity of man is continually changing its social and political aspects. Where once the wild savage stalked and screamed his fierce war-whoop through the forest, a mightier one than he now whirls upon its way; not indeed a foe to the advancement of mankind, but an ally, an aid to it. The roar of the railroad train, the shriek of the steam whistle, the clatter and jar of the factory-loom, the quick, sharp twitter of the sewing-machine, the incessant rustle of the reaping machine through the grain, the splash of paddles, the miles on miles of telegraph wire, are the types and exponents of civilization as much as the savage is a symbolization of the rudest, wildest, and most uncultivated stage of the world's existence.

Behold how invention has shortened the labor of men! and how each year seems to bring us nearer to that social millennium when the fullest and most perfect development of the world's resources would seem to have been attained! In times of peace, when the arts are undisturbed by other causes, then indeed civilization makes long strides toward reducing the

world to a state of cultivation and prosperity. Even when the nervous arm and the iron heel of War overrun the land, it is only by strenuous effort and arduous application that invention is able to repair the mischief, by bringing forth still better machines, more effective processes and methods than existed before. Therefore in one sense war is a benefit, because it stimulates men to greater efforts. In any case, invention is the true ally of civilization. The ax, the hammer and the saw are good in their place; likewise the plow, the loom, and the anvil; but if the world were to wait on the capabilities of these simple instruments to supply its wants, the age would be backward indeed. The progress of the period is gratifying in the extreme, and he is indeed a far-sighted individual who can predict where or when it will cease. Invention succeeds invention; no sooner are the public wants manifested than they are satisfied; and the tendency of them is to make the world wiser and better. Even warfare itself will soon be made so destructive to life that none can be found to engage in it, and nations will learn that the arts of peace are those which advance their interests more swiftly than force, fraud, or diplomacy.—*Sci. American.*

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4th mo. 9, '64—3m.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
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From the Yearly Meeting of Women Friends, held in New York by adjournments from the 25th of 5th month to the 28th of the same, inclusive, 1863, to the next Yearly Meeting of Women Friends to be held in Philadelphia:

DEAR SISTERS:

With hear's overflowing with love and gratiude to that Divine Power which has sensibly overshadowed us at this time, we respond to our affectionate salutation.

Our deliberations have been crowned with hat sweet "unity of spirit," which is to us an vidence that we are not a forsaken people, but hat the Heavenly Shepherd still cares tenderly or us, as a portion of His flock. We have een urged to renewed dedication to His serv-ce, with the assurance that it will yield the nly true reward of peace.

Having built upon the Rock of Ages, let us ot be moved from our foundation by the call, Lo, here is Christ," or, "Lo, he is there," or his, or *that*, is thy work and service; but entering in stillness in the secret of the soul, easing from our own works, and waiting to now the Master's will concerning us, He will, n his own appointed time, work in us both to ill and to do, of His own good pleasure; and hen He bids us put forth our hand, we shall ove quietly forward under his guidance, con-nt to be led in the way of His appointment, though to the creature it may seem rough nd thorny, seeking no higher or sweeter reward than the light of his approving countenance. If we are called in the way of the cross, let us remember that help is laid on One who is mighty, and that His grace is sufficient for every emergency.

In this season of peculiar national trial, we have been reminded of the necessity of remaining true to the great principles which first distinguished us as a people, remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life." Though clouds of affliction may more and more lower round us, if our confidence is in Jehovah, and we are faithfully obedient to all His requisitions, we shall be purified by passing the fiery trials of our faith that may yet await us, and by the silent but persuasive influence of example, be instrumental in bringing others who are not of this fold to enlist under the banner of the Prince of Peace. And it would be wise in us to examine our own hearts and past life, to see whether by our actions or omissions of duty to our God and our fellow creatures, we have contributed to fill up the cup of iniquity that has brought our once prosperous and highly favored country to its present sad and calamitous condition. Has not the blood of our brothers of the African race long been crying from the ground against us? Have we not partaken of the produce of their unrequited labor, thereby strengthening the hands of the slaveholder, so that we are not clear of sustaining this great iniquity? Let us then humble ourselves before

Him who is just and true in all His ways, and patiently endure whatever He permits to come upon us; not presuming to labor for universal emancipation, or any good word or work, until He commands and goes before, leading us in the way he would have us to go. *Then*, and not till then, shall we labor successfully in His cause and the well-being one of another.

We have been encouraged often to seek retirement and introversion of spirit, that our aspirations may ascend to our Father in Heaven for a renewal of our strength.

It is believed that a faithful attendance of all our religious meetings by our members, would tend greatly to our advancement in the truth. We have been exhorted to lay aside "every hindering and letting thing," which would prevent our compliance with this reasonable duty. Let us remember that if we give unto the Lord that which cost us nothing, our offering will not be blessed. May we, then, in sincerity render unto Him the first and best fruits of all our increase. Being faithful in the day of small things, we shall be made rulers over more.

The subject of intemperance has been brought livingly before us, and we have been entreated to use our influence to strengthen our brethren, both by precept and example, to abstain from the intoxicating draught, which, though at first may be pleasant to the taste, in the end will be bitterness of spirit.

Many of us—especially those advanced in life—have been comforted and encouraged by the attendance and consistent deportment of many of our young sisters, who have been tenderly urged to dedicate the morning of their days to Him who loves an early sacrifice.

We have been strengthened by the presence and counsel of several Friends from other Yearly Meetings,—instruments who, by Divine aid, have divided the Word aright, to the satisfying of many who were hungering and thirsting for the Bread and Water of life.

While our portion of the Lord's vineyard is thus dug about and watered, surely, if we are barren and unfruitful, it is because our desires are not fervent enough unto Him who alone can give the increase.

With the hope that both you and we may be strengthened to "run with patience the race set before us," we bid you an affectionate farewell.

Signed on behalf of the Meeting by

RACHEL HICKS, *Clerk.*

A THOUGHT.—There are moments that come but seldom in life—once, twice, thrice, perhaps—when we stand revealed to ourselves. We have come through life so far; sometimes its pelting storms, its beating winds, have well nigh made us shipwreck; then, again, its springs of soft indulgence, its summer of delicious and melting sunshine, have borne down upon our steps, so that we were weak and weary, yet we are here at another point all untried, unknown; what shall we do? To stand idle we cannot; to retrace our steps we dare not, for night has closed in upon our past. Shall we venture the unknown? O God! thou alone must be our guide. We look not on the yawning chasms under our feet, nor heed the biting cold, or darkness of the night. Our souls are nerved with a high resolve, we trust our way with thee, O God! we place our trembling hand in thine, and our step is firm; we press on; it is well with us.

MORNING, AND EVENING, AND ALL-DAY DUTIES.—I will begin here also, with the beginning of time, the morning: so soon as you awake, retire your minds into a pure silence, from all thoughts and ideas of worldly things, and in that frame wait upon God, to feel his good presence, to lift up your hearts to him, and commit your whole self into his blessed care and protection. Then rise, if well, immediately: being dressed, read a chapter or more in the scriptures, and afterwards dispose yourselves for the business of the day; ever remembering that God is present, the overseer of all your thoughts, words and actions; and demean yourselves, my dear children, accordingly; and do not you dare to do that in his holy all-seeing presence, which you would be ashamed a man, yea a child, should see you do. As you have intervals from your lawful occasions, delight to step home, within yourselves, I mean, and commune with your own hearts, and be still; and as Nebuchadnezzar said on another occasion, you shall find and enjoy one like the Son of God, with you and in you; a treasure the world knows not of, but which is the aim, end and diadem of the children of God. This will bear you up against all temptations, and carry you sweetly and evenly through your day's business, supporting you under disappointments, and moderating your satisfaction in success and prosperity. The evening being come, read again the holy scripture, and have your times of retirement before you close your eyes, as in the morning; that so the Lord may be the Alpha and Omega of every day of your lives. And if God bless you with families, remember good Joshua's resolution, "But as for me and my house, we will serve the Lord."—*Advice of William Penn to his children.*

For Friends' Intelligencer.

REFLECTIONS.

A retrospective view of our late annual gathering causes the enquiry, Are we, as a people, *true* to our profession?

But wherefore this enquiry, or what remem-

brance has excited it? It is based upon the fact that the important testimony long upheld by the Society of Friends, to the efficacy of a united, silent, spiritual travail, was nearly lost sight of by us as a body, during the different sittings of our Yearly Meeting. I would not be understood as wishing to imply that the almost continuous stream of vocal testimony which flowed on that occasion had not its rise in the living spring, for many times, when abilitated to "try words as the mouth tastes meat," the secret acknowledgement was, Surely the shout of a king is still heard in our camp; and yet, there was a secret longing for a little of that living silence, in which what had been heard could be digested, so as to minister to future nourishment.

After an offering has been made through expression, the body is strengthened by an opportunity being afforded for silent travail under the feeling produced thereby; and even when there has been no vocal testimony, there is sometimes known a secret exercise of spirit, which, if abode under and not too frequently disturbed, will strengthen the weary spirit or instruct the honest inquirer.

The feeling which prompts the present effort, would encourage Friends, when assembled in meetings, either for worship or discipline, to be watchful for and to carefully nourish those secret influences, which are not at our command, but which come in upon the mind sometimes when we look not for them, as described by the language, "My Beloved put in his hand by the hole of the door."

These heavenly influences are graciously designed for our help, inviting us to an intimate communion with the High and Holy One, who, while He inhabiteth eternity, graciously condescends to tabernacle with his creature man. But, unless we are watchful, and prepared to receive the impressions of his love or the workings of his power, they will pass by without effecting the end designed. Thus we often miss offered good, and then bemoan our barrenness.

The exhortation that was formerly given (not to one, but to all), to "watch," applies not merely to watching against the various temptations that are around us, but it calls us to watch for the coming of the Master. "Blessed is the servant whom his Lord, when He cometh, shall find watching: verily I say unto you, He shall come in unto that servant, and they shall sup together." Here we may plainly see that this blessing may be turned aside by a want of watchful care on our part to be ready to receive it; for the servant has no promise that he shall sup with the Master, unless he be found watching for his coming.

A state of watching and waiting leads into that travail of spirit, upon which the testimony to silent, spiritual worship rests; and he who realizes the value of this testimony will not be found disregarding the privilege of assembling publicly to wait upon God; and when thus assembled, great will be the care that the teachings of man shall not encroach upon the divine prerogative. J.

Philada., 5th mo., 1864.

"Went aside into a desert place."—We are told that when the apostles returned from their ministerial work, our Lord "took them and went aside privately into a desert place." We cannot doubt that this was done with a deep meaning. It was meant to teach the great lesson, that those who do public work for the souls of others, must be careful to make time for being alone with God.

The lesson is one which many Christians would do well to remember. Occasional retirement, self-inquiry, meditation, and communion with God, are absolutely essential to spiritual health. That man who neglects them, is in great danger of a fall. To be always preaching, teaching, speaking, writing, and working public works, is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time occasionally for sitting down and calmly looking within, and examining how matters stand between our own selves and Christ. The omission of the practice is the true account for many a backsliding which shocks the Church, and gives occasion to the world to blaspheme. Many could say with sorrow, in the Canticles, "They made me keeper of the vineyards, but my own vineyard I have not kept."—Cant. i. 6. —*J. C. Ryle.*

From the N. E. Farmer.

"Lift up thine eyes round about and see."—ISAIAH.

How few, comparatively, living upon this grand earth see either its beauty or its grandeur. Anxious about daily bread and wherewithal they shall be clothed, it matters little to them that God has opened an inexhaustible store for the wonder, curiosity, and gratification of His children.

True, he has made man subject to wants and infirmities, with bodies to be protected from summer's heat and winter's cold, that must be nourished and sheltered, and the burden of providing for these necessities often falls heavily upon the spirit. To provide for to-day and think anxiously about to-morrow often engross the whole capacity of man, and the tired body clogs the soul with its infirmities.

To labor in one capacity or another is the lot of all; God intended it to be so, for, among the causes of unhappiness, idleness or the having nothing to do, is certainly not the least;

but the labor that leaves no hour for intellectual improvement, for quiet reflection, for the enjoyment of nature, surely does not often fall to the lot of man.

Is not the morning sky, radiant with crimson at the horizon, melting into the blue above where a few late stars still glow, outspread alike for the laborer commencing his toil, and the man of leisure who rises early to inhale the pure breath of the dawn and feast his eyes upon the awakening glory? The one might drink in as deep a draught from the celestial fountain as the other, were he accustomed to study nature in her infinite varieties, but therein lies the difference. The many, perhaps from defective education, having eyes, see not, and so the entrancing loveliness of early morn is lost upon eyes intent only upon the tasks to which a new day has called them.

Lift up thine eyes round about and see, not the budding beauties of the blithesome spring, nor the magnificent liberality with which summer crowns the earth, nor the ripened glories of the autumn days, but the new aspect of the leafless trees, the clear cold skies that seem no barrier to the searching eye, the mantle of spotless white that lies on hill and valley reflecting back the bright beams of the sun; look at these, the guerdon that winter brings, and say does the royal Giver stint in His benefactions to the children of men?

It needs but the observant eye and attentive ear to make earth beautiful to all who dwell upon its surface, and there are no favored ones on whom the dews especially descend or the sun scatters its benignant rays. Old ocean heaves from continent to continent, unstinted in its magnificence, and for all alike its spent waves curl upon the beach and breathe their sweet, sad murmurings. The birds sing for all who will listen, the winds breathe their strange melodies through all lands, flowers bloom everywhere, untilled by mortal hands, and the broad sky, resplendent by day, glorious by night, is the one curtain hung around the dwelling-place of all. Believe this, ye blind, open your eyes, and behold more than tongue ever uttered, more than hand ever penned, more than human mind ever conceived.

Mother, take your little ones by the hand and point out the evening star, the moon in its pale loveliness, the clouds so rich in form and hue, the sparkling snow beneath the mid-day sun, the endless varieties of form among the leafless trees, the thick verdure of the pines that protects the winter bird; make these and a thousand other wonders and beauties the theme of your loving converse, and your children will bless you to their latest day for tastes so formed and strengthened.

To be alive to all the beauties of nature is to possess one safeguard from temptation, for it affords an inexhaustible resource to man's higher faculties; but when the soul recognizes in these outward forms the Spirit that animates all, when all that is pure and beautiful on earth but draws near in close communion with his God, then, indeed, nature accomplishes for him her appointed mission.

Let us be covetous of our portion of all that God has bestowed upon the universe, for though He gives freely, it is but for a brief time, and then all of us that can perish is taken to earth's ample bosom, and the places that knew us in the flesh shall know us no more forever. Let us strive to leave no lesson unlearned that can render us wiser, purer, happier, so that when the earth fades from our vision we may be prepared for that grander world of which this is but the portal.

H. J. L.

From "Thoughts in my Garden," by Mary G. Ware.

HOME VIRTUES.

The natural affections, such as conjugal, parental, filial, and fraternal love, and the love of home, which would seem to bind all the others into a single sheaf of household virtues, are supposed by many persons to be inherently and of necessity pure and holy. Yet every one of these affections may be only modifications of love of self. Self-love clings like the Pilgrim's burden, to every trait of our nature; and can be cast off only at the foot of the cross. Natural affection, until it has been spiritualized by regeneration, is a body without a soul, the form of love without its immortal essence.

We may test the quality of any of our affections, by honestly answering such questions as the following: Does it make us love to minister to others, or demand that others should minister to us? Do we seek our own happiness in loving, or the happiness of the person we love? Do we love to be at home, because there we can rule, and fret, and find fault without restraint, and devote ourselves to our own pleasures; or because there we reciprocate all kindly affections, and help to fill out the harmony of a happy household?

We are all prone to love those who flatter our vanity, who pet our foibles and weaknesses, who look with an indulgent eye upon our vices, or who minister to our comfort; and among our family relatives, we usually find more of all this than in any other social circle. We love to be ministered to and to exercise selfishness in many ways, and a very ardent love of home may dwell in our hearts, because there we are ministered to more than elsewhere—because there we can be more selfish than anywhere else.

If the love of dominion and of selfish indulgence were put away from the human heart, a home would be more delightful from

containing a numerous family, and involving every variety of relationship; because the various facilities of the heart would be called into more complete activity, and a fuller and higher life attained, than is possible in a small home circle. The affections lose their pliancy and expansiveness by being confined within narrow limits; and it is more difficult to avoid becoming more indulgent towards ourselves, and less so towards others, in a small household, where there are few interests, than in a large one where there are many.

A happy home, like heaven, is a place where each individual is seeking to make others happy. There is no class of persons who find so little happiness as those who seek it directly, through self indulgence of any kind; no matter how innocent the mode of indulgence may be. Self-forgetfulness is the first, and a desire to benefit others the second, requisite in a happy life. We must think of ourselves in order to cultivate our powers of usefulness, our moral and intellectual faculties, and to keep our bodies in a state of health, that they may be able to serve the mind; and we shall find happiness in such thoughts of ourselves; but the moment we begin to form plans of life that have our own individual happiness as means and end, we are taking the most direct method of making ourselves miserable. Just so far as the members of a household seek their happiness in making others happy, home becomes a correspondence of heaven; and just so far as they seek their own individual happiness without regard, or in opposition to, the happiness of the rest, home become a correspondence of hell.

Parents who would make home a heavenly abode, must bear in mind that they are to the little child what the Heavenly Father is to themselves. A little child's only idea of God is based upon the ideas of love, wisdom, and power that he receives from the daily life of father and mother. A child who sees his parents religiously self-controlled, and just and affectionate, will be sure to respect and love and obey them, and the filial virtue they arouse in his mind will form a generous soil, on which piety and reverent obedience to God will spring up and grow until they overshadow the whole being. But if the child is so unfortunate as to see his parents without self-control; if they indulge or thwart his wishes in accordance with the mood of their own tempers, and without regard to propriety and justice; if they deny him at first, and then yield to his teasing importunities; if they tell him to do right, and yet permit him to do wrong; if they pet him when the feel good-natured, and scold him when they feel cross, it is impossible that he should have any feeling of true respect for them. He may love them fitfully, as they love him; and he will obey them when he cannot help it; and all this prepares him to think of God as an arbitrary being, very fearful and terrible, and altogether removed from the plane of his love.

A little child is almost intuitively pious, if the least help is given him by those who are about him; for the angels that continually behold the face of the Heavenly Father, are lending all their influence to draw his heart upwards; and if his earthly guardians would but co-operate with his heavenly ones, his spiritual growth would be as certain and as easy as his material growth. * * * * *

In order to develop true filial respect in the minds of children, parents must first have developed a true and childlike piety in themselves. They must recognize their own responsibility to their Heavenly Father before they can see clearly to direct the hearts of the little beings whom He has instructed to their care. The child has no reason or conscience of its own; and they must be reason and conscience for him.

Parental authority, during the first few years of a child's life, should be entirely arbitrary. Reason and conscience develop slowly in a child, through instruction and training. Until they are developed he should be made implicitly obedient to the reason and conscience of his parents. To tell a child that an act is foolish or wrong, and then to let him do it, is throwing a responsibility from the parent, who ought to bear it, upon the child, who is too weak to bear it. Every time this is done the child is confirmed in indifference to wrong, and in contempt of parental authority. If the parent has too little self-control to enforce obedience in a child, it is much better to let him alone entirely than to attempt to throw off the responsibility which belongs entirely to the parent. The selfish weakness that attempts to quiet its own conscience, by merely telling a child it is wrong to do anything, and then permitting him to do it, is just as reprehensible as acknowledging a thing to be wrong and then doing it one's self. There are persons who seem to think it mitigates the sin of an evil act, if one confesses it to be wrong; but to sin in the face of conviction is something that admits of no palliation. If you have so little moral strength that you will not enforce obedience in your child, at least have the forbearance to let him sin ignorantly. Do not confirm him in obedience towards yourself, and in indifference to right and wrong, by laying burdens of responsibility upon his shoulders that he is wholly unable to bear. Your child cannot appreciate the consequences of a wrong action, because he has has almost no experience or observation of life; you know what the consequences are, and it is your duty to shield him from them by preventing him from doing wrong.

We, who are grown men and women, all know how hard it is to resist the evil desires of our own hearts, although we can measure the consequences of indulging them so fully; and yet we wonder that a little child is not ready to put away his evil desires the moment we tell him they are wrong. His passions about little things are just as hard for him to resist as our greater passions about greater things; while his ignorance of consequences is almost total. He needs every aid we can give him to prevent his little feet from stumbling over the pebbles in his pathway, that to our greater strength are scarcely noticeable. We must not think we have done our duty, because we have told him of the danger. It is for us to hold him up, till he can walk safely by his own strength; to restrain himself; to guide him till he has learned all we can teach him of the right way.

Simple obedience is the only virtue a little child can practise, and it is the foundation of every other virtue. The child should be trained to it in the very first year of its existence; with all possible tenderness, but with equal firmness. Every month that this training is put off, its difficulty increases; and lost time and opportunity are two things that can never be recovered. Be very careful that you are right in what you require of your child, and then bear in mind that just in the degree it is right, you will be wrong if you do not enforce obedience in him.

It is not always easy to know exactly what is right, and how much one should require of a little child. The more one lives a life of child-like obedience to the Heavenly Father, the better one understand, what to ask of one's child; and to do this, one must keep as near Him as possible, through prayer and study of His Word. He is nearer to the parent than the parent is to the child; and if the heart is opened to Him, he will teach it "wondrous things out of His law."

USE OF PERSONAL NAMES IN THE EAST.

The simplicity in the mode of naming individuals, which prevailed among the Hebrews, is practised still. Thus we read in the Scriptures of Abraham, Jacob, David, Peter, James, without any additional name, except in certain cases where an obvious reason existed for a fuller mode of designation. The name of the father was sometimes added for the sake of effect, as Simon son of Joses; or an epithet was employed as Simon Zelotes, Judas Iscariot, when two or more persons moved in the same circle, and were in danger of being mistaken for one another. But, with a few exceptionable deviations of this nature, men were wont to be known in common life under a single name, the Christian name, as we should call it, in distinction from that of the family.

The old usage remains at the present day; and not only so, but the names employed with most frequency are the ancient historic names of the Bible. In the caravan with which I travelled from Egypt to Palestine were fourteen men who were natives of the country. Among them we had an Abraham, Ishmael, Jacob, Joseph, Moses, Solomon and Job. We addressed them, and they addressed each other, in the true patriarchal style, by these familiar appellations. This use of single names, and this partiality for the names which the Old or the New Testament has rendered famous, we find existing not only among the Jews, but the Arabs and the Christian inhabitants of the East, as Copts, Armenians, Greeks, and others.

The habit of hearing such names used continually in the lands where they originated, and where the actions were performed which they suggest to the mind, tends powerfully to weaken one's impression of the remoteness of time, and to bring the past and present near to each other. It contributes to the same feeling to journey from place to place, and see the ruins or sites of so many ancient towns, and to hear the people speaking from day to day, of Jerusalem, and Hebron, and Joppa, and Bethlehem, and Nazareth, from which the traveller perhaps has just come, or to which he inquires the way.

I am conscious that these and similar causes have wrought a great change in my own feelings, at least, on this subject. The days when Christ walked on the earth; when Peter and John, and the other disciples travelled with him over the mountains and plains of Palestine; nay, when Abraham and Lot, and the other patriarchs, pitched their tents at Hebron, and Bethel, and Shechem, seem by no means so remote as they once did. The intervening period of time has become narrower. It appears but comparatively a short time since such persons lived in the world, and performed the deeds which we connect with their names. Such contact with men of varied nationality, and with the monuments of distant ages, tends wonderfully to break down the barrier between the different races and centuries, and to make one feel that he belongs to all time, and has a brother in every child of mortality.—*Hackett.*

THE EARLY LIFE OF HERBERT SPENCER.

BY MRS. TRACY CUTLER.

A review in *The Independent* of the recent work of this distinguished author has recalled a few incidents in his history unknown to the American public. When in Derby, England, his native town, some twelve years since, I had the pleasure of making the acquaintance of his father and mother. Mr. Spencer, sen., was a man of fine culture, who had made teaching his profession.

His mother was a quiet, unobtrusive woman, whose highest happiness seemed to consist in ministering to her family.

Herbert was the only surviving child, several others having died in infancy, and his life seemed to hang upon so slender a tenure that his father entreated his mother not to set her heart upon the infant, as in all probability it would be only to meet with disappointment and anguish. His own hopes he held in stern abeyance, feeling that this was too frail a bark on which to launch them forth.

After unwearying care and solicitude, the mother began to believe in the possibility of rearing him. But he was too feeble to lead them to anticipate for him even a life of usefulness. This led his father to study much the laws of physical development, the result of which was to bring the boy up as much in the open air as possible, and, by gradual and judicious exercise, to strengthen his muscles and give breadth to his chest.

It would have been his highest pride to give him a profound classical education; but he believed this would ruin his health, and send him to an early grave. He therefore contented himself with giving him such education as he could, first by explaining outward objects, and then by deducing from these objects the laws by which they manifested themselves. He seldom gave him books to study till he had clearly imparted to him the principles of the science he was about to take up. Every care was taken to teach him accurately, so that no labor might be lost in retracing errors.

He showed aptitude for mathematics and mechanics, and his father, feeling that a literary career was out of the question, turned his studies mainly in the direction of civil engineering. He told me he did this to secure for his son a life of out-door activity, as the only means of furnishing him honorable and useful employment, without imperilling his health. This was in consonance with the inclinations of his son, and at a suitable age he found employment as a civil engineer.

After he had been engaged thus for two or three years, and his improved health gave promise of the future, his father began to lament that he had not ventured to give him a more finished education. While at home for a short visit, his father said to him, one day, "Herbert, I deeply regret that you should have given no attention to moral philosophy." "Please to mark out a course of reading for me, and I will pay it due attention," was his reply.

Gratified at his ready acquiescence, the next morning he placed in his hands "Dymond's Essays," requesting his opinion, after careful reading. In a few days he brought back the book, remarking, "I can write a better treatise on the subject than that myself."

"If you can, my son, you ought certainly to do it," was his half sarcastic reply.

A few months after, his father was astonished by the receipt of his first volume on Social Statistics. It had been written during the intervals of professional labor as an engineer, and published with very little review or criticism. His father loaned me the volume, remarking that, had he been allowed to revise the proof, he should have corrected many errors in phraseology, into which a hasty writer was so liable to fall; and I found the book containing many of these marginal corrections. The clearness and depth of the book took his father, and indeed the English public, by surprise. Their old authors, giants in thought, were laid low by this stripling, as Goliah was by the young shepherd.

His later books show that the youth has become a man strong enough to grapple with the underlying thoughts on which the universe is based; yet the depth of his moral and religious culture, doubtless, will keep him within those circles that are held by the central attraction of the Creator, Ruler, and Regenerator of the Universe. I feel sure that the lover of philosophical investigation will find in him one capable of leading on to higher and purer sources of wisdom than the shallow philosophers who prophesy in the name of science, but forget its grand author.—*The Independent.*

Conviction.—The moment a person is convinced that he ought to perform any act of duty, be it what it may, is *the moment* that tests real character. The voice of conscience has its sweetest tones at the *first* utterance; if not heeded then, it gradually becomes silent.

Obedience to conscience is what makes the growing Christian; and it must be instant, full, and hearty. Regard or disregard of this heavenly monitor decides all our daily peace. God intends what we think, what we do, and what we see, shall be chastened by the power of conscience, and the conviction as to whether a thing is right or wrong must receive the most delicate and fair consideration; else it is utterly in vain to expect that strength of moral character which gives peace, blesses the world, and honors God. Only is that person reliable, or happy, or useful, who regards the first convictions of duty. This is the *helm* that guides to all true character. This is the *inner* that makes the true and outer life. "The yeas and nays are the the giants of life."—*Congregationalist.*

Gunny Bags.—The inquiry is often made, "What is a gunny bag?" The *London Mechanic's Magazine* tells us all about it: It is a bag made from the coarse spun fibres of a plant which grows in India, of which there are many

varieties. On the Coromandel coast this plant is called *goni*, and "gunny" is a corruption of this name. The cultivation of the *chuti*, *jute*, or "gunny" has been carried on for centuries in Bengal, and gives employment to tens of thousands of inhabitants. It is said that three hundred thousand tons of *jute* are grown in India, of which one hundred thousand tons are exported as gunny bags, besides one hundred thousand tons in a raw state. The gunny bag is used for sugar, coffee, spices, cotton, drugs; indeed almost every article which we pack in dry casks and boxes, is, in the East, packed in gunny bags. It is also made into mats, carpets, ropes, paper, and various other articles.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 4, 1864.

Marriage notices sent to this paper will not be inserted unless it is distinctly stated they have been accomplished under the care of a Monthly Meeting.

ERRATA.—In the heading of "Thoughts in my Garden," "Mary G. Ward" should have been "Mary G. Ware."

New York Yearly Meeting which commenced on the 23d, closed on the 26th ult. As soon as the printed minutes are sent us, our readers will be furnished with extracts from them.

On the evening of the 24th, a Conference of the subscribers, and others interested in Swarthmore College, was held, and on the evening of the 25th, a meeting of the Friends' Freedmen's Association.

DIED, at his residence, at Fall Creek, Madison county, Indiana, on the 28th of 2d month, 1864, AMOS GARRETSON, aged 86 years, 3 months and 23 days; an elder of Fall Creek Monthly Meeting. His kindness to all, will long be remembered. The following was written by him, a short time before his death: "The prospect of my approaching dissolution, has brought very solemn feelings over my mind; the time is wisely kept from my sight, but when it does take place, it is my desire that all things concerning my funeral may be plain, without ornament; that my coffin be made plain, without stain or varnish; and that a stone be placed at the head of my grave, without a name or inscription on it, for I believe it right for me to bear my testimony against superfluity at our burials; and strong desires have been raised that I may be preserved faithful and obedient to the manifestations of Divine grace while passing through this state of probation."

——, on the 6th of 3d month, 1864, with a protracted disease, which she bore with patience and resignation, ELIZABETH H. STEWARD, in the 73d year of her age; a member and elder of Upper Springfield Monthly Meeting, New Jersey. She had endeavored to live the life of the righteous, and gave evidence, during her sickness, that she was prepared to die the death of the righteous.

DIED, with lung disease, on the 20th of 4th month, 1864, ANNA, wife of Levi Knight, in the 67th year of her age; a member of Blue River Monthly Meeting, Washington county, Indiana, and an elder more than 20 years. She was an affectionate wife and mother, and was always ready to lend a hand of help; her lamp was trimmed and burning; every necessary preparation for the final change was made, and she was well aware when the hour arrived: requesting her beloved ones to give her up, and not grieve after she was gone.

——, in Collins, on the 13th of 5th month, 1864, suddenly, of erysipelas, WILLIAM TABER, aged 75 years; an elder of East Hamburgh Monthly Meeting, Erie county, N. Y.

A Meeting of the Executive Committee of Friends within the limits of Philadelphia Yearly Meeting, for promoting subscriptions to Swarthmore College, will be held at Race Street Meeting House, on 6th day, 6th mo. 10th, at 11 o'clock, A. M. This being the General Quarterly Meeting, the attendance of Friends of the Committees, within the different Quarters, or Reports from them, is desirable.

JOS. M. TRUMAN, JR., *Clerk.*

Since last acknowledgment, the following amounts have been contributed to "Friends' Association for the Aid and Elevation of the Freedmen."

By Friends and others of the City,	$999 00
" of Bristol Preparative Meeting,	42 25
By Friends of Merion Preparative Meeting,	30 00
By Friends of Roaring Creek Monthly Meeting,	44 25
By Friends and others of Falls Monthly Meeting,	18 00
By Friends in the vicinity of Buckingham,	91 00
By Friends of West Liberty, Iowa,	16 50
Acknowledged previously,	7,030 60
Total,	$8,271 60

M. SAUNDERS, *Treasurer.*

Phila., 5th mo. 28th, 1864.

Friends and others of Concord Preparative Meeting contributed $27, which, through mistake, was included in the amount credited to the City, in report published 3d mo. 26th.

THE punishment of death is about to be abolished in Portugal, except for military crimes committed during war with a foreign power.

[We insert the Extracts from the Yearly Meeting of Women Friends almost entire, believing all the minutia will interest those members who were unable to attend.—Eds.]

At a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments from the Ninth of Fifth month to the Thirteenth of the same, inclusive, 1864.

Reports from all our constituent Quarterly Meetings, also from Fishing Creek Half Year's Meeting, were received, by which it appears that the representatives who were appointed to attend the service of this meeting, on being called, were all present but fifteen; for the absence of eleven, sufficient reasons were assigned.

Minutes for the following Friends in attendance from other Yearly Meetings have been read:

For Mary Way and Margaret Iddings, Elders from Centre Monthly Meeting, Pa., and Isabella B. Webster, a member from East Hamburg Monthly Meeting, N. Y.

A proposition has been received from Philadelphia Monthly Meeting, desiring that if united with, the representatives be requested to propose the names of one or two Friends from each Quarterly Meeting, who shall constitute a Committee (to continue till another is named), to unite with a Committee of that meeting in preserving order in and about the meeting-house.

Epistles from our Sisters at their Yearly Meetings of New York and Ohio, have been read to our comfort and encouragement; they have been as "deep answering unto deep," stirring up the pure mind by way of remembrance of our individual duties and of the importance of attending to the day of small things.

To examine the Treasurer's account and report to a future sitting, a Committee has been appointed.

A satisfactory report from our Standing Committee on Education and Libraries has been read, and they are released by their own request; their labors during their continuance we believe have been blest.

The representatives have been desired to stop at the rise of this meeting and confer together, in order to propose for the consideration of our afternoon sitting, the names of suitable Friends to serve as Clerk and Assistant Clerk the present year.

Second day afternoon.—A Friend, on behalf of the representatives, reported that they conferred together as instructed, and were united in proposing for our consideration the names of Mary S. Lippincott for Clerk, and Mary H. Child for Assistant Clerk. The meeting uniting, they are appointed to that service the present year.

A minute from our Friend John Way, an Elder, from Centre Monthly Meeting, Pa., also one for Stimonson Powell, a Minister from Westbury Monthly Meeting, L. I., were read.

The representatives as directed this morning, produced the following report, which has been united with and adopted by this meeting.

The representatives propose the following women to unite with a Committee of Men Friends in preserving order in and about the meeting-house, viz: Susan C. Foulke, Isabella Webster, Martha Scarborough, Macrey Eyre, Martha Dodgson, Elizabeth M. Booth, Caroline Hayes, Abigail Coates, Margaret Palmer, Sarah Maloney, Susanna M. Mifflin, Elizabeth W. Ridgway, Maria Kirby, Sarah Ann Bates, Sarah Smith, and Elizabeth Wilson.

Epistles from our Sisters of Baltimore, New York, and Genesee, have been read, and their contents have been as streams of refreshment to many minds. We have remembered that to those who abide with the Master, *truth* speaks the same language.

To essay replies to these epistles, and those read this morning, as way opens, and produce to a future sitting, a Committee has been appointed.

A deputation from Men's Meeting informed that a proposition came before them from two Quarterly Meetings, desiring an additional clause in our Discipline, (which they produced.) Our meeting uniting, a Committee of Women Friends was set apart to join with them in considering the subject, and report when prepared.

A minute has been received from Men's Meeting, informing that they had apppointed a Committee to consider the subject introduced by a minute from Burlington Quarterly Meeting. After deliberation it appears to be the judgment of this meeting to appoint a few Friends to co-operate with them.

Tenth of the month and third of the week.—The state of Society has been entered upon by the reading of the first two queries with their answers.

Much excellent counsel has been handed forth during our consideration of the important testimonies contained in them. We have been cited to increased faithfulness in attending our religious meetings. It is of vital importance to Society that our meetings should be regularly attended by our members when health of body and circumstances permit, though discouragements present and many cares surround us, these would yield, as the mind becomes stayed upon *that* Power that causes the "mountains to skip like rams, and the little hills like lambs," before those who love their Heavenly Father above all, and desire to serve Him and to worship Him in spirit and in truth. Mothers have been feelingly appealed to, to lift up

their heads in hope, for, if obedient, they would often find a way made for them when they could see no way, to their humbling admiration. Daughters were persuaded to be willing to make some sacrifice, in order to assemble with their elder friends, particularly at mid-week meetings. By meeting together in a feeling of religious fellowship, the cords of love would be strengthened, which would more abundantly tend to preserve us in the unity of the spirit and bond of peace.

Third day afternoon.—The four succeeding queries with their answers have been read, and much concern expressed that there should be increased faithfulness on the part of mothers and guardians of children to endeavor to preserve them on every hand from the contaminating influences by which they are surrounded, and that the dear daughters may be willing to adhere to the counsel of tender parents who are watching over them for their good; as also to give heed to the inward monitor in their own breasts, which will direct them in the way of happiness in this life, and insure it in the world to come.

Eleventh of the month and fourth of the week.—The remaining queries and their answers were read, and the summaries united with as nearly representing our state at this time.

A continued feeling of deep concern prevails, that our testimony against war, and its sppuorters, an hireling ministry, may be more fully maintained, and that greater faithfulness and obedience might be manifested in the support of our several important testimonies. That, at this time of suffering and desolation in our land, when many hearts are closely proven, we, as members of a highly professing Society, may individually and collectively, stand in our allotted stations, and give evidence that we are followers of the meek and lowly Jesus, whose mission was to proclaim "peace on earth, and good will to *all* men."

Have we not participated too deeply in the spirit of war, and by unfaithfulness been partakers in the sins of our nation, and must we not be partakers also of the suffering consequent thereon? We must bow in humility, and ask to be clothed upon with the spirit of supplication, and raise our petitions in secret to Him who is a God-hearing and answering prayer, and who can stay the effusion of blood, and break the bonds of oppression.

We have been cited to greater diligence in reading the Scriptures of Truth, waiting upon the "Spirit that opens, and none can shut," and which, when "it shuts, none can open," to have them revealed to us according to our need, and to retire often into silence,—a reverential silence, where the still small voice is heard, and speaks intelligibly to that ear that is open to hear what the Spirit saith to the prepared minds.

Fourth day afternoon.—In the reading of the second annual query and its answers, much exercise spread amongst us on the subject of a religious guarded education. A hope has been expressed that Friends in Quarterly and Monthly Meetings will continue to be concerned to have schools under their care, where the tender minds may be preserved from improper influences during their progress in useful study. Impressions made early upon the innocent mind are lasting, and it is believed that in the Public Schools there have been, and in all probability will increasingly be, a course of instruction, not comporting with our profession, from which we should endeavor to guard our youth.

Quotas have been received from all our constituent meetings, and are placed in the hands of our Treasurer.

The reports from the different Quarterly Meetings acknowledge the reception of the Extracts from our last Yearly Meeting.

The Committee appointed to join Men Friends, in the consideration of the subject brought up from Abington, and Western Quarterly Meetings, produced a report, which is united with and adopted.

A Committee has been appointed to assist the Clerks in collecting the exercises during our several sittings, and prepare the Extracts for printing and distribution.

The Committee appointed at a former sitting to examine the Treasurer's account, report they have attended to the service, and find it correct, leaving a balance in her hands of four hundred and fourteen dollars and thirty- three cents, This meeting considers it not needful for the Monthly Meetings to forward their quotas next year.

Twelfth of the month and fifth of the week.—We have had an acceptable visit from our friend, George Truman, at this time.

Epistles to our sisters of New York and Ohio have been read, the former united with, and the latter retained for some small alterations.

A concern has prevailed to dissuade our young sisters from attending places of diversion, though they may be solicited so to do under the plausible pretext that their money is expended for charitable purposes, and goes to alleviate the extreme sufferings of humanity. Though philanthropic combinations may dispense public gifts wisely, and though these may be blest in their hands, yet let not the persuasion that the "means justifies the end," be sufficient to make us unmindful of the injunction of our Divine Master, "When thou doest alms, let not thy left hand know what thy right hand doeth, that thy alms may be in

ecret, and thy Father, which seeth in secret, imself shall reward thee openly." And may hose who have known the tendering visitations f divine love, but who feel that the world has ts untasted joys, the pursuit of which they re not yet prepared to relinquish, be incited to n early surrender of *their all* to the divine overnment, that so, while their veins are full f blood, and their bones of marrow, they may now their spiritual strength increased, and witness an ability to withstand the temptations f time, some of which, when yielded to, produce a full harvest of suffering.

Thirteenth of the month and sixth of the eek.—The epistle to Ohio, being again read, s united with, and the Clerk is directed to sign hat and those prepared at a former sitting, on ehalf of the meeting.

The Committee appointed at a former sitting to assist in collecting the exercises and reparing the extracts, are desired to transcribe he epistles, and place them with our Corresponding Committee, to be forwarded.

The Committee appointed at a former sitting n the subject from Burlington Quarterly Meeting, produced a report, which, after a general xpression of unity, was adopted.

Although the answers to our fourth query ere very full, yet a fear has prevailed lest the se of the intoxicating draught is again being ntroduced in the social circle, as a proffered ospitality, by which temptation our young ien, especially, may be drawn, little by little, nto a vortex of dissipation. Much depends pon us, dear sisters, to arrest and discourage his growing evil.

May we be vigilant in our endeavors to throw guarding influence around them on all occaions, and strengthen their desires to withstand his sin which so easily besets, and be willing o discard entirely the use of it in the social nd private circles.

Memorials for our beloved friends, Rebecca ierce, deceased, a minister, from Fallowfield Monthly Meeting, endorsed by Western Quarerly Meeting, and Elizabeth Webster, a minter from Sadsbury Monthly, endorsed by Caln Quarterly Meeting, have been read at this time, etting forth the excellent examples of dedited handmaidens of the Lord, and the peaceul close of useful lives.

"Blessed are the meek, for they shall inerit the earth." Let the pious lives of our ear departed sisters incite us to greater dedition to the service of our Divine Master, that e may be useful in our generation, and that ur end may be peace.

We have been favored during the several ttings of our Yearly Meeting to feel the owng presence of the great Head of the Church, nd have been enabled to transact the business hat has come before us in much harmony and love. Grateful for the favor, we conclude, to meet at the usual time next year, if consistent with the Divine will.

MARY S. LIPPINCOTT, *Clerk.*

From the Public Ledger.

THE RUSSIAN LINE WOKING.

Nothing yet has come so near giving us the idea of a World's Telegraph Line as the message sent to Cyrus W. Field in two hours (allowing, we suppose, for the difference of time) from the Capital of Eastern Siberia to Queenstown, in Ireland. To know that the telegraph is now in working order through one hundred and fifteen degrees of longitude on the European and Asiatic side of the connection with the United States is something. On the American side the lines already run from St. John, Newfoundland, to San Francisco, a distance of seventy degrees more, in all equal to five degrees more than half-round the globe. That is to say, between St. John, Newfoundland, and Queenstown, Ireland, by the overland route, there is already at this moment in working order a telegraphic line of wires extending through one hundred and eighty-five degrees of longitude. Between eleven and twelve thousand miles of wire, from east to west, are now traversed by our messages, and the remaining five thousand to connect the whole is being pushed through as rapidly as possible. That we shall, in less than a year, have telegraphic messages from London, seems now therefore almost as certain as anything well can be.

The hands which have carried the telegraphic wire across the Rocky Mountains and the desert wastes of our own Western territory, and kept it up amid all the fierce storms that sweep across our plains, so as to make the telegraphic communication a practical success, will not be deterred by any remaining difficulties. For about one hundred and thirty degrees of latitude —that is, from London to the Lena river in Siberia—the country is one of the most extended plains in the world; it is, in fact, the great northern plain of the earth, and covers nearly the whole of Northern Asia. Along the Arctic sea it terminates only at longitude 165 degrees east (as McCullouch has already shown in his Geographical Dictionary on the conformation of Asia), on the banks of the river Kolyma. This plain would extend to the Pacific ocean but for the Aldan mountains, which extend from 55 degrees north latitude close along the shore of the sea of Tara. kai, or gulf of Okhotzk, to Bhering's Straits. These mountains, however, do not rise to a considerable height, the mean elevation being less than 2000 feet. There are tracts of low land along the sea coast partly covered with thick forests and partly with fine grass, although neither agriculture

nor the rearing of cattle have yet been attended to—the very scanty population finding it more easy and congenial to get its subsistence by fishing.

Irkustk, the point to which the telegraph has already been extended, is one of the most important cities of eastern Siberia—a city of more than twenty thousand inhabitants, and the capital of one of the richest territories —that of Irkootsh—full of silver, iron, gold and copper mines. The city is the residence of the Governor of East Siberia, and is situated about thirty miles east of Lake Baikal. It is fortified, has some fifteen churches, and is quite an important point, as a religious, as well as a political centre. An Arch-Bishop of the Greek Church resides here whose authority extends all over Eastern Siberia and Russian America—in fact, through 120 deg. of latitude—one of the most extensive dioceses in the world. There is little doubt, but that the telegraph will open to enterprising Americans some of the most valuable opportunities of doing themselves and the world good, by the improvement of the country and the developement of its resources. The present Emperor, Alexander, is a man of vigor, and fond of the orderly improvement of his vast domains. Already, the lines of this telegraph are touching close upon the Mongolian race; they will soon approach the borders of the Chinese Empire, and before they reach Bhering's Straits, the message that flashes over the wire in an instant, from London, at mid-day will arrive at midnight.

THE TWO SUNSETS.

In a volume, just published, of Whittier's Poems occurs the following exquisitely tender and melodious gem; full of that sweet sadness which is so characteristic of the Quaker Poet:

No bird-song floated down the hill,
The tangled bank below was still;

No rustle from the birchen stem,
No ripple from the water's hem.

The dusk of twilight round us grew,
We felt the falling of the dew;

For, from us, ere the day was done,
The wooded hills shut out the sun.

But on the river's farther side,
We saw the hill-tops glorified:

A tender glow, exceeding fair,
A dream of day without its glare.

With us the damp, the chill, the gloom;
With them the sunset's rosy bloom;

While dark through willowy vistas seen,
The river rolled in shade between.

From out the darkness where we trod,
We gazed upon those hills of God,

Whose light seemed not of moon or sun:
We spake not, but our thought was one.

We paused, as if from that bright shore
Beckoned our dear ones gone before;

And stilled our beating hearts to hear
The voices lost to mortal ear!

Sudden our pathway turned from night;
The hills swung open to the light:

Through their green gates the sunshine showed;
A long, slant splendor downward flowed.

Down glade, and glen, and bank it rolled;
It bridged the shaded stream with gold,

And, borne on piers of mist, allied
The shadowy with the sunlit side!

"So," prayed we, "when our feet draw near
The river, dark with mortal fear,

And the night cometh, chill with dew,
O Father! let thy light break through!

So let the hills of doubt divide,
So bridge with faith the sunless tide!

So let the eyes that fail on earth
On thy eternal hills look forth;

And, in thy beckoning angels know
The dear ones whom we loved below!"

SONNETS ON PRAYER.

BY TRENCH.

Lord, what a change within us one short hour
Spent in Thy presence can avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel and all around us seems to lower,
We rise and all the distant and the near
Stand forth in sunny outline brave and clear.
We kneel how weak! we rise how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong—
That we are ever, ever-borne with care—
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee!

II.

When hearts are full of yearning tenderness,
For the loved absent whom we cannot reach,
By deed or token, gesture or kind speech,
The spirit's true affection to express;
When hearts are full of inner most distress,
And we are doomed inactive by
Watching the soul's or body's agony,
Which human efforts help not to make less;
Then like a cup capacious to contain,
The overflowings of the heart is prayer,
The longing of the soul is satisfied—
The keenest darts of anguish blunted are,
And though we cannot cease to yearn and grieve,
Yet here we learn in patience to abide.

From the Methodist.

WHAT CAN BE DONE ON A SMALL FARM.

Very crude ideas prevail among those not residents of the agricultural districts, in relation to the profitableness of farming. The number is comparatively small of persons who seem to appreciate the fact that farming is a practical business, liable to the same accidents, calling for the same degree of talents and devotion to its pursuit, and liable to the same

conditions of success as other branches of business.

Many have gone from the city to try life upon the farm, only to return to the city bitterly disappointed. And no wonder. They did not understand what they were about to undertake, and when their experiment had been tried and had failed, they understood it but little better. They had gone about a business requiring skill, knowledge, and application in as great a degree as any other pursuit, as they would go out to enjoy a holiday; and the discovery that the farm would not manage itself, was to them as if their holiday had been cut off at the height of its enjoyment by a sudden shower.

Farming is a profitable and pleasant business to any one who goes about it understandingly, industriously, and with a full determination to do his duty. The profits may not be as rapid as in some other kinds of business, but they are sure, and do not take wings as readily and fly away. Taking the average of good farmers and of good business men, we believe it will be found that the accumulations of a lifetime will prove greatest with the farmers, while the advantages of comfort in old age, and in happy, well-ordered households, will be on their side. Men, commencing with little capital besides their hands and their brains, by intelligence and persevering application have in a few years found themselves in the possession of comfortable, well-stocked farms, without incumbrances, and with good names in the business world. Others, in spite of every advantage that capital, freedom from indebtedness, and completeness of arrangement could give them at the start, have seen their estates dwindle away, until they have found themselves landless and homeless. The cause lies solely in their improvidence and mismanagement.

We have a pleasing illustration of what skill and brains, combined with industry, may accomplish on a small piece of land, in a little work which has been published by James Miller, of this city, called *Ten Acres Enough*. The author of this book had been engaged in business for several years in Philadelphia, and had succeeded in accumulating a little fortune of two thousand dollars. Yielding to a long-cherished desire to remove to the country, he, about ten years ago, purchased in New Jersey, near Philadelphia, a market-farm of eleven acres. By a shrewd bargain, he succeeded in getting his land at such a rate that he was able to pay all down, and have enough left to stock it as a fruit-farm, and support the family the first year. One acre was in clover; there was a good stock of the common garden-fruits on the ground, and ten peach trees. Six acres were planted in peach trees, the spaces in the rows were filled up with raspberry bushes, and the spaces between the rows with strawberry plants. One acre was planted with Lawton blackberries, of which he had the good fortune to have already a large supply of plants; one acre was planted in tomato vines, and one in garden vegetables, while cabbage, corn, melons, etc., were planted wherever he could find a place to put them.

Our young farmer and his family went to work with a will. They invested largely in manure, and struck vigorous blows where needed, attending to everything in time, neglecting nothing. A farmer seldom expects an adequate return for the capital and labor expended from the first year's crops, but our author foots up his account as follows: Cost of strawberries, raspberries, and peach trees—permanent outlay—$226.36; cost of manure, labor, plants, and other expenses to be renewed every year, $455. His receipts, from sales of blackberry plants, cabbages, tomatoes, garden products, and pork, were $791, giving three hundred and thirty-six dollars over the current expenses, or upwards of one hundred dollars profit, if we also charge the permanent expenses against the receipts.

"This was about $1.25 per day for the two hundred and seventy five days we had been in the country, from April 1st to January 1st, and, when added to our copious supplies of vegetables, fruit, pork, and milk, it kept the family in abundance. I proved this by a very simple formula. I knew exactly how much cash I had on hand when I began in April, and from that amount deducted the cost of all my permanent investments in standard fruits, stock, and implements, and found that the remainder came within a few cents of the balance on hand in January. I did not owe a dollar, and had food enough to keep my stock till spring. The season had been a good one for me, and we felt the greatest encouragement to persevere, as the first difficulties had been overcome, and the second season promised to be much more profitable. I considered the problem as very nearly solved."

The second year his current expenses were considerably increased, but his strawberries, raspberries, and blackberries had now become a source of revenue, producing upwards of one thousand dollars. His total receipts were $1,734.86, leaving a surplus of $1,025.06 for the support of the family.

"But more than half their support had been drawn from the products of the farm; and, at the year's end, when every account had been settled up, and every bill at the stores paid off, I found that of this $1,025.06 I had $567 in cash on hand—proving that it had required only $458.06 in money, in addition to what we consumed from the farm, to keep us all with far more comfort than we had ever known in the city.

Thus, after setting aside $356.06 for the purchase of manure, there was a clear surplus of $200 for investment.

"I had never done better than this in the city. There, the year's end never found me with accounts squared up, and a clear cash balance on hand."

The third year his peach trees came into bearing, producing some two hundred dollars. His expenses were $806.06; his receipts, $2,133.08, leaving a clear profit of $1,327.02. Of this result, and what afterwards came to pass, he says:

"This result may surprise many not conversant with the profits which are constantly being realized from small farms. But rejecting the income from the sale of plants, the pigs, and the calf, as exceptional things, and the profit of the nine acres for the first year will be found to be nothing per acre, for the second year, $83.50, and for the third, $192.10. But there are obvious reasons why this should be so. The ground was crowded to its utmost capacity with those plants only which yielded the very highest rate of profit, and for which there was an unfailing demand. In addition to this, it was cultivated with the most unflagging industry and care. Besides using the contents of more than one barnyard upon it, I literally manured it with brains. My whole mind and energies were devoted to improving and attending to it. No city business was ever more industriously or intelligently supervised than this. But if the reward was ample, it was no greater than others all around me were annually realizing, the only difference being that they cultivated more ground. While they diffused their labor over twenty acres, I concentrated mine on ten. Yet, having only half as much ground to work over, I realized as large a profit as the average of them all. Concentrated labor and manuring thus brought the return which is always realized from them when intelligently combined.

"For six years, since 1857, I have continued to cultivate this little farm. Sometimes an unpropitious season has cut down my profits to a low figure, but I have never lost money on the year's business. Now and then a crop or two has utterly failed, as some seasons are too dry, and others are too wet. But among the variety cultivated some are sure to succeed. Only once or twice have I failed to invest a few hundred dollars at the year's end. All other business has been studiously avoided. I have spent considerable money in adding to the convenience of my dwelling, and the extent of my outbuildings; among the latter is a little shop furnished with more tools than are generally to be found upon a farm, which saves me many dollars in a year and many errands to the carpenter and wheelwright. The marriage of my daughter Kate called for a genteel outfit, which she received without occasioning me any inconvenience. I buy nothing on credit, and for more than ten years have had no occasion to give a note. If at the year's end we are found to owe anything at the stores, it is promptly paid. As means increase, my family has lived more expensively, though I think not any more comfortably. I lie down peacefully at night, thinking that I do not deserve more than others, but thankful that God has given me more. I rise in the morning with an appetite for labor as keen as that for breakfast. But others can succeed as well as myself Capital or no capital, the proper industry and determination will certainly be rewarded by success."

This man may have enjoyed advantages which do not accrue to the majority who engage in farming. But he had no advantages which all who go into the country from cities could not enjoy, if they were shrewd enough to embrace them and improve them. Many who embark with none of his advantages, and less eligible situations—who labor at first with every discouragement—succeed. Their success might not indeed make as flattering a show in figures as this man's, but they better their condition from year to year, and in due time live to possess large, fruitful farms, and to surround themselves with comforts.

From the London Friend.

DEFENCE OF THE MAGPIE AND ROOK.

For some years past my attention has been directed to the wanton destruction of small birds, by means of poisoned grain scattered recklessly about the fields, gardens and lanes, of my part of the country—more especially during the breeding season; and I have, on several occasions, brought the matter fully before the East Kent Natural History Society, and the local Press, and endeavored to disprove the excess of damage done by birds generally, and to prove that grain, so poisoned, will destroy other life than that for which it is laid out. One morning a gentleman brought me a dead magpie, in very fine plumage, which he had picked up whilst crossing a field, with other birds, and amongst them a partridge. On examing the crop of the magpie, seven grains of poisoned wheat were found, nine wireworms, and about a tablespoonful of beetles of various sizes, and larvæ. The same spring I had a tame magpie, in a large cage on my lawn; a pair of wild birds came down to it daily, and endeavored to enter the cage, but, as the prisoner could not get out and they could not get in, it terminated by their building a nest and bringing up a brood in a large fir tree in the garden, and, since then, I have had one or two nests yearly; by this means I have had an opportunity of watching their habits very closely:

I also never allow, in my garden, a nest of any bird to be disturbed; so that yearly I have the nightingale, white throat, wren, robin, missel thrush, song thrush, blackbird, tomtit, long-tailed tit, greenfinch, chaffinch, yellowhammer, starling, hedgesparrow, house sparrow, magpie, &c.; and on my lawn I have yearly brought up pheasants and partridges. I have, moreover, inserted earthernware pipes in the walls, to induce the birds to remain with me and build; by this means I have been enabled to watch over them most satisfactorily during incubation, to feed them on their nests, and even on one occasion to move the nest, in a rose bush, without the old bird ultimately forsaking it. Now this has been done by rendering the birds familiar to my approach and voice. Having, then, watched over my nests for years, I am prepared to say that the magpie is not so destructive to eggs and young birds as is generally believed; for I have not missed one bird, or one egg from any nest to which my especial attention has be directed; therefore, although I do not say the magpie will not steal a young bird, or egg, or a few grains of wheat when exposed to view, what I do maintain is founded upon close observation, that the magpie is not only one of our handsomest and most interesting birds, but that he is one of our greatest benefactors; for let any one who has the opportunity examine the surface of the ground under a magpie's nest, and he will be astonished to find numerous pellets, about three-quarters of an inch long, and nearly half an inch in diameter, which have been cast up from the crop, and composed almost entirely of the undigested hard wing-cases of small beetles—a class of insects injurious both in the imago and larva state: many of these pellets I have placed before the Natural History Society. Again, I am prepared to state that I have never found any portion of the eggs of other birds under the trees where the magpies build in my garden. I have found four heads of mice, and once that of a young mole; and although I am aware that the rook, magpie, &c., are what we may almost term omnivorous, under certain circumstances, still the immense amount of good these birds do is incalculable, for they are in general insectivorous,—that is, they feed upon what are usually termed grubs, the larvæ of beetles and other insects so highly injurious to our crops. Again, with regard to the rook, two years since when returning from Ramsgate I beheld a piteous sight—nine rooks were lying dead in a field, and several more were dying, all from the effect of poisoned grain. Some years since a friend of mine, in Bedfordshire, imagined that his magnificent rookery was an evil to him, and that the birds did him considerable damage; in a thoughtless moment he sent his order forth, and every engine was employed to destroy the poor birds; this was so effectually done, that in a very short time but a poor wreck was left The next year not a bird was allowed to build, but a fearful day of reckoning came; for a third year the wireworm, the larva of the cockchaffer, and other crop-destroying insects, abounded to an alarming extent, and then, too late, his eyes were opened to the folly he had committed, and it was years before he could restore his rookery. Now with all these birds in my garden, if the theory were correct of the great harm they do, I should not have been able to preserve any fruit, but the contrary has been the case. I have had moderate crops of most things, and have had nearly always some to spare; a net cast over my strawbery-beds and bushes, when the fruit is ripening, is my simple safeguard, and answers admirably; and I am always cheered by the warbling of some little pet, from the nightingale in the spring to the robin in the winter. I would here remark, that it is easy to keep these birds which are destructive to our crops within due compass without the dangerous use of poisoned grain, which will most assuredly kill every moderate sized animal that may by any chance be allured to pick up the scattered seed; the songster and the sparrow, the partridge and the pheasant, and, worse than all, the poor skylark, may by its subtile aid be destroyed by hundreds, and sent through the poulterer to our tables as an article of food. Who can foresee what amount of misery may arise even from this act alone?—C J.C.—*London Friend.*

AMERICAN FLAX-COTTON MACHINERY.

We have repeatedly called the attention of our readers to the importance of developing flax culture throughout the Northern States. This valuable fibre may now be extensively cultivated and employed in various manufactures, and a favorable opening exists for the invention and introduction of improved machines to clean and prepare it for spinning. The subject is already receiving considerable attention, and we anticipate that the time is not far distant when this branch will become one of the great manufacturing industries of the country. We have recently received from Joseph Taylor an excellent sample of flax-cotton such as is now being made at Lockport, N. Y., by the Lockport Flax cotton Company The fibre is white and strong, much resembling coarse wool, and it is made up into battings, which find a ready market. Considerable quantities are sold to woolen cloth manufacturers who mix it with wool as a substitute for cotton. The Company has appliances for producing about 2,000 lbs. per day; but our correspondent states that an improved machine for

cleaning the flax so as to free it completely from shives, also a good carding machine, are much needed. This Flax-cotton Company has been in operation but little over a year, and during that time several valuable improvements have been made, yet there is an ample field for many more.—*Sci. American.*

Envy is the child of pride: and mis-gives rather than mis-takes.—*Penn.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $7 50, extra at $7 75. Penna. and Ohio family at $7 88 and $8 62 per barrel, and fancy at 9 50. Small sales to the trade from $7 00 up to $9 75 for common and fancy. Last sales of Rye Flour $7 00. Corn Meal is scarce at $5 75 for Pennsylvania, and $6 25 for Brandywine.

GRAIN.—Sales of good and prime Red Wheat at $1 80 a 1 85 per bushel, and white at from $1 95 to 2 05. Rye ranges from $1 55 a $1 60. Corn—Yellow is dull at $1 52 a 1 40 afloat. Oats are unchanged—sales of Penna. at 87 a 88 cts. Last sales of Penna. Barley at $1 35 a 1 40, and of Malt at $1 60 a 1 65.

HIGHLAND DELL BOARDING HOUSE. This House is now open to receive summer boarders. It is beautifully located on a spur of the Blue Mountains, three miles from the Delaware Water Gap, two miles from Stroudsburg Station. For health and fine scenery it is unsurpassed. Liveries attached.

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Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.
4th month 16, 1864.—tf.

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This Institution, *beautifully* and *healthfully* located in the northern limits of Attleborough, Bucks co., Penna., will commence its Spring and summer term on the 19th of Fifth Month, next, and continue in session twelve weeks. The course of instruction is thorough and complete in all the elementary and higher branches of an ENGLISH, CLASSICAL, and MATHEMATICAL Education. The French language is taught by a native French teacher. Circulars giving full particulars may be had on application to the principals, Attleborough P. O., Bucks County, Penna.

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3d mo. 26, 1864-2m.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.

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JAMES R. STACKHOUSE,
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From the Journal of David Sands.

In selecting for our leading article the *Life and Labors of David Sands*, we can only give extracts from it, as many of the incidents therein recorded have already appeared in the columns of the *Intelligencer*.

David Sands, son of Nathaniel and Mercy Sands, was born on the 4th day of the 10th month, 1745, at Cowneck, on Long Island. When about fourteen years of age, his parents removed to Cornwall, Orange County, State of New York, where he was instructed in farming, &c.; the country being new, he had but little opportunity of improvement by the assistance of schools. He was very industrious, in order to acquire an education; and having commenced learning the Latin language, previous to his removal, he improved every opportunity of persevering in it, and much of the time, without the knowledge of his father, studying often by fire-light. His father feared such close application would be too much for his delicate constitution, as it was necessary to have his assistance through the day, he being the eldest of a large family. He was brought up in the Presbyterian profession; but being given to see and understand the necessity of being a true Christian, and not merely a nominal professor, and of seeking to know the will of his Creator, and to do it according to the light he had received, he was not entirely satisfied with many parts of his profession of religion, and earnestly desired to know the truth as it is in Jesus. His inward exercise increased, and for several years he suffered great anxiety of mind, insomuch that his parents became very uneasy on his account, although it was out of their power to relieve him through their own religious apprehensions; but they often expressed that if he could but find peace of mind, they would be satisfied to give him up to it, let his name to religion be what it might. Meanwhile, he was diligent in his duty in assisting his parents in raising their large family. He commenced the mercantile business, with his father's assistance, and continued in it some time; but his great exercise of mind increasing, his health became seriously impaired.

About this time, he attended a meeting appointed by Samuel Nottingham, a Friend, from England, whose testimony, and the religious views and principles which he offered for consideration, were fully consistent with his own exercised state of mind, but the idea of being a Quaker seemed then impossible for him to reconcile. The plain humble appearance seemed to him to be more than was necessary for any man to adopt in order to assist him to be a Christian. In the desire more fully to be at liberty to pursue his religious exercises, and to establish his mind on what appeared clearly made known to him as his duty, he gave up his business, left his home, and commenced teaching school in a village a few miles distant. His close exercise of mind continuing, he retired

daily to a secret spot some distance from his dwelling, to supplicate his Maker for knowledge to enable him to go forward according to his divine appointment. He never lost sight of the principles of Friends, though he could not feel satisfied to take up the cross which they appeared to lead to. After one of his lonely supplications to his Divine Master, to know clearly his will concerning him, and what steps to take further in the line of duty to advance the glorious cause of the salvation and redemption of the sons of men, through Jesus Christ his Saviour, upon raising his eyes, after this solemn dedication of body, soul, and spirit, there appeared to his view two men plainly dressed in light clothes, as if walking from him He was struck with the sight, and in thought exclaimed, "It is impossible for me to be a Quaker—I would rather die."

He had been informed a Friend, named Edward Hallock, had removed, with a large family of children, from the east end of Long Island, and settled at New Marlborough twelve miles distant. His exercise continuing, he determined on paying him a visit, which he did on the seventh day of the week. When he arrived at his house, he inquired for Edward Hallock, who met him, saying, "That is my name;" to which he replied, "My name is David Sands; I have come to pay you a visit." He received him very kindly, inviting him in, and introduced him to his wife and family by saying. "This friend has come to pay us a visit." The subject of religion was soon introduced; E. H. being of a friendly, interesting disposition, they soon acknowledged a unity of sentiment on many important points, and an entire freedom of communication and inquiry was made by D. S.; many obstacles were removed by the candid and Christian feeling shown toward him, and on various points so kindly explained to his understanding. In the course of the evening David Sands inquired if there was a Friends' meeting for him and his family to attend, to which E. H. replied, "We hold our meetings here," alluding to the room in which they sat. "We commence our meetings at eleven o'clock; sometimes our neighbors come in and sit with us. Our meetings are often very comfortable. and I feel thankful in believing they are owned by the Great Head of the Church." David Sands said he felt it right to stay and sit with them. Afterwards much religious conversation took place, producing a uniting freedom in both, and had a blessed effect in opening the eyes of David's understanding in such a way as to relieve his doubts respecting the religious society which it would be right, according to his present feelings, to unite with, when fitly prepared, and the way more fully opened for his future course in pursuing such paths of duty as would bring peace of mind. In the course of the meeting E. Hallock had considerable matter to offer by way of testimony, and much to the encouragement of David Sands, who freely acknowledged his satisfaction therewith; after which he invited him to come up at the time of their monthly meeting, held at Nine Partners, and accompany him to it, by which he would obtain a further knowledge and acquaintance with the Society. He readily accepted the invitation, and in this opportunity he made an acquaintance with a number of Friends, particularly Solomon and Elizabeth Haight, Aaron Lancaster, Aaron Vail, Paul Upton, Paul Osborn, and may others. In this visit he became fully satisfied, and his mind was relieved, and a willingness produced to embrace the truth according to his present views. His health became established, and he soon after gave up his school and resumed his former business, a part of which brought him frequently to New York. The first Friends he made an acquaintance with there were Joseph Delaplaine, and another of the name of Underhill. They came on board his vessel to make some purchases, and after leaving it, and proceeding some distance, Joseph stopped, saying to his friend who accompanied him, "There is something in that young man which has interested me very much; I feel it right to return and invite him to my house." The other Friend replied, "I also felt exceedingly interested in him, (not knowing why, as he made no appearance of a Friend,) and I shall be glad to return with thee." And on their making known the object of their return, D. Sands replied, "I also had feelings which I am unable to express by words, and most gladly accept your kind invitation." The time appointed for the visit was on first day afternoon, at which time he went, and accompanied them to Liberty-Street Meeting, (then called Crown street,) this being the first Friends' Meeting he attended in New York, and also eventually the first house in which he appeared in public testimony. He steadily attended meetings as far as it was in his power, principally those of New York, as his business for some time called him there weekly.

In the twenty-first year of his age he requested to be admitted a member of the Society of Friends, at Nine Partners, and was received with much satisfaction to himself, and generally so to the Society, having evinced a steady and exemplary walk through his various conflicts and trials. Notwithstanding his parents' former anxiety had been very great, on account of his close exercise of mind respecting his religious course, yet when they become satisfied that nothing but being a Quaker would give or had given peace to his mind, it was a trial to them; and to consent to his marrying a Friend seemed almost too great a trial to be borne, they having

had no knowledge of, or any acquaintance with Friends, except through him. In the 11th month, 1771, he was married at Nine Partners, to Clementine Hallock, daughter of Edward and Phebe Hallock. Many kind and interested friends evinced their unity on the occasion by their attendance. They saw that it would be a means of opening the way, and establishing Friends in those parts where he was about to settle. Soon after his marriage he accompanied his wife, to pay a visit to some of her connections with whom he was not personally acquainted. They received him with much kindness, and welcomed him as a near friend and connection. Soon after his arrival he discovered that they kept a number of slaves, for at that time it was not generally thought to be wrong for Friends to hold them; he became much exercised in feeling it wrong for him to partake of the products of their labor. His wife and her friends had no idea of the cause of his apparent change, otherwise than he was not well. In the morning he appeared no better, and could not partake of any thing that was offered. Their next visit to their connections, was attended with the same difficulties, as slaves were also there employed. He was then obliged to inform his wife of the cause of his suffering, and requested she would be willing to return home without further delay, and give the most satisfactory reason she could as to the non-fulfilment of the remainder of their visit. If they could attribute it to sickness he did not feel it necessary to contradict it, as in truth his heart sickened at the thought. He felt that this testimony against holding slaves was a great work for him to commence, and must be carefully investigated, as it would be a work of time, and would not bear hasty resolutions, but firm and steady measures only would support him in it.

(To be continued)

From "Thoughts in my Garden," by Mary G. Ware.

PARENTAL DUTY.

I have said that parental government should at first be entirely arbitrary. How long it should continue so must depend upon the rapidity with which the mental powers of the child unfold themselves. If you attempt to reason with a child, in order to convince his understanding of the diff rence between right and wrong, before he is old enough to appreciate what you say, you will confuse and worry him if he is of a mild disposition, and you will confuse and irritate him if he is combative. In neither case have you made obedience easier to him or control easier to yourself. You must judge of the use of your reasoning by the effect it produces, and not be impatient to see your child a man in comprehension, while he is scarcely more than an infant in years. Very early development of conscience or reason in a child is almost always the result of a diseased brain; and should never be sought for nor encouraged. The memoirs of pious little children, so often found in juvenile libraries, would be far more appropriate in the library of the medical student; for they illustrate a peculiar form of disease, and not a healthy growth.

If your child at seven years of age is affectionate and obedient, you should be content with him, though he does not accurately reason about right and wrong. Affection and obedience will go hand in hand with the child, if the power you have exercised over him has been truly parental. If you find him fearful towards you, seeking to avoid you in his pursuits, and silent and constrained in your presence, you have made a mistake somewhere. You have exercised too much power or too little affection, or you have not sympathized enough in his pursuits and pleasures; or perhaps you have laughed at him, which, to a sensitive child, is of all hard things the hardest to bear. You may be content with your child if he is simply obedient, but do not be content with yourself unless he is affectionate also. If he loves you as a companion in his walks and his talks and his sports, and yet is obedient to you when you do not indulge him in his wishes, then it is well with the child and with you also.

Different children require very different modes of training. In the vegetable world, not only do different species of plants require different modes of treatment, but even different varieties of the same species. What will be entirely favorable to one kind of apple or pear, will be entirely destructive to another. So with children in the same family; one needs to be encouraged, and another to be restrained; one needs protection, while another is as well or better without it; some are discouraged by opposition, while to others it is exciting; and so on with endless variety. To do justice to a family of children, much thought must be given to their peculiarities. The father and mother must not feel that when they have provided for the material wants of the children, and sent them to school, they have done what is most important. Careful and troubled about the many things that constitute the comfort of life they may have been, but there is one thing absolutely needful; and if they would choose the better part they must not exhaust all their strength and thought in providing for that which belongs only to this world.

Children are not gifts to be held as your personal property, and to do with as you please. You hold them simply in trust from the Lord; and you will have presently to account to Him for the care you have taken of them. He is saying to you in His Holy Word now, just as

authoritatively as He said to the disciples when he walked openly in Judea: "Suffer little children to come unto me." Are you leading them to Him, or are you shutting them out from Him? You are doing one of these things, for no parental influence is negative.

If the father of a family looks upon making money as the paramount duty of his life, and the mother puts keeping the house and clothing the children above all other duties, the lives of both are perpetually forbidding the little children to come near the Lord. Most persons are obliged to spend their days in work for the support and comfort of the body, and industry is one of the greatest virtues; but this does not make it needful that the mind should be absorbed in work to the exclusion of everything else. Such a life is slavery of the basest kind, because self-assumed; and the more wealth that is accumulated by such labor, the more degrading becomes the bondage.

Some of the finest examples of parental education I have ever seen have been among persons who were compelled by poverty to lives of constant labor; and no class of human beings afford examples more numerous or more reprehensible of parental neglect, than those whose wealth places them beyond the necessity of effort.

Perhaps I can best illustrate the ideas I wish to present, by examples. There was once a family in the circle of my acquaintance, containing many children, the father and mother of whom, beginning in narrow circumstances, had arrived at a somewhat advanced age, their children grown up around them, and property enough laid by for an easy independence. Both parents had been indefatigably industrious, the one in his calling, the other in her household; but their industry had limited itself, almost entirely, to life in its relations with this world. The mother had begun life with religious impressions and feelings, but the cares of this world overcame them, and choked them up. The children grew up indifferent to spiritual things, and with passions uncontrolled by principle. I was more than once present in this family when the most painful exhibitions were made of ill-temper and irreverence; but on one such occasion the mother turned to me, with tears in her eyes, and said, "I have lived a life of toil and care for my family, and I felt at the time that I was doing as I ought; but now, in my old age, my children prove to me that I have been unfaithful to my highest duty." What a conviction to carry to one's grave! Never, in the whole course of my life, have I seen physical poverty or suffering that seemed to me so pitiful as the spiritual destitution and grief of that mother.

Another example will ever remain green in my memory, of the mother of a large family of young children, left a widow, and entirely destitute. She was a woman of profound religious principle, and she took up her cross and bore it steadfastly. Her children saw that she governed herself and them from the highest and purest motives, and they followed as she led the way. A life of patient industry still left her time to inculcate wise principles in the hearts of her children, and they remained faithful to them. No black sheep marred the beauty of her fold. She fed the lambs entrusted to her care, remembering that they belonged to the Lord; and the best success has attended them thus far through life.

Such examples are not rare or peculiar. They are types of the two great classes into which humanity is divided. The one sees this world only, and lives only for the favors and rewards that this world can give. The other is ever looking through and beyond the things of this world, and valuing them as leading to something higher, something eternal. I do not mean to say that one class is entirely worldly-minded; for absolute perfection or depravity does not belong to this world. What I mean is, that in every human being there is a central and supreme love that dominates over all the other affections, giving them an upward or a downward tendency, according as it aspires to heaven or clings to this world. In the social relations of life the character of this central love is not usually distinctly shown; but in the freedom of home it appears much more clearly, and it acts upon the impressible minds of children with very great power. Every time a child perceives that its parents do things to please society, or refrain from doing things through fear of society, he takes a lesson from them in worldly servility; and every time he perceives that they do things because they are right, or abstain from doing things because they are wrong, he takes a lesson in Christian freedom.

It is no uncommon thing for a child to be more severely scolded or punished for offending against manners than against morals. The parent is mortified and angry at the rudeness or awkwardness of a child, but only moderately sorry if he lies. The child soon learns to look upon rudeness as a greater offence than lying, and acts accordingly. In very little children lying is sometimes even laughed at as being very funny, or as showing great brightness. As the child grows older, and becomes confirmed in the habit, the parents begin to wonder at his depravity, and finally set it down as a general rule that all children are liars. Lying is, no doubt, a fearfully common vice; but so far as my observation has gone, it is much more common with grown people than with children. The difference between the true and the false is one of the earliest distinctions

a child can appreciate, and the parent cannot be too careful in teaching him to speak the truth, both by example and precept. If a child finds that his parents are faithful in keeping their promises to him, and that they never deceive him in any way, he will respect the truth in them; and if he sees that falsehood always grieves and troubles them, he will be sure to avoid it. He should be taught that it is a sin against God to tell a lie, and therefore an act to be very sorry for. If parents are angry or violent towards a child, they destroy their moral power over him, and he looks upon what he has done as merely an offence against them. If they are impressed with a true feeling of reverence for God's law, they will not be angry when their child offends against it, but sorry; and their sorrow will awaken a true feeling of penitence in the child, which will make him strive to abstain from a repetition of his offence, with far more earnestness than could have been induced by any degree of anger or severity. Violence in the parent wakens only fear towards the parent, while it is fear of the sin that can alone regenerate the child's heart. Fear towards the parent will lead him to hide his wrong doings; but fear towards sin will lead him to put it away. He cannot be too early taught to feel the nearness of his Heavenly Father, and the impossibility of hiding anything from Him. Parents must, however, beware that their own lives show that they feel all that they teach; for if children find a nicer morality is expected from them than their parents practise in their own persons, they will soon see through and despise the hypocrisy. If you would make your child reverent, and obedient, and truthful, you must make your own life the exemplification of your teachings. You have no right to expect your child to be better than yourself; but if he should be,—for a child much oftener rises above his education than sinks below it,—you must remember that his respect for you must diminish in proportion as his virtue increases.

THOUGHT AND ACTION.

Two worlds are ours, one creative of the other. There is the inner realm of thought, emotion, and imagination, and there is the outward realm of practice where thought, emotion and imagination take their investiture of flesh. In one we have them in their warmth and fusion, in the other we have them crystallized into fact. All radical changes in character begin with changes in the inner realm of thought and emotion. There we are moved upon by the powers that are above us; by the Eternal Spirit that lies on our soul like a haunting presence, giving us visions of celestial purity, bitter compunctions, sighs for a better state, and images that float down out of heaven through our fancies. But none of these are yet ours. They sometimes come without any agency of our own. Thus far they have wrought no change in character, for they have not yet passed under the action of a human will. Left to themselves, they are as indeterminate as celestial ethers. They are appropriated by a distinct agency on our part, which consists in giving them a place by our own right arm among fixed and solid realities. The thoughts and emotions wrought in us by the Spirit of God are as yet foreign to us. They are heavenly treasures let down within our grasp. We grasp them by fixing them in the voluntary life, and they are forever ours.—*Edmund H. Sears.*

MOUNTAIN MARY.

In the summer of 1819, I made a journey through the northern counties of Pennsylvania, in company with my friend, Dr. Jesse Thomson. On the morning of the second day after leaving Philadelphia, we arrived in the valley of Oley, Berks county, about 12 miles from Reading. We had been furnished with letters of introduction to Benjamin Wright, a Friend, residing in the valley, and from him and his family we received so kind a reception, that we remained willing captives nearly three days, instead of departing, as we had intended, the morning after our arrival. Our friends proposed that we should ascend the Oley hills—that we should spend part of a day at least, on the banks of the Manitawny, a beautiful stream which, after winding its way through the valley, enters the Schuylkill near the town of Pottsgrove; but, above all, we must make a visit to Mary Young, commonly known in the neighborhood as Mountain Mary. On the first of July, a party of five started for the residence of the hermitess. After riding a few miles along the valley, we began to ascend the mountains, as they in reality are, although in the alpine regions of Pennsylvania they bear the humble appellation of hills. On reaching the summit and passing through woods, we came to an enclosure, on the opposite side of which was situated the humble log cabin of Mountain Mary. Fastening our horses to the fence, we lowered the bars, and walking slowly over the green sward, were met by the hermitess at the threshold of her dwelling. She received us kindly, and after an interchange of inquiries on the part of her and our friends, she commenced speaking in a religious strain, informing us through a lady of our party, who acted as interpreter, that on serious subjects she was obliged to speak in her native language, the German. Her remarks breathed a strain of devoted feeling which had a solemnizing effect upon the company, and the countenance of the

speaker was one of the most benign that I ever beheld. After a pause which succeeded her discourse, we walked forth to take a survey of the premises. The view was bounded by the surrounding forest, except in a northern direction, where a farm house was seen on a slope of one of the neighboring hills. Mary took us into her milk house, which was a few steps from her door, and which was bountifully supplied from the solitary cow which then stood near us. A limpid stream from a neighboring elevation was conducted into the building, and then glided peacefully away, irrigating the meadow in its course down the mountain. We now walked to the margin of the woods, where we found a square enclosure of rails, which contained three graves, one of the mother, the others of the sisters of Mary, and a head and foot stone for another grave. On returning to take our leave, we were surprised to find a table spread with delicious bread, butter, cream, milk, and preserved fruits; and we were invited to partake in a manner so sincere and courteous, that we did not distrust our kind hostess when she assured us we were welcome. Never had I witnessed so unshaken a faith as was manifest in this extraordinary woman. To the alarmists who occasionally visited her and who expressed their apprehension that she might be taken sick and die alone; her reply was, that her confidence was in the Almighty, and that she felt assured, that nothing would be permitted to happen to her that was not intended for her good. On our return, we called at the house of Isaac Lee, a worthy member of the Society of Friends. He informed us, that for many years Mary sent by him her butter, cheese, and other produce of her little farm, to the Philadelphia market, and that she invariably put up a parcel with instructions that it should be given to the poor. To my extreme gratification, I afterwards found that I was well acquainted with several individuals in Reading and Philadelphia, to whom Mary was known, and who are among the most respectable families of German origin in this State. They all concurred in bearing testimony to her great worth, and anecdotes were related to me which gave conclusive evidence that in many of her actions she was guided by more than human judgment.

Mary had lived alone more than thirty years. She, her mother and sisters, emigrated from Germany about the year 1765, and settled near Germantown; thence they removed to Oley, that they might enjoy in seclusion the satisfaction of worshipping the Supreme Being in the manner most congenial to their feelings. In November, 1819, Mary was taken unwell, but was happily attended by a female friend, who had gone to visit her, and who remained with her during the two weeks of her illness, which terminated in her death on the 16th of the same month, in the 75th year of her age. A large concourse of neighbors attended her funeral solemnities. Her remains were deposited in the rustic cemetery, where four months previous I had stood with moistened eyes, as I gathered a few mementoes for myself and friends, from the graves of the pious pilgrims.

I will visit that spot again, for it was there that I seemed to participate in that tranquil feeling which, in the bosom of one fellow mortal, has supplanted all worldly ambition, and chastened every passion of frailty. But there are other associations connected with the vale and its mountains. Friendships were then budding, which in their bloom shed a delicious fragrance on my existence, and I am gathering their rich fruits in the early autumn of life.—*Scrap Book.* B. M. H.

TRUE NOBLENESS.

All science and all art may be divided into that which is subservient to life, and that which is the object of it. As subservient to life, or practical, their results are, in the common sense of the word, useful. As the object of life, or theoretic, they are, in the common sense, useless; and yet the step between practical and theoretic science is the step between the miner and the geologist, the apothecary and the chemist; and the step between practical and theoretic art is that between the bricklayer and the architect, between the plumber and the artist; and this is a step allowed on all hands to be from less to greater; so that the so-called useless part of each professional does, by the authoritative and right instinct of mankind, assume the superior and more noble place.

Whatever part of any pursuit ministers to the bodily comforts, and admits of material uses, is ignoble, and whatsoever part is addressed to the mind only, is noble. Geology does better in reclothing dry bones and revealing lost creations than in tracing veins of lead and beds of iron; astronomy better in opening to us the houses of heaven than in teaching navigation; surgery better in investigating organization than in setting limbs; only it is ordained that, for our encouragement, every step we make in science adds something to its practical applicabilities; and that all the great phenomena of nature, the knowledge of which is desired by the angels only, by us partly, as it reveals to further vision the Being and the glory of Him in whom they rejoice and we live, dispense yet such kind influences and so much material blessing as to be joyfully felt by all inferior creatures, and to be desired by them with such single desire as the imperfection of their nature may admit.—*Ruskin.*

READING OF FICTION.

The danger of an elegant and polite education is, that it separates feeling and acting; it teaches us to think, speak and be affected aright without forcing us to practice what is right. I will take an illustration of this, though somewhat a familiar one, from the effect produced on the mind by reading what is commonly called a romance or novel, which comes under the description of polite literature of which I am speaking. Such works contain many good sentiments; (I am speaking of the better sort of them:) characters too are introduced, virtuous, noble, patient under suffering, and triumphing at length over misfortune. The great truths of religion are upheld (we will say) and enforced; and our affections excited and interested in what is good and true. But it is all fiction; it does not exist out of a book, which contains the beginning and end of it. We have nothing to do: we read, are affected, softened or roused, and that is all; we cool again—nothing comes of it. Now observe the effect of this God has made us feel in order that we may go on to act in consequence of feeling; if then we allow our feelings to be excited without acting upon them, we do mischief to the moral system within us, just as we might spoil a watch, or other piece of mechanism, by playing with the wheels of it. We weaken its springs and they cease to act truly. Accordingly when we have got into the habit of amusing ourselves with these works of fiction, we come at length to feel the excitement without the slightest thought or tendency to act upon it; and since it is very difficult to begin any duty without some emotion or other (*i. e.* on mere principles of dry reasoning,) a grave question arises, how, after destroying the connection between feeling and acting shall we get ourselves to act when circumstances make it our duty to do so? For instance: we will say we have read again and again, of the heroism of facing danger, and we have glowed with the thought of its nobleness. We have felt how great it is to bear pain, and submit to indignities, rather than wound our conscience; and all this again and again, when we had no opportunity of carrying our good feeling into practice. Now, suppose at length we actually come into trial, and let us say, our feelings become aroused (as often before) at the thought of boldly resisting temptation to cowardice, shall we therefore do our duty, quitting ourselves like men? rather, we are likely to talk loudly and then run from the danger. Why? rather let us ask, why not? what is to keep us from yielding? Because we feel right? Nay, we have again and again felt aright and thought aright, without accustoming ourselves to act aright, and though there was an original connection in our minds between feeling and acting, there is none now; the reins, so to say, within us are loosened and powerless. And what is here introduced in the case of fortitude, is true in all cases of duty. The refinement which literature gives is that of thinking, feeling, knowing and speaking right; not acting right; and thus, while it makes the manners amiable, and the conversation decorous and agreeable, it has no tendency to make the conduct, the practice of the man, virtuous Observe, I have supposed the works of fiction I speak of, to inculcate right sentiments; though such works (play books, for example,) are often vicious and immoral. But, even at best, supposing them well principled, still after all, at best, they are, I say, dangerous in themselves, if we allow refinement to stand in the place of hardy, rough-handed obedience. It follows, that I am much opposed to certain religious novels, which some persons think so useful; that they sometimes do good I am far from denying; but they do more harm than good. They do harm on the whole; they lead men to cultivate the religious affections separate from religious practice.

And here I must notice something further, in elegant accomplishments, which goes to make us over refined and fastidious, and falsely delicate. In books, everything is made beautiful in its way. Pictures are drawn of complete virtue; little is said about failures, every day obedience, which is neither practical nor interesting. True faith teaches us to do numberless disagreeable things for Christ's sake, to bear petty annoyances which we find written down in no book. In most books, Christian conduct is made grand, elevated and splendid; so that any one, who only knows of true religion from books, and not from actual endeavors to be religious, is sure to be offended at religion when he actually comes upon it, from the roughness and humbleness of his duties, and his necessary deficiencies in doing them. It is beautiful in a picture to wash the disciples' feet; but the sands of the real desert have no comeliness in them to compensate for the servile nature of the occupation.—*Newman.*

For Friends' Intelligencer.

NATURE THE PATTERN FOR ART.

A few years since, visiting a quarry in Pennsylvania, I found evidence for the divine antedate of the literal alphabet, in rocks as old and hoary as the locks of Time. White granular limestone is the page on which a hand had traced in pencilling of iron the forms of most of the letters. The owner of the quarry had collected, and grouped enough of them, each on a separate piece of rock, to form one or more legible phrases. Had human invention such a pattern in the classic mountains of the East; or is the coincidence due to that guiding fitness of things, by which, unseen, the Deity is ever at work in the kingdoms of men, and, as it were, shaping their purposes? Again, in the natural orchards,

and flower gardens of the West, we find ocular proof that man, in nearly all his useful aims, is more a copyist than designer. So close is the resemblance of some of those orchards to one set with hands, that it requires a practised eye to tell whether they are, or are not, the work of art. We find them near the border of a grove in a dense copse; as if, from one parent tree, hundreds had sprung. The boughs are interlaced, and present, at this season, a maze of bloom prolific, and odorous as a tropic clime. Later, the foliage forms a nearly perfect screen from the rays of the sun. The small green tinted fruit, in Autumn, strews the ground and much of it is gathered for use in the following Spring. The Indians, who, 200 years ago, were the undisturbed proprietors of this part of the Western Continent, had in these wild apples, and the plum, mulberry, haw, and other uncultivated fruits, a variety as adequate to their desires, as we have with all our added stores. And to their undisciplined, but probably not uncultivated taste, was presented a succession of flowers, as delightful, as the fancied gardens of Hesperides, the uncultured and free gift of the Great Spirit. Walk early in the Spring, along the margin of a grove, and only the last year's dry and withered leaves rustle to thy tread. No green or living thing is there to greet thee; but below, hid as in a tomb, there is a continuous net work of corded roots which will, under the more potent and genial influence of the sun, send up broad, smooth leaves, and flower stalks as crowded as thy own admired border of forget me nots. Go again, a week later, and the blank mold is covered with tapestry of blue and crimson, a living picture, limned from the varying phases of the sky, the cerulean of midday vanishing in the scarlet of sunset. It is beautiful, and the world as thy Creator made, and renews it, is incomparable, for Solomon in all his kingly glory was not so arrayed. Is it not in thy heart to praise him for his goodness, and for his wonderful works to the children of men? Let us be hopeful, let us trust in him, for it will be said in the future, as it has been said in the past:

"The grass grows green, the harvest bright,
On many a conflict ground."

Prophetstown, Ill. S. A.

There are two views which we may take of the situation of those on whom God has seen fit to confer the blessing of existence. This existence may be regarded as a *gift* and as a *trust*; and life will never assume to any man its sublimest aspect, nor have its duties fulfilled in the most effectual manner, till the latter mode of considering it becomes the habitual and favorite one.—*Thomas Wright.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 11, 1864.

"FRIENDS' ASSOCIATION FOR THE AID AND ELEVATION OF THE FREEDMEN."—The Monthly Meeting of this Association, was held on the 1st inst. By the reading of the Executive Committee, various subjects of interest were presented. A teacher had been sent to Camp Rucker, Va., where about 100 Freedmen are congregated. Both day and evening schools are in successful operation there. The teacher at that place writes: "Out of school, I visit the different cabins, attend to the sick, and instruct the inmates, in habits of neatness and cleanliness; cut and fit articles of clothing, and teach them how to make them into garments. One day in the week is devoted exclusively to teaching them sewing. On 7th day all the girls bring their worn and torn clothing into the school-room, and I show them how to patch and darn and mend until noon. First day afternoon, and sometimes in the forenoons, we have school for those who cannot attend during the week. They are all obedient, quick, and anxious to learn, and some of them are thrifty and intelligent, and if we will assist them a short time I believe there will be few better or more efficient citizens than the Freedmen. Their faith is beautiful. They are full of gratitude for their deliverance. They say they prayed to God that he would break their chains, and now through his great goodness they are free.

The superintendent's house is surrounded by negro cabins neatly whitewashed, and the floors are mostly kept scrubbed clean and neat. Around the houses rose bushes and wild flowers are growing, forming an agreeable contrast with the grass and shade trees. The farm is worked by the blacks, who receive part of the fruit and produce, the rest is sold for government. The laborers are paid according to their services, the best hands get $10 per month. Rations are allowed them by government, but they mostly have large families to clothe, and money is very scarce among them. We have one carpenter and one blacksmith who are very useful. The box arrived on 2d day, and when I opened it you should have seen the beaming faces. They were delighted with the cards and

books—the old books I gave them and they arranged them on their tables, and seemed quite proud of the literary appearance it gave their cabins. I should be very thankful for Chintz or Mousline de Laine pieces, that will do to make into patch work, not only to teach the children to sew, but they need quilts badly.'

After much interesting expression and comparison of views on the different subjects relative to the interest of the Freedmen, the Association adjourned to meet on the first 4th day in the Ninth (9th) month, at 7½ o'clock; the business in the interim to be transacted by the Executive Board.

Friends wishing to engage as teachers among the Freedmen, will please send a written application addressed to the "Committee on Education," care of Emmor Comly, agent for the *Intelligencer*, No. 151 North 7th street.

One of the terrible consequences of War is the general laxity of morals which the system introduces, and it should be remembered that we have, but to a small extent, experienced the evils which necessarily flow from it. Those who are separated from the influences of home and its associations, who are compelled to pass their time in camp life in the din of the battle-field, become more or less contaminated—their moral sense is often blunted—the sacredness of human life is lessened, and thus the way is prepared for that general demoralization which has been the forerunner of national ruin. The effect produced upon the poor soldier extends throughout the whole country subjected to its ravages, and it behooves every one of us to watch closely our own footsteps least we be carried away by the popular current of vice and immorality, and run with the multitude to do evil.

The *Christian Intelligencer*, a religious newspaper, in allusion to the present times makes the following remarks:

THE EVILS OF THE TIMES.

There is an unusual prevalence of gross vices. Intemperance runs riot. Instances of intoxication are, on a moderate estimate, twice as numerous as they were three years ago, and drinking usages have begun to re-appear in nearly every class of society. Profaneness of speech has become much more common than of old. It intrudes in places and scenes where it was formerly unknown Boys, even mere children, have caught the horrid dialect. The presence of females or of ministers is deemed no reason for avoiding the disgusting habit. Licentiousness, too, has fearfully increased. Its victims are more numerous than ever. Under a thin veil, immorality reeks in all our towns, and a spreading contamination, physical and moral, seriously attacks the foundations of society.

Extravagance in life is so common as to attract every one's notice. Never was so much money spent upon mere show, in frivolous amusement, in objects of luxury. Amid all the waste and destruction of war, multitudes live as if they were in the midst of peace and plenty. Now, we do not plead for perpetual fast, or for voluntary privations, or any shape of asceticism, or for a mean parsimony. But surely there is a difference between a reasonable cheerfulness, and the mania we now see for expensive houses, servants, equipage, raiment, jewelry, and all the paraphernalia of luxury. This ostentation of prodigality is a bad sign; this excessive care for personal comforts and artificial wants has a threatening aspect.

Speculation is a peculiarly serious evil of the time. This is the name people give to enterprises which are really gambling, as much so as the sweating cloth or the faro-table. There is no honest work, no productive labor, no addition to the wealth of the community, not even a facilitation of the exchange of products between different classes of consumers, but simply an increase or depression of prices, a creation of fictitious values, a mere scheming of the wits to conjure away what others have toiled for. The inflation of the currency is no excuse for the stock-gambler, or for the daring speculator in gold, in his country's credit, in his countrymen's comforts or necessities. The number and the previous character of the persons engaged in operations of this kind argues very badly for the morals of the community. No good man shall want to become rich at the expense of the poor, or at the expense of the country.

Forestalling is another vice of the hour. There are those who use their credit or their means to hinder the ordinary wants of life from meeting their supply. These combinations to enhance the price of articles in daily domestic use are abominable. Even the heathen execrated them, much more should Christians. Wealth acquired in such a way, by sending apprehension and distress into thousands of peaceful homes, is indeed but the wages of sin, and should eat like a canker into the flesh of its owners. An inflated currency makes prices rise fast enough, but what shall be said of those who artificially aggravate this evil for their own emolument?

Evasion of public obligations is also note-

worthy. Some would like to see the war prolonged, because they are making money by it; others are fraudulent in contracts, and cheat both the government and the soldiers; others stoop to any meanness to get rid of their just tax, either trying to save their traffic from the duty, or if it be imposed, by subterfuge, to keep back from the collector what he has a right to claim. All this is as sinful as it is unpatriotic.

From these evils follows a great laxity of morals. The worst sin is indifference to sin, and this is just what has come to pass. The general moral sense is hardened. Frauds and falsehoods are tolerated. Men growing rich by wrong-doing have all impunity, legislators themselves connive at evasions of the law, even respectable people and journals have taught that the end justifies the means, and that the hideous gambling which even the civil statue forbids, is allowable if practised in aid of charity.

Now, it is plain that these things do more than any thing else to postpone the day when the war shall end. They give aid and comfort to the enemy. They diminish the moral earnestness which can alone terminate the struggle. They weaken the stamina of the nation. They unfit for the sacrifice and self-denial which must be borne if we are to come out with colors flying. No Christian man can do a better patriotic work just now, than by throwing himself with his whole soul into the work of resisting sin, opposing immorality, doing righteousness, and standing up for truth, honor, and right, in every relation, private, domestic, social and national. It is moral forces which are to decide the issue now trembling in the balance. Would God that the church might rise to the height of this great argument, and cast her whole influence in a mas against the seething corruptions of the times!

The Treasurer of "The Women's Association of Philadelphia for the Relief of the Freedmen," has received the following contributions since last acknowledgement:

From Friends of Plainfield Monthly Meeting, Belmont Co., Ohio, . . .	$59 75
From Friends of Valley Preparative Meeting, ...	35 75
G. and R. Nicolls, Reading, Pa.,	10 00
A. Howey, Swedesboro, N J., .	10 00

MARGARET A. GRISCOM, *Treasurer*,
1028, Arch Street.

Philadelphia, 6th mo. 2d, 1864.

Contributions in goods or clothing should be sent to ALFRED H. LOVE, 212 Chestnut St.

By a misprint, the acknowledgement of Friends and others of Horsham and Warminster was for $65.00, instead of $66.00.

Selected.

FAITH.

Oh, the things of time, the things of time, how they steal the heart away
From the lonely walk, and the humble trust, and the spirit's steadfast stay;
We strive to seek, and we long to keep the door of the inner part,
But the tempter waits, and offers his baits, and betrays the yielding heart.
Then what will keep, oh, what will keep in temptation's bitter hour,
When the willing soul would fain resist, but the flesh hath not the power?
Say what will keep from the downward path, and the errror the Spirit hates—
From the things we would, and yet do not—from the sorrow that sin creates?

Oh, there is a faith—'tis the gift of God—which can fetter the strongest will;
Which can ever break the tempest's might, and the rising tumult still;
It is not in pomp, it is not in words, it is not in sounding deed,
But it cometh in secret power to aid the soul in its greatest need;
It is when, apart from all human trust, we sink into contrite prayer,
And ask of the Father of Spirits His help—our staff of support is *there;*

And it anchors the soul when its strength is small, and it feels no might of its own,
For it shows us indeed that our safety and light must come from Heaven alone.
Then the things of time, the things of time, *will not* lead the heart away
From its steadfast love, and its humble hope, and its trust in God its stay;
But its idol gifts, and its dearest joys, will be laid in meekness down,
And incense shall rise from the altar of Faith before the heavenly throne.

CHILDISH WISDOM.

BY JAMES W. WARD.

'Twas the hour of prayer, and the farmer stood,
With a thankful heart and a lowly mind,
And prayed to the Author of every good,
That the Father of all would be very kind,
And bless his creatures with raiment and food;
That the blessings each day might be renewed,
That every man might find relief,
And plenty for hunger, joy for grief,
Be measured by the Merciful One,
To all who suffered beneath the sun.

The prayer concluded, the godly man
Went forth in peace to inspect his farm;
And by his side delighted ran,
Glowing with every healthful charm,
His little son, a sprightly boy,
Whose home was love, and whose life was joy;
And the father said, "The harvest yields
A plentiful crop, my son, this year;
My barns are too small for my grain, I fear."

And they wandered on through row upon row
Of plumy sheaves; and at length the child,
With earnest look and a rosy glow
On his shining cheek, looked up and smiled,

And said, "My father, do you not pray
For the poor and needy, day by day—
That God the good would the hungry feed?"
"I do, my son." "Well, I think, as you plead"—
His eye waxed bright, for his soul shone through it—
"That God, if he had your wheat, would do it."

A letter from Gayner Heacock, one of the teachers at Port Royal, to a friend in this city.

The Retreat, 5th mo. 20th, 1864.

DEAR FRIEND:—

At the time of my return in the Fall, all persons were very much interested in the right of pre-emption, at least we all hoped the people would collect enough money to pre-empt homes for themselves and children. While the beauty of owning homes and sitting under one's own vine and fig tree was being preached to the people, another party (and it seems the lawful one) was talking of the land sales; many northerners had come down to purchase land, no doubt with the idea of growing suddenly rich with their great cotton crop. All were in a dilemma, the people refusing to work if their lands (as they termed it) should be bought from them, and the whites doubting whether they would be the owners even if they bought and paid for it. There were several places sold on some of the other islands, and after some trials the people were induced to work. I know the persons who concerted this plan of pre emption did it in good faith, hoping thereby to secure future homes for an oppressed race, in whom they felt the deepest interest. I do trust there may be a plan to secure to them homes, for they came to us in all trust, believing we would treat them better than their masters, and surely we should treat them as brothers and laborers with ourselves. The places on Port Royal were leased, some by the people, others by white men who employ the people to work for them. The Retreat was leased by M. Phelps from Buffalo; the people are doing well, with house rent free, as much corn and garden vegetables as they choose to raise for themselves, besides receiving fifty cents a day from brother John, which they can get nearly every day if they are so minded. Perhaps thou will wonder how they get any time at their own corn. All their work is done in tasks, as that is the old system; they generally accomplish two tasks a day (which are worth fifty cents), this only takes them about six hours, so that a smart person can do much for himself. I think it is very rare to see one who is not shrewd enough to take care of himself. They have improved very much in personal appearance since we came among them; they are anxious to buy good clothes, and we often find them complaining of their mean houses, where they can't keep anything nice. A friend in New York has been sending us flannel, calico, muslin and some ready made clothing through the last year, which we could sell to them much cheaper than they could purchase in Beaufort; they are extremely anxious to buy ready made clothing, as it saves them much labor for which they have but little time. With the older people we can never effect much change, in their manner of living; sitting down to table, undressing for bed, &c., are habits that cannot be learned now. The photographist from Beaufort has just been taking some views of our house, the people's houses, and the grove near us; we have our foreman, Sharper Snipe, and one of the women who works in the field, in the house view; we have had much pleasure showing the pictures to the children and hearing their exclamations about how Uncle Sharper and Aunt Sue stand; we showed it to Sharper and he remarked, "why there is the very *old nigger*." We were very anxious to have Maum Phebe, our old cook, taken, but she wouldn't listen to it; she said "she would rather go clean to the North than have her picture taken." She is superstitious, thinking she will soon die after having her likeness. We have a very nice school of fifty scholars; we feel very well satisfied with their improvement, and some of them really delight and surprise us in their studies. We expect to have a new school house sent down by the committee, and we are already planning a way to have it furnished with books, maps, paper, &c. We have been thinking it would be nice to have a couple of dozen of testaments with good print, as we have a class who would like to read in it. I know thou wouldst enjoy a visit to our school, and I judge S——n would also. We are all much disturbed by the rebels coming over and carrying off or killing the people. About three weeks since they crossed, about two miles from here, and attacked some men who were out fishing; they killed two of them, wounded another, and the fourth one got home to tell the story. Last week they crossed on Morgan Island and carried away with them six men, three women, and three children. Night before last they came to Coosaw Island and carried off a great number; we have not yet heard the particulars, but our people tell us terrible stories of what they did. We live somewhat in an *out of the way* place, yet it is very unpleasant to hear of such doings, particularly when one has such scenes before them as the Fort Pillow massacre. I really do not think they will be able to annoy us much, yet one instance of such an affair is too bad. Eliza has been very busy with the grown people on the two places, and I believe very satisfactorily. * * * * * *

With much love,

G. HEACOCK.

POMPEII.

On the 24th of August, A. D. 79, when Titus ruled over the Roman Empire, a town was basking in the bright sun upon the shores of the lovely Bay of Naples. Its inhabitants were following their different callings,—buying and selling, feasting and mourning, fitting out their galleys for distant seas, bringing their various wares to the crowded markets, and eagerly preparing for new shows and gladiatorial fights after the long interdict against such theatrical amusements under which Nero had placed their town. Wealthy Roman patricians —weary of the great city, and seeking a cooler and more wholesome air—were enjoying a grateful repose in the gay villas which covered a mountain slope amidst vineyards and gardens, and which were so thickly scattered that they seemed to form but one continuous city.

Sixteen years before, indeed, an earthquake of extraordinary violence had shaken to their foundations the temples, the forum, and other public buildings, had overturned their statues, had thrown down the walls of many an humble dwelling, and had even upset parts of the more solid defences of the town. The inhabitants of Pompeii had than fled in terror from the fallen edifices; but, lulled into a security by a calm of several years, they had now returned to their homes. They were busy repairing their scattered dwellings, replacing the fallen statues upon their pedestals, and ornamenting afresh their public monuments. The terrible mountain which hung over them was silent. Those who lived at its foot had inherited no other traditions from their forfathers concerning it than those which extrolled the fertility of its soil, the exquisite richness of its vegetation,* the luscious nature of its wines, and the beauty of its flowers.

The deeper student of nature read in this very soil the history of the mountains itself. It told him of fires once active, and that in some distant age that quiet, verdure-clothed summit was a destructive volcano, which had overwhelmed with lava and ashes the country at its foot.

Pompeii had been founded long before the Romans had extended their empire to the Tyrrhenian Sea. It might have been built by the Oscans, or by a colony from Etruria, or even by the more polished Greeks. They have each their advocates. But, like most of the cities on this coast, it is fallen into the hands of the Samnites. Although it had become a Roman town, it had retained up to the time of the great earthquake much of its early character, and a large part of the population may still have spoken the Oscan tongue. The inhabitants, proud of their Roman citizenship, and desirous of rendering their town more worthy of its imperial connection, had siezed the opportunity when restoring its crumbled building to introduce the new fashion from the capital, to ornament their dwellings more after the Roman taste, and to decorate their public edifices with greater luxury and splendor. The streets, too, worn into deep ruts by the rude wheels of the country cars, had become almost impassable for the elegant chariot of the Roman patrician. The ancient pavement was about to be removed, and the fresh slabs to replace it had been cut from the hardened lava-streams which were found in the immediate neighborhood.

The inhabitants, moreover, were engaged in the struggle of an election of their municipal officers. New ædiles duumviri were to be chosen for the town. Influential citizens and voters were canvassing for their favorite candidates, and party spirit ran high. The owners of the neighboring villas and the population of the villages had gathered to the town to take part in the contest, and the moment being one of public excitement, the forum, the temples, and the theatres were thronged with an eager multitude.

Suddenly, and without any previous warning, a vast colume of black smoke burst from the overhanging mountain. Rising to a prodigious height in the cloudless summer sky, it then gradually spread itself out like the head of some mighty Italian pine, hiding the sun and overshadowing the earth for many a league. The darkness grew into profound night, only broken by the blue and sulphurous flashes which darten from the pitchy cloud. Soon a thick rain of thin, light ashes, almost imperceptible to the touch, fell upon the land. Then quickly succeeded showers of small, hot stone, mingled with heavier masses, and emitting stifling mephitic fumes. After a time the sound as of approaching torrents was heard, and soon steaming rivers of dense black mud poured slowly but irresistibly down the mountain sides, and curdled through the streets—insidiously creeping into such recesses as even the subtle ashes had failed to penetrate. There was now no place of shelter left. No man could defend himself against this double enemy. It was too late for flight for such as had remained behind. Those who had taken refuge in the innermost parts of the houses or in the subterranean passages were closed up forever. Those who sought to flee through the streets were clogged by the small, loose pumice-stones which lay many feet deep, or were entangled and overwhelmed in the mud-streams, or were struck down by the rocks which fell from the heavens. If they escaped these dangers, blinded by the drifting ashes and groping in the dark not knowing which way to go, they were overcome by the sulphurous

*See Martial, IV. 44.

vapors, and, sinking on the highways, were soon buried beneath the volcanic matter. Even many who had gained the open country at the beginning of the eruption were overtaken by the darkness and falling cinders, and perished miserably in the fields, or on the sea-shore, where they had vainly sought the means of flight.

In three days the doomed town had disappeared. It lay beneath a mass of ashes, pumice-stones, and hardened mud, to which subsequnt eruptions, occurring at intervals during eighteen centuries, added fresh materials. Gradually above them there accumulated, from year to year, the rich vegetable mould, formed from the volcanic soil, in which were again tended the vine and the olive-tree.

The miserable inhabitants who survived the catastrophe returned, after the eruption had ceased, to the site of their buried homes. Many dug into the ruins to find the property they had abandoned in their flight. That which was most valuable was thus, in many cases, recovered. At a later period the statues were carefully sought for in the public places and were removed to adorn other sites, and the richer marbles and hewn stone were carried away for the construction of other edifices, the ruins affording to many generations a rich mine of building materials. But no attempt was ever made either to rebuild the town itself or to construct another upon its site. As years rolled on, all traces of it passed away except, perhaps, the upper part of some vast building, such as the amphitheatre, which rose above the surrounding soil. Its ruins lay deep beneath the cultivated fields, and Pompeii slept seventeen hundred years wrapped in its shroud of lava-mud and ashes. And so it remained, forsaken and forgotten, until the middle of the last century.

Such is the tale of the fall of this now celebrated town, as written in its ruins brought to light in our days. Every incident we have mentioned is recorded in them. The history of Pompeii and its inhabitants, neglected by contemporary writers, and the story of its destruction, may be restored from its remains. It is not our intention to describe these remarkable and interesting ruins. The buried city —the awful catastrophe by which it was overwhelmed—its marvellous resurrection after the lapse of so many centuries—have formed the theme of many an able and poetic pen. Nor are we about to enter into any abstruse archæological disquisitions upon the many curious questions connected with the ancient history of the people, their manners and customs, and the arts and the domestic life of the Romans in general, suggested by the objects discovered. We must refer those who are disposed to inquire into such matters to the still standard works of Mazois and Gell, to the more recent labors of Overbeck and Niccolini, and to the excellent topographical description in Murray's "Handbook for Southern Italy."

Moreover, there are few persons of education who are not familiar with these things, and in these days of travel many have examined for themselves the unrivalled collection of antiquities gathered together from the buried town, which has given a wide renown to the Museum of Naples. Our object is to avail ourselves of the important additions made by the Cavalier Fiorelli to Pompeian literature, and to notice some interesting details in the history of the former and recent discoveries. This gentleman, who has lately been placed by the Italian Government at the head of the Royal Museum, and who was previously the director of the works at Pompeii, has collected together and published the notes and journals kept by those employed in the excavations from the first discovery of the ruins in the last century down to the present time. They consist, for the most part, of detailed reports made at short intervals, sometimes from day to day, of the progress of the works, and upon various objects found amongst the ruins. Many of these documents had been stolen, but were traced into private hands by Signor Fiorelli. The larger number are carefully preserved in the archives of the Museum. They furnished a variety of new and interesting information which had been before inaccessible to those who wrote on Pompeii. The full, and in some cases carefully recorded, details they contain enable us to restore, in many instances, the buildings which have perished since their discovery, and to understand much which might otherwise perplex the antiquarian. Signor Fiorelli has thus rendered an important service to archæology, and has added to the literary treasures of his country.

We learn from these records that the excavations which led to the discovery of Pompeii were made during the reign of Charles III, the first Bourbon king of Naples. The earliest journals of the proceedings are written in Spanish. In the year 1748 a certain Colonel Don Rocco Alcubierre had been sent to examine a subterranean canal which had been constructed by the Spaniards in the sixteenth century, for the purpose of supplying a powder-manufactory in the small town of Torre dell' Annunziatta, on the Bay of Naples. He heard from the inhabitants of the place that the remains of a buried house had been discovered about two miles off, and that statues and objects of antiquity had been taken from them. It occurred to him that these ruins must belong to the ancient city of Stabiæ, which had been overwhelmed, like Pompeii, by the great eruption of A. D. 79, and whose site had been sought for in this neighborhood. It was well known that beneath the soil, between the foot of the mountain and the

sea, there lay buried more than one town. Remains of antiquity had been frequently discovered near this spot. The watercourse we have mentioned had been dug through the very centre of Pompeii, and had laid bare the foundations of many ancient edifices.

It may be well, before proceeding further, to remind the reader how Pompeii was buried. It is commonly but erroneously supposed that the town was overwhelmed by lava ejected from from the crater of the volcano. Such lava-streams, like broad watercourses of black rock, may be traced down the sides of Vesuvius: some may be of the date of the great eruption which destroyed the town; but it is certain none of them reached the town itself. Pompeii owed its destruction to two causes. Ashes and small pumice stones, like white cinders, were thrown out of the crater and fell in dense showers over the surrounding country. They were probably carried to a considerable distance by the wind; but the greater part seems to have fallen on the coast between the foot of the mountain and the sea on which Herculaneum, Pompeii, and Stabiæ stood. The Italians call these pumice stones "rapillo," or "lapillo:" in the earlier records the former word is used. In addition to the "lapillo,' torrents of mud, formed by ashes, lava, and other volcanic matter, mingled with water abundantly ejected from the crater, rolled down the mountain-side, and spreading in broad streams as they reached the lower country, completely covered everything within their reach. This thick mud, called by the Italians "lava bavosa," accumulated wherever it was checked, and penetrated into every nook and cranny, soon hardened and encased every object with which it was brought into contact. In its hard state it is called "tuono."

To be continued.

WHAT HUNGRY MEN EAT.

The reader who is comfortably housed and has an abundance wherewith to satisfy his hunger—who has only to go to the next corner, or to his cellar to procure the necessaries and even the luxuries of life—has but little conception of the straits to which men are sometimes put for want of food, or the substances hungry men take into their stomachs. The keen gnawing sensation occasioned by want of food is utterly unknown to those who live in cities; for although the "appetite" may be good, and excited as the hour of meal time approaches by the sight and smell of food, these emotions are soon dispelled and at least can be borne without great inconvenience for hours. But with that hunger which is akin to starvation the case is different. The most loathesome substances are eagerly seized, and these, which were revolting, become not only tolerably good, but absolutely delicious.

That sentinel—the palate—and those pickets—the nostrils—challenge rigidly, in the quiet seclusion of home, every edible that approaches; but when the limbs tremble, when the great arteries no longer overflow with crimson blood, when the brain refuses to think and the eyes to see for want of something to eat, then that garrison—the stomach—receives whatever the highways and byways afford, or what the ungenerous soil may yield. In certain countries, as in Southern Africa and America, there are tribes called "dirt-eaters," who gorge themselves with a peculiar kind of clay, solely to distend their stomachs, so that they may appease nature. Once addicted to this habit it is ineradicable, and they fall victims to intestine diseases caused by the abuse. Over the far western prairies there roam skulking tribes or rather scattered parties of Indians called "Diggers." They are of all wandering savages the most despicable and degraded. They eat the roots of certain plants when unable to procure better food, and are glad to obtain grasshoppers and other insects which the white man looks upon as vermin. In parts of France, chiefly in the wine-making districts, there are found quantities of snails or slugs which frequent the vines; these reptiles are eaten by some, and highly prized as delicacies, even by cultivated persons. We all know that the Chinese devour cats and dogs, and even mice and rats, and that the edible birds-nests which form a portion of the diet of the higher classes in the country mentioned consist of a species of gelatine or semi-transparent mass which, after being cleansed, forms no despicable dish.

The human stomach must be satisfied at all hazards, and Dr. Kane and his followers found frozen walrus meat and polar bears' heads eaten raw, great delicacies; raw frozen livers he speaks of as delicious titbits. He also mentions that to the Esquimaux "belles" and native Greenlanders a pint of train oil or a bunch of candles was an appreciable gift, and the first was quaffed and the latter munched without loss of time. These are not freaks of appetite, but the promptings of nature, for fat contains more carbon—or, in plain English, more heat or fuel for the support of the vital flame—than lean meat; and it is therefore in those polar regions an imperative and indispensable article of food.

In Norway and Finland a coarse mixture, passing under the name of bread, is made from the inner bark of the pine or fir tree; and it is a well settled fact that the natives in certain parts of Africa eat a peculiar kind of ant with great avidity. Egyptians devour locusts and wild honey (when they can get it), and in the wilds of Southern Africa, round about the region of the Cape of Good Hope, the swarthy Hottentots gorge themselves to repletion when

opportunity offers upon all parts of the beast killed Abysinians and the subjects of the king of Dahomey refresh themselves with steaks, warm and raw, cut from the living animal; and the Kalmucks, a wild Tartar race, affect a beverage called *koumiss*, which is made from mare's milk.

In all climes men feed just in proportion to their cultivation; and in conditions of extreme barbarity the animal man is but little above the brutes devoid of reason. Instinct governs the appetites of savages; and they are filled to repletion to-day, while to-morrow they starve.—*Scientific American.*

BIRDS *vs.* WORMS.

There was briefly noticed in yesterday's *Press* the fact that a very large flock of cedar birds (numbering upwards of 1000) suddenly alighted on the trees in Independence Square and feasted upon worms. The fact furnishes material for thoughts as to the manner in which the birds obtained the knowledge of the existence of the worms on the stately branches within that sacred enclosure. It is very evident that information must have been given them by some one of the feathered tribe that may have been placed on *pick*et duty. This opinion is somewhat strengthened from an occurrence that came under my immediate observation several winters since. A heavy snow had fallen, and the white mantle covered the surface of the earth for several weeks, over a very extensive portion of the country. Many of the bird creation, especially the partridges, perished. The hardy birds were the only ones that were able to stand the severity of the weather. Of this class the snowbirds excel all others.

It was on an extremely cold morning, the mercury indicating a temperature of about 10 degrees above zero, that a single snowbird made its appearance around the kitchen window in a most friendly manner. It was evidently in search of something to eat, and in a short time we threw a handful of canary seed on the snow. The little bird seemed to be filled with joy at the sight of such a breakfast. It danced and capered around in delirium of delight; it examined the seed, tested the quality thereof for a few minutes, and, before it had satisfied its hunger, to our astonishment flew away. In less than ten minutes more than fifty of the same feathered tribe suddenly appeared, and soon made short work of the seed. More was given them; and finally, their craws being filled to their capacity, the birds took wing, and came again the next morning several hundred strong. While the snow lasted these pretty little chirpers were welcome visitors every morning. It is very evident that the first bird conveyed the intelligence of the discovery of the seed, and, unlike most of mankind, instead of appropriating all to itself, its first impulse was to do unto its neighbors as it would be done by. This little snowbird set an example worthy of imitation on the part of beings endowed with reason.

It is quite likely that the cedar bird that first discovered these worms in Independence Square at once conveyed the information, as did the snowbird above alluded to. As long as the worms last, the cedar birds may be expected to visit Philadelphia daily. We hear of raids being made by them in several sections of the city, but in some instances they have been frightened away because heedless boys throw stones at them. Cedar birds thrive mostly in New Jersey. They are of a common order, and therefore there is no special law for their preservation. The law which imposes a penalty of $5 for shooting or killing an insectivorous bird ought to be sufficient to protect them.—*Press.*

THE FARMER'S OCCUPATION.

ONE ADVANTAGE OF IT SELDOM CONSIDERED.

Of the several advantages which belong to the occupation of the tiller of the soil, there is one which, though far from being the least, seems to be very seldom taken into the account, as we find but little mention made of it, or reference to it in conversations or writings upon this subject. This seemingly but little thought of advantage, consists in the fact that the employment of those who cultivate the soil, as a general rule, exempts those who follow it, from the two opposite extremes of poverty and riches, which are about equally pernicious in their tendencies, temptations and influences. Although men generally shut their eyes upon the evils of prosperity, and do not willingly, directly, or in practice, acknowledge them, yet there is a tacit confession often made of the existence of certain dangers or evils in the possession of great riches, as in the commonly received opinion that there are more good men and women, more worth of character, more persons living usefully and respectably, more domestic happiness, more peace and contentment, and less folly and vice in the middle ranks of society, than among either the very rich or the very poor. In this form, if in no other, we can obtain some acknowledgement of the evils, or at least dangers of prosperity, that is, of riches isolated from a life of industry.

Now as all farmers, at least in the greater part of these United States, occupy, or may occupy, this middle ground at a safe remove from the extremes of poverty and riches, destitution or over abundance, and as their business almost of necessity involves their occupying it, this may be accounted one of the characteristic advantages of their profession. And even when they rise to the possession of considerable

wealth, as some few of them occasionally do, they remain almost entirely free from the evils and perils of such a position, chiefly in virtue of two peculiarities of their occupation. One of these is, that so long as they remain farmers, the care and oversight of their lands require that they should be actively and industriously employed; and the other is, that when they arrive at the possession of riches, they do so in a gradual way, which exempts them from one of the worst circumstances connected with prosperity, namely, its suddeness For it is when riches come to a man suddenly or unexpectedly, that they produce usually the most pernicious results, making him not unfrequently "a fool of fortune," or proud, overbearing and extravagant.

These considerations seem not undeserving the attention of parents and others, whose estimates of a farmer's business may influence their own happiness, or the choice which is to be made by others.—*Country Gentleman.*

Be cautious of entertaining company with your own personal concerns or private affairs; though they are interesting to yourselves, they are generally tedious to others.

In relating what has happened, omit every circumstance that is not material. And beware of digressions; otherwise you may render useful communications tiresome.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM THE JOURNAL OF DAVID SANDS.

(Continued from page 211.)

After their return from this visit they spent the winter with his parents and family, who soon became reconciled to his choice of a wife, and treated her with much kindness and affection. Her steady and consistent deportment, added to a disposition to increase the happiness and best interest of all those to whom she had become so nearly connected, made way for her, so that the time spent with them was truly edifying in the family, and produced lasting and blessed fruits to many of them. His parents, through him, became convinced of the truth as he had embraced it, and became members of the Society, as likewise did some of his brothers and sisters.* In the spring of 1772 they commenced housekeeping near his father's, in a house belonging to him, and in which D. Sands lived the remainder of his days. The house still remains in his family, and much interest is attached to it, both on account of its ancient appearance, and its having been for so many years the residence of one so well known and beloved. It continues to be a house for the accommodation of the Society, as it was when he occupied it, and according to his own wish. They immediately commenced a meeting, to be held on the first day of the week at his house; the first was attended by several Friends of New York, and Joseph Thorne from Flushing, Long Island, who had recently settled near, and who, being a worthy member, much interested for the welfare and increase of the Society, soon became as a pillar among them. They soon after commenced a week-day meeting, which continued to be held for eleven years, except on the days of attending Preparative, Monthly, and Quarterly Meetings, at Nine Partners. A number soon joined their little band through convincement, and others settling near them from other parts made the increase considerable.

This meeting was often visited by Friends from Nine Partners, particularly ministers, as Aaron Lancaster, Aaron Vail, David Haviland, and many others.

In the latter part of the year 1772, David Sands first appeared in public testimony, much to the encouragement and furtherance of their meeting, establishing the faith of many seeking minds. He was concerned to pay short visits, laboring in the ministry of the Gospel for the increase of the Society, and that the great work of salvation might be carried on to the glory of his Maker, in whose cause he felt willing to give up all for the advancement of truth and righteousness in the earth. In the year 1775, he was recorded by his monthly meeting as a minister of the Gospel. At the same time he requested a certificate to pay a religious visit to Friends at Newport, Rhode Island, and parts adjacent. This visit was not extensive, and

*It is apprehended that his brothers, Benjamin and John, became members of the Society.

the following account of it is from his Journal:—

"I left my home the 5th of 11th mo., 1775; went to Edward Hallock's at New Marlborough, and attended their First-day meeting: though small, yet I was comforted, and truth seemed to own us. After meeting I parted with my wife and friends, and proceeded to Nine Partners, in company with Samuel Hallock; the next day set out for New England, with my friend and companion Aaron Vail; lodged at Oblong, and reached Moses Varnum's at Uxbridge, and attended their meeting, which was refreshing, truth prevailing to the comfort of many. On Seventh day was at a meeting at Winsocket, which was large, and, I trust, edifying to many who were inquiring the way to obtain the salvation of their immortal souls; next day attended the meeting for sufferings, held at Providence, and lodged at Moses Brown's, where we staid two days; the week-day meeting at Smithfield was attended with close labor, though it ended to a good degree of satisfaction. We returned to Moses Brown's, and next day attended Providence week-day meeting, which was solid and comfortable, though silent; next day was at an appointed meeting at Swansey, which was large and satisfactory, and it was cause of thankfulness to us that the Great Master continued his renewed favors, in a time of deep trial and exercise, which often is our portion. We parted with our companion Aza Arnold, and came in company with Ebert Chase as our guide, and lodged at Joshua Davil's in Dartmouth; the next day attended the monthly meeting held at Coaxet, where we met our esteemed friend Robert Willis, who was paying a religious visit in those parts, and who was largely opened in testimony; there appeared to be some in the meeting concerned for truth's prosperity. On first-day attended the meeting again at Coaxet, which was large, and the way opened feelingly to labor in the service; my companion also being largely opened in prayer. There seems a remnant here concerned for truth's prosperity. At Poneganset we attended their monthly meeting, which was large, though there is a declension from the simplicity that truth leads into. It ended to a good degree of satisfaction. Robert Willis was engaged in prayer. My companion was much exercised on account of the shortness that appeared in many in their neglecting to attend meetings, which he was favored to speak to with much clearness, and I believe to the comfort of the faithful. Next day were at an appointed meeting at New Town, which was large, and attended with close labor, but through Divine favor we were enabled to clear our minds, and the meeting ended well. Blessed be the name of the Lord, who has hitherto extended his tender regard to us, and owned us with the openings of life, which has been as a staff to lean upon through the many exercises we have had to pass through.

We went from New Town to Redford, and had an evening meeting at Joseph Rotche's, who received us very kindly; from thence we went to Cushinet week day meeting—there appeared to be a remnant who were concerned for truth's prosperity in the earth; from thence to Nathan Davis's, and at their week-day meeting, which was silent; next day, to Rochester, and had a small meeting, to some degree of comfort. At Falmouth we attended their First-day meeting, and appointed another the next day, which was to satisfaction; thence to Sandwich Preparative Meeting. In this meeting we had to pass through many close trials. We attended a meeting at Pembroke, to some relief; at Free Town we staid with Job Anthony, who appeared like a kind friend—we attended their First-day meeting. Here we met our esteemed friend, Thomas Gawthorp, and his companion, Paul Osborn. We went with them to Evert Chase's, in Swansey, and attended their monthly meeting, and next day their select meeting; thence to Dartmouth, and had a meeting to good satisfaction; from thence to Philip Tripp's, and attended their preparative meeting at Coaxet, and their meeting for ministers and elders, all to the comfort of the faithful. Blessed be the name of the Lord for his many mercies bestowed upon us from time to time under many probations, which have often been our portion. At Little Compton we had close hard labor; there appeared a great declension from the primitive purity of our religious profession, though there appeared to be some young concerned Friends, which was a comfort to us. At the First-day meeting at Tiverton, which was large, and mostly of other denominations. At Newport we attended their Quarterly Meeting, where we had hard labor and close exercise, but through Divine favor we were enabled to discharge our concern. Thanks be to his holy name. We had many satisfactory opportunities in this Island, though many hard struggles with some who appeared to have taken a part in the spirit of war, to the wounding of themselves and faithful brethren—we were at their meeting for sufferings, which was also trying to our spirits, by reason of some opposition, which was to the distress of the faithful. From thence to Smithfield, in company with Thomas Gawthorp, Robt. Willis, and Paul Osborn, and had a meeting at the old meeting house; from thence to George Smith's. The next day we had a meeting at Mendow, to satisfaction; from thence to Daniel Southwick's, who appears to be a faithful friend and father in Israel; his family also were very kind. We attended the meeting at Uxbridge, which, I trust, was to

the edification and comfort of the tender ones. Next day set forward towards our homes, which we reached to the comfort of our own minds, and that of our dear connections and friends, having been absent several months. To the Lord be ascribed thanksgiving and praise, which are due to His worthy name forever and ever."

After this, there is no account of his travels, by Journal, until the year 1777, and about this time, the subject of slavery became a great exercise to him, and he felt it right to refrain from the use of articles, the produce of the labor of slaves, which he adhered to until Friends generally became concerned to liberate them. In several cases he purchased them in order to effect their emancipation, when their owners declined to set them free lest they should become chargeable to them. Whilst travelling he often found the inconvenience of declining to partake of food used in families, and felt thankful when the restraint was no longer necessary to his peace of mind.

To be continued.

Each day has its own sorrow, but each day has its own strength; and as we draw near to the close of our journey, the sorrow decreases and the strength increases.

NO WASTE IN THE UNIVERSE.

What an economist is Nature, so made by God! She economizes even the light she so immensely possesses; catches it on the moon as a candle, after the sun has gone down, as we say, when he is but rising on other lands; and sends it inconceivably far to us from the stars. She economizes heat, equalizing it for the life and health of the whole world, by currents in the air and ocean and of the electric fluid. She economizes water to answer a thousand successive important purposes, in a thousand different places, with the same drop. How nicely and carefully she sifts out its minutest portions from the briny sea, to cleanse the air and revive the plants at this season, to fill the springs, and paint the sky, and support all human life! How, with her mighty elemental agencies, she crumbles and bears down the barren rock from the mountains and hills, to fertilize, for boundless and endless crops, the valley and the plain! How she makes the ashes even of the dead spring into grass, and blossom into flowers! How applying the same economy to crude mineral, from the very gravel in the ground she distils a curious, delicate wash to protect the tender stalks of the growing grain; though you may not think what perhaps cuts your hand to bleeding is this varnish of flint! How she saves every hair, particle, nail-paring, and exhalation, to turn it to some account! How she converts ice, and and the snow that manures the poor man's ground, into harvests of corn and wheat! How she nourishes her *vegetable* offspring, so that her *animal* may not die of hunger! The roots of a shrub, thirsty for a supply that had been drawn aside by an artificial channel, have been known, in their resolution not to be defrauded, to find their way to the aqueduct under ground, and bore a hole through its soft wooden plug that every fibre might drink its fill, as was divinely intended. To one who looks with a careless view on Nature, it seems as if everything with her were in extravagant excess. We quote the line about "many a flower born to blush unseen," and we talk of the floods that are poured away to no purpose. But a closer inspection corrects this error, and shows how frugal her utility, and perfect her order; enough, but "no room to insert a particle," however Art may re arrange her forms to educate and give scope to human power.—*Rev. C. A. Bartol.*

For Friends' Intelligencer.

FRIENDS' LITERATURE, NO. II.

In a previous communication some general reflections were submitted for the purpose of calling attention to the meagerness of the modern literature of our society; and through an unfortunate omission in the closing paragraph of that communication, made either by the copyist or compositor, an implied promise was unintentionally conveyed to the effect that the writer would endeavor in a subsequent article to explain the causes which have produced the present scarcity of appropriate publications among us: but such an intention never formed a part of his plan. The paragraph alluded to should have read thus: "Did the prescribed limits of this article permit, it would be an interesting task to inquire into the causes which have led to the decline of our literature in late years; but I must pass to other topics. As, however, this communication has already grown to an unexpected length, *these* will be deferred, to form the subject of a future paper."

The design of the present and succeeding articles is to set forth the writer's views, first, as to what should constitute the burthen of the writings needed in the present age; and secondly as to the most effective means for encouraging and promoting the dissemination of these writings. As an appropriate introduction, however, to the proposed suggestions, it may be well to advert briefly to some of the essential principles which constitute the groundwork of our organization. This would seem the more desirable, in view of the circumstance that there are among our younger members so many who have never given sufficient attention to the subject, to imbue their minds with a proper appreciation of these principles

And lest this remark may be construed to cover more ground than is intended, let it here be stated that *principles alone* are meant, not the peculiar views and testimonies deduced from these principles; for those have been so ably discussed in the "dissertation recently transferred to the columns of the Intelligencer, that it were needless, if not presumptuous, to dwell upon them here.

Our religious system is pre-eminently a philosophical one, and as practical as it is philosophical. Philosophical, because it recognizes in the fullest degree the twofold nature of man, and his complex relations growing out of that dual nature; practical, because it comprehends in its requirements a rigid fulfilment of all the obligations resting upon him as a morally responsible being, and a recipient of Divine favor.

But what is the twofold nature of man to which allusion has been made? Paul says, (1 Cor. 15), "There is a natural body, and there is a spiritual body. * * * * Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is (of) the Lord from heaven." Here, then, as in other passages of the Bible, almost without number, as well as in all the teachings of science, is a plain, unqualified assertion of the double nature spoken of—the physical or mortal, and the spiritual or immortal part of man. And this truth clearly presupposes another of equal importance, viz: that there is both a material and a spiritual world, to which the two natures of the human being are respectively related,—the body, to the natural world, whence it derives its constituent elements and to which it must return; the soul, to the spiritual world, whence it draws and must ever continue to draw its nourishment and growth. Thus is explained what is meant by the complex relations alluded to as growing out of man's dual nature.

It has been stated that our system fully recognizes the philosophical truths just glanced at; and this will be made evident by even a cursory examination of the various testimonies of the representative members of the society; thus, for instance, their studied opposition to whatever is merely ornamental or designed to minister only to the gratification of the physical senses; and encouragement of the things which contribute to the proper unfoldment of the spiritual powers: whereby they hope to subordinate the carnal mind to the spiritual; also their persistent avoidance of all external signs of mourning, and the decoration of the graves of the departed, where rest only their perishing remains, lest the mind shall be centered too much upon earthly objects, and thus prevented from rising with the freed soul to its better home beyond the tomb, together with divers other teachings of like significance.

The character of the government enjoined upon us is at once theocratic and democratic, paternal and fraternal. Theocratic or paternal, inasmuch as God is recognized as the Supreme Ruler, ever present in the hearts of his children, and directing by the motions of His Holy Spirit all things which pertain to their spiritual welfare; democratic or fraternal, in that it knows no privileged orders in the conduct of even the *temporal* affairs of the society—no pope, no bishops, no priesthood, to "lord it over" the people, and take from them that true liberty which is the divine birthright of every human being. All, without distinction of sex or worldly position, are alike accountable in a spiritual capacity to the True Head of the Church, and have an equal voice in the adoption and carrying out of whatever measures may be found necessary to the well-being of the Society in the matter of its temporal concerns.

As to matters of faith, Friends lay claim to no new discovery. In the language of one of our distinguished ministers, "we have no new doctrine nor new gospel to preach; but the same that was preached at the beginning of the world, and has been preached to every rational creature in the world from the foundation of it. It was preached to our first parents in the garden, when they transgressed and endeavored to hide themselves among the trees of the garden. Nor had Jesus, our blessed pattern, any new doctrine to promulgate. He was no theologian, no speculative philosopher with a system more or less admirable." He proposed no creed to circumscribe the spiritual growth of his followers. "To be a disciple of Jesus, it was necessary to sign no formula, to pronounce no profession of faith." It was only requisite to yield obedience to the pure and simple teachings of divine truth, as they had been given to man from the beginning. Indeed, his mission was to clear away all those obstructions of the nature of forms, ceremonies, creeds, philosophical systems, and the like human inventions, which served but as a veil to hide the face of the Father from his earthly children, and let in the bright rays of the Sun of righteousness upon their darkened souls, to warm them with his love and enlighten them with his wisdom. Such too, in after time, but in a humbler capacity, was the benign mission of George Fox, as well as of all true messengers of God, of every age and clime.

Now, what is this all-sufficient doctrine which has been preached to man from the beginning of time? It is simply this: that God, the Almighty Creator and Ruler of the universe, the Divine Father of the human race, is ever present in the souls of his chil-

dren, making known his will concerning them by the immediate operation of His Holy Spirit; so that they need not teach "every man his neighbor and every man his brother, saying, 'Know the Lord; for they shall all know Him, from the least of them unto the greatest of them." He, the Sun of Righteousness, is to the soul, whether in or out of the body, and the higher world to which it belongs, what the outward sun is to the lower, physical world, and all things pertaining thereto. Being love itself, and wisdom itself, He is the source of all good and of all truth. It is only through the power of his love and the light of his wisdom that man is moved to and guided in the performance of any good work, whether that work be the dispensing of gospel truth, or the discharge of any other office of love. All inspiration immediate or mediate, by which Divine Truth is communicated, and by which it is rightly comprehended, is from this only source.

Such, then, is the sublime doctrine which has ever constituted the life-essence of all true religion, and such the doctrine which forms the only real test of Quakerism, so called. All who subscribe to it, and endeavor to live a life consistent with the principles which it em bodies, are true disciples of Christ, and entitled to membership with the followers of George Fox, whatever be the difference of their views upon subjects which hold a place secondary to the great central doctrine here enunciated. In view of this undeniable truth, let it be asked in passing what can be said in justification of the wholesale proscription and persecution with which some of our most devoted members have been visited for opinion's sake by those who also call themselves Friends? Truly, such is not in accordance with the teaching of Him who said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The foregoing summary is believed to comprehend the strictly fundamental principles upon which our society is organized. And what system can be devised which would be more rational? What one could be better adapted to the manifold needs of the human race? What more conducive to that soul-growth without which there can be no happiness, either in this life or that to come? In fine, what could be more in harmony with the sublime teachings of Him who was sent as a special messenger from on high to lead a benighted world back into the pure light of Divine Truth from which it had strayed? Surely, there are none to deny to the Society, among those who rightly understand its principles and testimonies, the exalted place to which it belongs among the agencies appointed by Divine Providence for the regeneration of the human family.

Having thus attempted to give, in as clear and comprehensive a manner as has been found practicable, the essential principles which constitute the main features of our religious system, and the source of the admirable testimonies which have been delivered to us from time to time by our most experienced teachers, the writer feels that there is little need for multiplying words upon the subject of what should form the staple matter of the books and other publications furnished for the edification of our young people. It is plain that these should set forth in simple and interesting forms, first, our principles and testimonies; and secondly, the necessity of acting out those principles and testimonies in all the affairs of daily life. Thus, and thus only, can the press be made an efficient agent in the promotion of true soul-growth, and a means of directing the mind upward to those things which alone produce everlasting happiness.

Above all, the young should be encouraged to do their own thinking, and investigate truth for themselves, using the experiences of others only as incentives to self-culture. What food and exercise are to the body, perception and thought are to the soul; and as well might we expect the food and exercise taken by others to contribute to the development of our physical organism, as that our spiritual powers can be rightly unfolded by depending upon others to examine and think for us.

History, biography, and poetry, copiously interspersed with narrative, though not the only desirable forms of composition, are among the most attractive ones through which to inculcate useful and elevating truths; and, as was intimated in a previous communication, the ancient literature of our society abounds in rich materials for the judicious writer to work up into forms suited to our present needs. This is also true of our later writings, so far as they go. Besides there are many unwritten histories of deep interest locked up in the breasts of those who are able to give them to the world, and who would do so if properly encouraged.

Again, it is a question worthy of serious consideration, whether or not, under proper restrictions, the almost universally adopted system of inventive writing might not be admissible to some degree in the present stage of the world's progress. Many there are who *will* read fictitious narratives at all events; and the practical question is, whether to rest satisfied with futile endeavors to suppress such writings among us, or yield to what seems inevitable, and use our influence in the direction of cultivating a taste for only such works of imagination as possess an undoubted moral and religious tendency. There is room for honest differences of opinion upon this subject, and it

is hoped that Friends will give it the attention which its importance demands.

The next and final paper of this series will be devoted to an inquiry into the best means for extending our literature, in accordance with the views heretofore submitted.

W. H. C.

Indianapolis, 5th mo. 27, 1864.

There is hardly any circumstance so bad that it may not be made worse by mismanagement.

Those who use no unlawful means to escape from trouble, will most likely reap the full benefit of its dispensation.

[We continue Extracts from the Correspondence of John Pemberton, in possession of the Pennsylvania Abolition Society. They are valuable historical documents, worthy of preservation, illustrating as they do, the slow advance of the righteous cause of emancipation, and the efforts made by Friends of that day in laboring with the constituted authorities to wipe out the iniquity of the slave trade and slaveholding from the National Government.—EDS.]

For Friends' Intelligencer.

BY J. M. T.

(Continued from page 188.)

Under date of New York, 3d mo. 16th, 1790, John Pemberton writes:—"We are newly returned from the House of Representatives which sat some time after 3 o'clock. It was near 1 o'clock before the subject of the address was entered upon. Representative Smith, from South Carolina, made a short but very pointed and envious speech, representing that the addresses of the Quakers were highly improper, and was for turning the addresses and the report wholly aside. Jackson made a speech of about fifty minutes, and spoke, first, on the impolicy of the subject of the address, alluding to none but that from Pennsylvania. He produced a book, wrote by one Miller, to shew the despotic dispositions of the negroes in Africa, particularly in Congo, that when they went to meals they made their wives stand behind to wait upon them, and only had to eat what the husbands left,—and skipped to other nations from the North to the South of Africa, even to the Hottentots, describing the misery they were in; what a kindness it was to them to be brought from their country; then read part of a newspaper printed in Virginia, describing the state of the colony sent to Africa from London; mentioned many hundreds being sent thither, that there were few remaining, twenty blacks and six whites, according to what he read, and would insinuate this as the act of Friends. He expatiated on the large extent of the country; how necessary it was to promote the settlement of the back country, especially back of Georgia and South Carolina; that much of it was rice ground and brought a great revenue, and that if the negroes were taken from them, population would be retarded and discouraged. What did the Quakers mean? did they propose that the whites and blacks should intermarry? there would soon be a motley breed! If the good people wanted this, let them go to Africa and take daughters for their sons, and give their sons for daughters; and, after a deal of rambling, attacked Warner Mifflin by name, representing it was for some great crime committed by him, and for fear of being destroyed by thunder and lightning, and being centered in hell, that he set his negroes free, to expiate for his sins, but he did not believe God required such sacrifice. He had Warner's name over several times, and desired the Quakers to read chapters he referred to in Romans, Colossians, Timothy, &c.

J. Vining arose and said he did not mean to follow the gentleman that spoke through his vanity, as he did not apprehend it related to the particular matter before the House, (it being the contents of the Committee's Report), yet remarked upon some parts and spoke very favorably of W. M., said he had known him for a long time, that he lived in the State he represented, and not in New Jersey, as had been mentioned; that he had a most amiable private character, and that he did not speak as expecting his vote, as had been insinuated, for that W. M. might next year be in Carolina for what he knew. On the subject of Memorials he spoke also favorably of Friends, and believed they were actuated by an angelic spirit and not an evil spirit. Then Tucker moved an alteration in the first paragraph of the Report, which, if accepted, would have retarded, if I could hear right, the whole of it. A long debate ensued respecting the propriety of the proposal, and its consisting with the order of the House. This took up considerable time, Bland, Jackson, Smith, (of South Carolina), often urging, Boudinot, Page, Fitzsimmons and some others labored plainly, seeing that those from Carolina and Georgia endeavored to put the subject by and prolong time. As it was late, it was moved when to take up the matter; from the southward it was moved Second-day, that was overruled; then Seventh-day proposed, that was set by; then to morrow was moved and a great majority appeared, though many of the New England men slipped away, and some had voted against its being revived this day, who, heretofore, have professed highly respecting freedom and being united with us. The Funding System is so much their darling that they want to obtain the favor of those from Carolina and Georgia. The York members, except one, and ours, with

Page, Madison, &c., are steady. I find the conduct of the Georgia and Carolina members has disgusted some other members, who, seeing their aim is delay, appear determined to pursue the business,—the issue must be left * * * * * * * *

Myself and companions are as composed and resigned as we could expect to be under our long detention, but it is very evident that the subject needs to be followed up, and Friends need not fear our promoting any compromise It would be acceptable to be released, but I do not find my mind easy to leave my companions in their situation. A weight of concern attends each of us, but more particularly dear Warner Mifflin and John Parrish. Warner sent a long letter yesterday to Smith, (of South Carolina), and this morning wrote something, of which divers copies were made out and distributed among the members to bring the weight over their minds; he is supported both inwardly and outwardly. I admire most, dear S. Emlen's steady attention and patience; he was about four hours this day in the House of Representatives." * * * * *

3d mo. 17th, he writes:—"The business we are here upon was resumed to day. It being the custom of the House to read petitions and reports first, our affair did not immediately come on. Hartley made a very proper speech, and, alluding to the abuse bestowed upon us, represented Friends very favorably, and labored that the subject matter should be attended to. Burke replied with abuse, and, at the close of his speech, represented us as Satan sitting like a cormorant.

Smith, (of South Carolina), arose and run on a considerable time, (and some apprehending he was beside the proper business,) was interrupted, but this fired Jackson that he was obliged by the Chairman to sit down and Smith continued his speech, and, to maintain slavery, went to Greece, Turkey, the highlands of Scotland, and various parts to justify it, and at last brought in the conduct of the Shaking Quakers; then took up our Address and went through divers parts of it, representing how inconsistent our conduct was with our principles and the ancient testimony we published in 1776, part of which he read, to shew we disclaimed having any hand in setting up and pulling down Governments, &c, representing we had nothing to do with politics He was heard with more patience than he deserved, for he wearied himself and his hearers generally, except his friend Jackson.

It being after 3 o'clock the Committee broke up and the Chairman reported progress, and the Speaker resumed the chair; a debate ensued when the subject should be taken up Bland wanted it adjourned *sine die*; however, it was at length determined by a large majority (notwithstanding divers of the new England men slid away), to-morrow.

No time was allowed for the friends of humanity, except Hartley and some remarks made by A. White, pointing to the immediate parts of the Report respecting the discouragement of the slave trade. James Mott and Elias Hicks from the country, were here, and divers Friends of the city also attended.

This business does not appear likely to be speedily ended, it is the contrivance of the South Carolina and Georgia men to weary us; it is galling to these we continue here. I believe Warner Mifflin sent, or prepared to send, Jackson some texts of Scripture this morning, as *he* recommended to us yesterday divers texts."

"The soul that is much in prayer, grows in purity, and is raised by prayer to the proper estimation of all those things that the world admires and is in love with, and, by a wonderful way, is conformed to the likeness of God."

DEVELOPMENT OF THE MORAL SENSE OF LIFE.

We are prone to imagine that our temptations are peculiar;—that other hearts are free from secret burdens that oppress our energies, and cast a cloud upon our joy; that life has for others a freer movement, and a less embarrassed way. But in no one has God made the human heart to carol its thoughtless song of joy; and the shadow of our moral being rests darkly on us all. We cannot take the world as it comes, enjoying what it offers, and passing by its sufferings and its burdens with our lightest touch:—we get involved in the deep questions of conscience and duty, and the sense of responsibility stills the carol of the spirit, and suffers no man to repose without a trouble on the bosom of life.

Infinite are the ways in which the devices and aims of the Moral Nature break the instinctive happiness that lives for the day, and forget the morrow: but effectually this awakening of deeper and sadder life takes place in all; and struggle, fear, disappointment, the partial feeling of an unfilled destiny, the restless wavings of uncertain hopes, are in the heart of every man who has risen but a step above the animal life. The more we know of what passes in the minds of others, the more our friends disclose to us their secret consciousness, the more do we learn that no man is peculiar in his moral experience—that beneath the smoothest surface of outward life lie deep cares of the heart—and that if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect in us as we do in them. We have but the

trials that are incident to humanity;—there is nothing peculiar in our case—and we must take up our burdens in faith of heart that, if we are earnest, and trifle not with temptation, God will support us, as, in the past fidelity of his Providence, he has supported others as heavily laden as ourselves.—*J. H. Thom.*

The Emancipation Act which provides that slavery and involuntary servitude, except for crime, are forever abolished in Louisiana; and that the Legislature is forever prohibited from passing any law recognizing property in man, has passed by a vote of 72 to 15.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 18, 1864.

If our friend "W." will turn to Vol. 7th, page 45, Friends' Intelligencer, he will find that "Quaker Abolition" has already been published in our columns. We would also refer him to a recent number, in which it is distinctly stated that we do not return articles sent us for publication; and we requested those who wish to preserve such documents, to retain a copy. We believe our contributors generally will understand the propriety of this course.

DIED, of consumption, in Newtown, Delaware county, Pa., on the 21st of 4th month, 1864, NATHAN PRATT, in the 58th year of his age. He bore his long and extreme suffering with great patience, and died in the assurance of a peaceful hereafter.

HELP YOUR MOTHER.

We have seen from two to six great hearty boys sitting by the kitchen stove, toasting their feet, and cracking nuts or jokes, while their mother, a slender woman, has gone to the wood-pile for wood, to the well for water, or to the meat-house to cut frozen steaks for dinner. This is not as it should be. There is much work about a house too hard for women. Heavy lifting, hard extra steps, which should be done by those more able. Boys, don't let your mother do it all, especially if she is a feeble woman. Dull, prosy house-work is irksome enough, at best. It is a long work, too, it being impossible to tell when it is quite done, and then, on the morrow, the whole is to be gone over with again. There is more of it than one is apt to think. We wish some busy, all-day house-worker, the arrangement of whose house is about as inconvenient as it can be—a no common state of things,—would count her steps for one day, and let us have the results in miles; let it be noted how many times from the stove to the wood-pile, to the pump, up and down the stairs, and especially how many times from the stove to the buttery.

ANNIE'S SAVING-BOX.

"There is one of my glove buttons gone," said sister Kate, as she was preparing to go out. "How provoking it is! A glove looks so untidy unfastened."

"Just wait a minute, sister," said Annie, "I believe I have some glove-buttons in my box," and opening the lid, she took out a little tin mustard-box, and pouring the contents in her apron, soon found the required article. Her handy little needle and silk quickly sewed it on, and she was well repaid by a kiss from her sister, and a hearty one.

"Thank you, Annie dear; your little cabinet of curiosities is a perfect gold mine. You can always find the right thing there," and she tripped down the steps, now quite satisfied that all was right.

"How long have you had that box, cousin Annie?" asked Ned, who was spending a week at the house.

"Ever since she can remember, I guess," said her mother, laughing. "She always was a careful little thing, from the time she could toddle about the floor. It would be a curiosity to keep an account, some day, of the calls she has."

"I think I will do it," said Ned. "Where can I find paper and a pencil?"

Annie opened her little box again, and took out the half of an old envelope she had saved, cutting off the torn side; and a little piece of pencil some one had swept out of door.

"You can set down three things, to begin with," she said, laughing,—"a glove button, piece of paper, and pencil."

Just then little Martha came running in, the string off her bonnet, and she in "such a hurry."

"Run to Annie," said mother, who was busy making mince-pies.

Up went the box-lid, and this time a little bag, containing all sorts of odds and ends of old strings and ribbons, was overhauled. The right thing was sure to be there, and taking a threaded needle from a cushion, it was sewed on in a minute's time, and Mattie was dancing off to her play.

"Number four," said Ned, just as father came in, and asked Annie if she could find him "a good strong tow string." Another little bag was produced, which contained just what was wanted, and with a "thank you, daughter;" he went his way.

"Just take your work, and don't stir from that corner to-day," said Ned, "you'll be

wanted. You might set up a store. Well, Tommy, what can we do for you?"

Tommy did not deign to glance at his cousin, but went straight to Annie.

"I have lost my mitten, sister, and I can't make a snow man without it. Can't I have another?"

"Now, I guess, you are at a stand, Annie," said Ned; "your resources will fail for once."

Annie smiled, and said to Tommy, "If sister will give you another mitten, will you go out and look hard for the lost one?"

The little fellow promised, and was bid to go and warm his feet at the fire a little while. Annie took out a paper pattern and a bit of thick cloth, which was quickly cut into a mitten shape and sewed up, all in fifteen minutes' time.

Ned looked on, dumb with admiration, and secretly resolved to learn a lesson.

Who else would like to set up such a saving's box? It is very easy, and very delightful, and what is more, will be very useful, not only to yourself, but to those around you. It will help, too, to form a good habit, which will be of life-long advantage to you.

INDIAN SUMMER OF LIFE.

In the life of the good man there is an Indian summer, more beautiful than that of the seasons,—richer, sunnier, and more sublime than the most glorious Indian summer which the world ever knew: it is the Indian summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of spring are changing to the sere and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes its labors, and the memories of a well-spent life gush forth from their secret fountain, enriching, rejoicing, and fertilizing; then the trustful resignation of the Christian sheds around a sweet and holy warmth, and the soul, assuming a heavenly lustre, is no longer restricted to the narrow confines of business, but soars far beyond the winter of hoary age, and dwells peacefully and happily upon that bright spring and summer that await him within the gates of Paradise evermore. Let us strive for and look trustingly forward to an Indian summer like this.

ABOUT BEGINNINGS.

Did you ever see an engine try to start a train of cars? How it pulled and groaned and wheezed, just as if the iron horse had hardly strength enough to move such a ponderous load! But when he gets fairly under way he goes on merrily for miles and miles as if he loved to do it, giving now and then a defiant snort, as much as to say, "Who say's I can't draw a heavy load?" But if he once fairly stops, then there is all the old trouble over again.

Did you ever take a bath in a cold morning? The water looks so clear and chilly that you have a good mind to let it alone just this once, and wash when the weather is milder. The first touch stings like ice; you shudder and start back as if you were freezing. But you don't freeze, and as soon as you begin to rub yourself with a coarse towel you are all aglow. Your cheeks are red and your eyes are bright, and you are much warmer than when you stood shivering, thinking "I can't do it."

Does it seem very early sometimes when the baeakfast bell rings in the morning? You like breakfast, every one of you, but you don't always like it at the right time. You are very warm and very sleepy, and the bed seems a much more desirable place than it did last night, when you were so unwilling to go to it. Just now you are on the most intimate terms with the blankets, and you can't bear the idea of parting.

You cannot see to dress, for your eyes are closed and it seems very hard to keep them open. But in a few minutes they are wide open and shining, the new winter suit is buttoned, the tangled hair is smooth, and the second bell sounds like the voice of a playmate, "Come on, boys, we are waiting!" The bed does not look so tempting now; you go by it without a glance, and have no desire to creep back among its pillows. Sleep is over and stirring life has begun.

You see from these facts that beginnings are often hard. The French say, "It is the first step that costs." They mean that it is much harder to begin than to keep on, harder to do a thing the first time than the second or third. But no good job was ever done without a beginning. Every happy day begins with getting up, every clean boy has a bath, every excursion train starts with a strain and puff. Every hive of honey had a first bee who gave it half her breakfast in a luscious drop; every great fortune began by saving a first dollar that somebody would have been glad to spend; every noble man was once a brave boy who began to do right when it would have been easier and pleasanter to do wrong. Perseverance is a very fine thing, but how can we persevere in any good course till we begin it. Let us begin to-day.

A WONDERFUL PLANT.

Within a few years one of the most singular vegetable productions has been discovered in the Damara country, in Africa. The plant grows to be a century old, and its trunk attains a circumference of fourteen feet, yet it never produces more than two leaves, and these singularly enough, are the first or seed leaves of

the plant. Imagine the two seed leaves of a squash to keep on growing and spreading over the soil until they reach a length of six feet each, and some idea can be formed of this vegetable wonder. The two leaves, which are split into innumerable throngs that lie curling upon the surface of the soil, are all the foliage that the plant ever produces. The plant inhabits dry regions, where rain rarely if ever falls, and has no need of a large surface of foliage. Flower-stems spring from the trunk, and produce cones about the size of those of the spruce fir. The name of this strange plant is *welwitschia mirabilis*, and it belongs to the family of *Genetacea*, of which we have no representatives found native in our climate; it is allied to the pine family, however.

POMPEII.

(Continued from page 222.)

In uncovering the ruins, the mode in which they were buried is distinctly traceable. The small loose pumice-stones or "lapillo," and the hardened mud, are found in well-defined strata or layers, sometimes running one into the other, like what geologists call "faults." The "lapillo" usually forms the lowest stratum, covering the pavement of the streets and the floors of the lower rooms to the depth of many feet, thus proving that the town was first overwhelmed by the showers of pumice-stone. The cellars and places into which the "lapillo" could not penetrate are filled with the hardened mud which succeeded to the pumice-stones, and above which it lies in distinct layers. It cannot be ascertained precisely how deep the town was buried by the eruption of A. D. 79. Some of the strata of volcanic substances above the ruins came from subsequent eruptions. The height of the various strata from the level of the plain upon which the town was built to the present surface appears to vary between twenty and forty feet.

According to the account of the eruption given by Pliny the younger, it seems to have lasted for three days. Ample time was thus given for escape to those who immediately left the town. It is probable that by far the larger number at once sought safety in flight. Of those who lingered behind, hoping that the eruption would soon cease, some did not fly until the streams of mud reached the town: this is shown by the number of skeletons found on the surface of the lapillo in the stratum of hardened mud which lies immediately above it.

It is said that nearly 600 skeletons have hitherto been discovered in the ruins. We cannot find any record of more than about half that number. Of these, sixty-three, supposed to be those of soldiers, were together in the barracks. Sir W. Gell, taking those found when he wrote—160 in 1832—as an average of the number which might still be buried in the part of the town not then excavated, calculated that about 1300 persons were destroyed. As the population of Pompeii was probably about 20,000, a large portion of the inhabitants would thus appear to have effected their escape.

The records of the discoveries at Pompeii open with a proposition made on the 23d March, 1748, by Colonel Alcubierre to Charles III., that excavations should be undertaken where the ruins of the house had been discovered, and that an order should be given to the governor of Torre dell' Annunziata to assist as much as possible in the work. It was not, however, until the 2d of April that he succeeded in collecting twelve workmen together. His researches were soon rewarded. On the sixth of the same month he announces with great satisfaction the discovery of a painting representing festoons of fruit and flowers, a man's head,—very large and of good style,—a helmet, an owl, various small birds, and other objects. The house containing this painting stood in the street afterwards known as the "Strada della Fortuna." On the 19th the first skeleton was found, lying upon the "rapillo" in the lava mud. Near it were eighteen bronze coins and one of silver. The first public edifice uncovered was the Amphitheatre By the month of December it had been sufficiently cleared of rubbish to enable the delighted Spaniard to complete a plan of the building, the magnificence of which he extols, declaring that it could accommodate 15,000 persons. The first inscription, the discovery of which is officially mentioned, is the one, still preserved, which announces that one Marcus Crassus keeps salt and fresh water baths.

The reports continued to be made in Spanish until June, 1764, when the Italian language is used. The name of Pompeii occurs for the first time eight years after the discovery of the ruins (1756.) Up to that time they were still believed to be those of Stabiæ. An inscription containing the name of Pompeii was found in the year 1763,* and settled the doubts as to the town, the site of which had been discovered.

The excavations were carried on for many years on a very limited scale, and with very varying success. The workmen employed were chiefly condemned felons, who worked chained in pairs, and Mohammedan slaves taken from the Barbary pirates. The greatest secrecy was maintained, and no stranger could obtain admission to the ruins. No regular plan seems

*An inscription with the name of POMPEI. . . . had been discovered in 1689, but had not served to identify the site of the town.—*Giornale degli Scavi, No.* 2.

to have been made of the part of the town uncovered, nor was there any attempt to restore or keep up the buildings. The reports contain accurate descriptions of the discoveries,—the statues, paintings on the walls, and the various objects in gold, silver, and other metals. Such things were diligently searched for, and were sent off to the royal collection as soon as discovered. Copies were taken of the most important paintings, which were then detached from the walls, and transferred to the Museum, the edifice in which they were found being left to perish, or being again covered up with rubbish removed from adjoining excavations.

Many of the statues found during the early period of the excavations retained the colors with which they had been originally painted, thus affording a conclusive argument to those who maintain that the ancients were in the habit of coloring their sculpture. These colors are particularly noted in the reports. Thus, on the 18th February, 1765, we have recorded the discovery of a statue of Venus leaving the bath and wringing her tresses. "She is naked from the waste upward; her hair is tinted yellow; round her neck is a gold necklace; she has also her breast and the upper part of the stomach gilt; the drapery which covers the lower part of the figure is painted red (*turchino*)." Again, in 1766, behind the cella of the Temple of Isis, in a niche adorned with ornaments in stucco, was found a statue of Bacchus. His hair was partly gilt and partly tinted, as also his eyebrows and eyes. The bunches of grapes in the garland encircling his temples were painted. Around his neck, arms, and wrists, were golden ornaments. The goat-skin which hung from his left shoulder was spotted with gold, and his buskins, formed of two skins, were partly gilt and partly tinted. The trunk of the tree against which he leaned and the tiger by his side were also colored. Many other parts of the statue appear to have been originally gilt and probably colored; but the gilding had yielded to time, and only faint traces of it could be seen. A female figure in marble, discovered in the same temple, had the upper half of the drapery above the girdle gilt; and the lower part painted red, and studded with various ornaments in gold.

In December, 1766, were discovered the barracks of the gladiators, identified by many inscriptions containing the names of gladiatorial families, and by the rude drawings of combats upon the walls. One of its numerous chambers was a prison, the contents of which are still amongst the most curious relics preserved in the Museum of Naples. The skeletons of four prisoners were found with their feet in iron stocks. A lock fastening the bar which confined their ankles still remained, and on the ground was the key, which had probably been left by the guards when they fled, abandoning their wretched charge. Four vizored helmets, several pairs of greaves, and other portions of armor, of bronze, and of exquisite workmanship, had fallen from the nails to which they had been hung against the wall. Some antiquaries are of opinion that they were not intended for use, but were prizes given to successful gladiators. Their size and weight and the singular beauty of the embossed figures and ornaments with which they are covered may confirm this conjecture. One or two coins of small value, an earthern pot, and a broken oil-lamp, were the only other objects found in the place except a bottomless wine jar, in which were the bones of a new born child. Were these the proofs of a crime committed by one of the miserable inmates of the prison?

The 6th April, 1769, was a great day for Pompeii. The superintendent of the excavations was at that time Signor la Vega, an intelligent antiquary, who appears to have been the first to make anything like a detailed plan of the ruins. He had prepared a "scavo" (an excavation) for the king. His Majesty arrived accompanied by the queen, the Emperor of Austria, Joseph II., with his celebrated minister Count Kaunitz, and the English representative at the Neapolitan court, Sir W. Hamilton, with his antiquary, M. d'Ancrevil, who, at the command of the king, became the cicerone of the distinguished party. The "scavo" was unusually successful, and a large number of interesting objects in bronze and other glass, in terra-cotta, and in bone, were extracted from the "lapillo." So rich was the find that the emperor, who seems to have been the most sagacious of the party, suspected a trick, which had probably already been played, as it has frequently been since, upon royal visitors. He desired to know whether these curious relics had not been artfully concealed before his arrival. Signor la Vega hastened to prove to him that his suspicions were unfounded, and to pay courtier-like compliments to his royal master, for whom alone, he declared, of all living sovereigns such a fortunate chance was reserved. His imperial majesty was but little satisfied with the manner in which the works were carried on, and proceeded to take his royal brother roundly to task for his neglect. Being told that only thirty workmen were employed, he asked the king how he could allow so great a work to go on so languidly. His Majesty replied, after the true Neapolitan fashion, "that little by little every thing would be done." This did not satisfy the more eager emperor. "Three thousand men, at least," he exclaimed, "should be put to such a work. Why, there is nothing like it in Europe, Asia, Africa, or America, and these discoveries are the special honor of your majesty's kingdom." When

shown the plan of the ruins, he asked for several buildings which he had not seen. On being informed that they had been covered up by the rubbish taken from other parts of the excavations, he turned to the king, and inquired, sharply, how he could have permitted this to be done. His majesty, of course, threw the blame upon "his late august father." Signor la Vega endeavored to furnish further explanations and excuses, which were probably considered but little satisfactory by the emperor.

One of the most interesting discoveries recorded in the journals was made on the 12th December, 1772. For some weeks workmen had been employed in clearing out the ruins of a house of considerable size, evidently the residence of a man of wealth, outside the gate leading to Herculaneum. After exploring many rooms, containing various objects of value, they came to what appeared to be a long subterranean passage. Here, encased in the hardened mud, they found a group of skeletons, consisting of eighteen full-grown persons, mostly women, a boy, and a very young child. It is conjectured that these were the remains of the family of the owner of the house, who is supposed, without sufficient grounds, to have been a certain Diomedes, from the tomb inscribed with that name discovered in the street hard by.

These victims of the eruption had sought refuge in a vaulted corridor, forming a square, which, from the number of wine-jars found in it, is supposed to have been a wine-cellar. They had hoped that a strong stone vault would have protected them against the shower of pumice-stone and ashes and the falling masses which first issued from the black-cloud that covered the heavens, and which they vainly believed would last but for a little time. They were not, however, beyond the reach of the insidious mud, which, entering by the small windows and oozing through every opening, gradually gathered round them. There was no means of flight. The entrance was closed against them by the accumulating "lapillo." Huddled into a corner, and nestled into each other's arms, they were, little by little, covered by the rising mud. We may hope that they were not exposed to a lingering death, but that, overcome by the sulphurous fumes, they were soon lost to consciousness.

The mud rapidly hardened round the bodies, and preserved almost a perfect mould of the unhappy victims as they had clung together in the last agonies of death,—a more touching group than ever sculptor has invented. The flesh and all the more delicate parts of the human frame had long perished; but the bones were left in the hollow mould which the limbs had formed. In some instances the hair was still attached to the skulls: and it was noted that a young girl had her long tresses twisted in elaborate plaits. The clothes they wore had been carbonized; but there were remains of them, which, with the impression they had left upon the mud, served to show their texture, and to prove that of those who had perished some were clothed in much coarser garments than others. The superintendent, who was present at the discovery, was even able to ascertain that most of the women wore over their heads linen drapery, which fell to their shoulders; that their dresses consisted, in most cases, of several gowns, as it were, one over the other; that their lower limbs were clothed in linen or cloth trousers, "cut in the form of long drawers;" and that whilst some wore shoes or sandals, the feet of others had been naked. One lady was distinguished by the richness of her jeweled ornaments and the fineness of her linen. The whole story was thus told: the servants and dependants of the family had died in the same struggle with their master and mistress.

Fragments of the singular casts we have described were cut from the surrounding soil. The perfect mould of the bosom of a girl, of exquisite form, with the thin drapery which partly covered it, has long been one of the most interesting objects in the Naples Museum. It has now almost crumbled away. Unfortunately the happy idea which afterwards occurred to Signor Firoelli, and to which we shall hereafter allude, had not suggested itself to those who then had the direction of the excavations.

Many ornaments in gold and silver, such as armlets, bracelets, necklaces, and finger-rings, a few engraved gems, twenty-eight coins, chiefly of Vespasian and Sergius Galba, bronze candelabra and vases, parts of a casket,—probably the jewel-case of the lady of the house,—a bunch of keys, a wooden comb, a piece of coral, and some other objects, were discovered near the group.

(To be continued)

SAFETY OF FAMILIES.

One of the very best means for preserving the health, happiness, and morals of sons and daughters, for raising them up to occupy high, responsible, and honorable positions in society, and for securing to them an old age of quiet repose, with a happy freedom from wasting and wearing diseases of mind and body, is to make home, the family fireside, the companionship of parents and one another, the sweetest, happiest, and most delightful place of all others. Taking into consideration the intensely inquiring character of the youthful mind, and the tendency in all to regard as true what is put in print, there is, perhaps, no other one method of bringing up a loving and lovable family, of securing a happy household, better than that of supplying the children with suitable reading

from the time they are first able to read at all. There may be some difference of opinion as to what kind of reading is most suitable, but the great mass of the intelligent and the good will have no difficulty in arriving at the conclusion that in the main it should be such as will combine truthfulness with interest. Fill and feed the mind with facts in language which shall engage the attention; facts and truths, and histories which lead out the affections, the best feelings of the human heart, which will wake up the sympathies to a healthful and practical exercise. There is no scene in domestic life so purely beautiful, except th t of family worship, as that of father, mother, children, all gathered around the table, before a cheerful, blazing fire of a winter's evening, reading aloud by turns, with intervals of remark as to the sentiments conveyed, their application to the times or to one another, their literal correctness, the propriety of the modes of expression, and the many other points which may be suggested to the mind of reader or listener, as page after page is passed over. Very many articles might be selected from different writers as an example of the miscellaneous reading which might, with advantage, come before a family.—*Hall's Journal.*

NOTHING IS LOST.

Where is the snow?
'Tis not long ago
It covered the earth with a veil of white,
We heard not its footsteps soft and light,
Yet there it was in the morning bright;
Now it has vanished away from sight.
Not a trace remains
In the fields or lanes.

Where is the frost?
They are gone and lost—
The forms of beauty last night it made.
With pictures rare were windows arrayed:
"Be silent," it said; the brook obeyed.
Yet silence and pictures all must fade.
At the smiles of the sun
All was undone.

Where is the rain?
Patter it came,
Dancing along with a merry sound,
A grassy bed in the field it found.
Each drop came on the roof with a bound.
Where is the rain? It hath left the ground.
What good hath it done,
Gone away so soon?

Ever, ever,
Our best endeavor,
Seemeth to fall like the melted snow.
We work out our thought wisely and slow;
The seed we sow, but it will not grow.
Our hopes, our resolves—where did they go?
What doth remain
Vexation and pain.

Nothing is lost—
No snow nor frost
That come to enrich the earth again,
We thank them when the ripening grain
Is waving over the hill and plain,
And the pleasant rain springs from the earth again.
All endeth in good—
Water and food.

Never despair,
Disappointment bear;
Though hope seemeth vain, be patient still;
Thy good intents God doth fulfil.
Thy hand is weak; His powerful will
Is finishing thy life-work still.
The good endeavor
Is lost—no, never!

SUBMISSION.

Thy way, not mine, O Lord!
However dark it be;
Lead me by thine own hand;
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest.

I dare not choose my lot;
I would not if I might;
Choose Thou for me, O God!
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else I must surely stray.

Take Thou my cup, and it
With j y or sorrow fill,
As best to thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice
In things or great or small;
Be Thou my guide, my strength,
My wisdom and my all.

H. Bonar.

THE NATURE OF SCIENCE.

Many persons entertain the most erroneous notions respecting the character of science. They think and speak of it as if it were some mysterious intellectual subtlety, revealed to the few and denied to the many. Such ideas may have come down from the olden times when all men believed sincerely in mysterious powers communicated through incantations and charms by deities and spirits who had power over "the earth, the water, the air and fire." The ancient alchemists and astrologers kept what they called "science" secret, as something too sacred to be communicated to the mass of men; hence they taught favorite disciples only. Many of these old plodders in the paths of science were sincere in their peculiar views,

but it must be admitted that too many of them employed secret discoveries in chemistry for the purpose of astounding their unlearned fellow men by their curious experiments, in order to obtain power over them. Astronomy also, such as a superior knowledge of eclipses and the movement of the heavenly bodies, was employed in a sort of a quack manner to obtain power by foretelling events. Many of these impostors were very like the learned Irish prophet set forth in Hibernian verse, who knew every event before it happened, after it took place. Science simply means knowledge of any subject—its nature and operation; and whoever knows most of any branch of knowledge, and can apply it in the best manner, is most scientific in that branch. Knowledge means truth, as there can be no knowledge based on fiction. A man, however, may perform a mechanical or chemical operation in a very superior manner and yet not be scientific. A parrot can speak, but a parrot is not a linguist, nor has it any knowledge of the science of language. A man, to be scientific, should know "the why and wherefore of the operation he performs." Mathematics is a science, but great powers of calculation afford no evidence of scientific acquisition. Some individuals not much above idiocy, have been great calculators. Yet mathematics as a science requires a high grade of intellect and great persistency of mental effort to master. Science may be said to be a collection of facts and experience accurately arranged and properly understood. Chemistry, for example, is an art and a science, because it is a collection of the results of careful experiments. Geology is simply a collection of facts carefully arranged. A theory is not a science; it is simply the explanation of phenomena. Every science has, according to Max Muller, first an empirical stage, in which facts are gathered and analized. After this they are classified or arranged, and according to the inductive method, theory explains the purpose or plan of the whole.—*Scientific American.*

THE PLEASURES OF A GARDEN.

Cutting my last bouquet for the present season on the 26th of October, I fell naturally into a train of reflections upon the events of the past and the pleasures of a garden—not a garden made classical with statues and rare vases, delighting in sparkling fountains, ornamented with palatial arbors, or rejoicing in cool grottoes and secluded walks, though, when it has been mine to enjoy such rarities, I have enjoyed them with a relish unsurpassable; but the pleasures of a garden, unpretending in its character, and narrowed in its area—such, indeed, as may belong to a poor office writer with a stipend not exceeding the wages of an ordinary skilled mechanic, and opportunities for its culture most limited. Yet, still my garden has its pleasures, sweet and not transient; still it is a delightful thing, the "concentration of a thousand pleasant objects;" still does memory present, with fond affection, its long array of beauties unfaded; and many days of gloom and hours of monotonous toil will be relieved to myself and my old office chair by pleasant reveries on the flowers that were, and fond anticipations of those to come.

And shall I tell how pleasures so simple have been so sufficient? how, with opportunities of the most limited degree, I have needed never to repine? and how my daily bouquet has rarely for eight months in the year failed me? Two short rules have sufficed. I have confined myself to flowers of the easiest culture, and have learned to be content with results easily attainable and within my reach. Early rising has compensated for long office hours, and afforded time for those little attentions in themselves so sweet and so delightfully requited. Strong health has been given to me for a seeming sacrifice of rest; and nature seen in her dress of richly spangled dew—more gorgeous than diamonds or orient pearls in beauty—has been my daily enjoyment. Then, indeed, are the many glories of nature most glorious! then are her sweetest odors poured forth; then it is we are most ready to sing with Wordsworth—

> "God made the flowers to beautify
> The earth, and cheer man's careful mood;
> And he is happiest who hath power
> To gather wisdom from a flower,
> And wake his heart in every hour
> To pleasant gratitude."

Then it is when "pleasant gratitude" rises most spontaneously to the Author of all good, for the richly-varied beauties around us; then is the pansy most pleasant, the pink most delightful, the wall flower most sweet, the rose most charming; then strongest within us is the love of those sweets

> "Which comfort man in his distress,
> Which smile when he is gay;
> Their fragrance and their loveliness
> They yield him day by day;
> For patience and for humbleness
> No servitors like they."

And fostering them we reap a rich harvest of peace and content. Such peace and such content—such pleasures as have been reaped by a poor office writer—may be realized by every one; and it will gratify his fervent wish if his brief revery shall conduce, even in the least, to a wider diffusion of the pleasures of a garden.—*Scottish Farmer.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

FIFTH MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	12 days.	12 days.
Rain all or nearly all day,	1 "	3 "
Cloudy, without storms	4	10
Clear, in the ordinary acceptation of the term	14 "	6 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &C.	1863.	1864.
Mean temperature of the month at Penna. Hospital	64.63 deg	67.20 deg.
Highest do. during month	88.50 "	85.50 "
Lowest do. do. do.	42.00 "	44 00 "
Rain during the month	4.51 in.	8.68 in.
Deaths during the month counting four current weeks for 1864, and five for 1863.	1355	1250

Average of the mean temperatures of this month for the past *seventy-five* years,	62.70 deg
Highest mean of do. during that entire period, 1802, '26	71.00 "
Lowest do. do. do. do. 1848	51.75 "

SPRING TEMPERATURES.

Mean temperature of the three spring months of 1863	50.56 deg.
Mean do do do do months of 1864	51.22 "
Average of the spring temperatures for the past *seventy-five* years	50.79 "
Highest spring mean during that entire period, 1826	55.00 "
Lowest do do do 1843	46.00 "

The above exhibit corroborates the lively remembrance of the *fact* that we had but *six* clear days in the month this year, while the *quantity* of rain that fell was nearly double. The mean temperature was not only higher than *last* year, but was four and a half degrees higher than the *average* for the past *seventy-five* years.

The entire spring temperatures have also been somewhat in the excess. The quantity of rain falling at different periods being an interesting item to most persons, the following comparisons are introduced, showing that notwithstanding the liberal supply of the month under review the *present year*, we are still far behind *last* year:

	1863.	1864
First month	4.72 inch.	1.70 inch.
Second do	4.68 "	0.55 "
Third do	5.88 "	5.17 "
Fourth do	7.01 "	3.79 "
Fifth do	4.51 "	8.58 ".
	26.80 "	19.89 "

J. M. E.

Philadelphia, Sxith mo. 3, 1864.

FACTS ABOUT MEATS.

Every wife and mother owes it to herself, her husband, and her children, as well as to society at large, to prevent waste in every department of the household, whether provisions are cheap or dear, whether the husband is rich or poor; for waste is a crime against humanity, an insult to the bounteous Hand which "giveth us all things richly to enjoy." On the other hand, a true economy is of the wisest, the best, and most ennobling of domestic virtues. A hundred careful experiments were made in England in reference to roasting and boiling meats, in order to ascertain the respective losses:—

Roasted chickens lost 15 per ct.; beef ribs and sirloins, 19 per ct.; geese, 19 per ct.; boiled mutton legs, 10 per ct.; boiled beef, 15 per ct; boiled shoulder mutton, 28 per ct.; turkey 20 per ct.; mutton legs and shoulders, 24 per ct; ducks, 27 per cent.

Boiling beef saves more than four per cent over roasting. If a leg of mutton is boiled it looses ten per cent; if roasted, twenty-five per cent! The fatter meat is, the greater the loss: it should be moderately fat to make it tender; but there is an unprofitable fatness. Eleven pounds of roast rib pieces loses two pounds, and the bones one pound, so that of the eleven pounds, only seven pounds come to the table. Hence if roast rib-pieces cost in New York, in April, 1864, twenty cents a pound at the butcher's stall, it is more than thirty-one cents a pound on the dinner-table.

It is philosophically true that one pound of clear roast beef is more concentrated than one pound of boiled beef, has less matter in it, and hence may contain more nourishment; but the more concentrated food is, the more unwholesome it is, not only because it requires a greater digestive power to convert it into pure blood, but the sense of sufficiency at meals is reduced to a considerable extent by the bulk of what is taken, and if we eat concentrated food until there is bulk large enough to remove the feeling of hunger, there is so much nutriment in it that nature can't extract it all in a perfect manner; hence there is not only too much nutriment for the wants of the system, but all of it is imperfectly prepared, and we really get less strength and less pure blood out of it, than if much less had been eaten, or it had been taken in a more bulky, or, if you please, in a more watery condition. This is the reason why dyspeptics and others eat a great deal, but they do not get strong. But if there is too much bulk, there is not enough nutriment, although a great deal is taken into the stomach. Porter and beer, for example, fill up the stomach, and seem to make persons fleshy, but there is but little nutriment and great bulk; but great beer-drinkers are never strong; they are puffy.—*Hall's Journal of Health.*

OCEAN CALMS.—During the months of July and August, the winds on the Atlantic Ocean were more moderate than during any similar period within the memory of man. Never before have such quick passages been made across the ocean by steamers; one, the *Scotia*, having made the trip between Ireland and the coast of Newfoundland in about five days, and between Ireland and New York in eight days, two hours, including a detention of twenty-four hours in a fog. A Scotch paper, alluding to the calm on the Atlantic, says: "Late vessels arriving at Greenock report the sea to have been as smooth as a mill-pond for days, without a breath of wind and scarcely any perceptible swell, and one ship was becalmed for fourteen days, about one hundred and fifty miles off the Irish coast; a remarkable occurrence in a quarter of the globe notorious for the opposite extreme of weather."

It has been assumed by some weather clerks, that the quantity of heat varies little during the entire year. A long period of calm is succeeded by an equal term of high winds; and a long season of heat by an equal period of cold. *Scientific Am.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $7 25, extra at $7 62. Penna. and Ohio family at $8 00 and $8 12 per barrel, and fancy at $10. Small sales to the trade from $7 00 up to $9 75 for common and fancy. Last sales of Rye Flour $7 00, and of Corn Meal at $5 75 for Pennsylvania, and $6 25 for Brandywine.

GRAIN.—Sales of good and prime Red Wheat at $1 87 a 1 88 per bushel, and white at from $1 95 to 2 10. Rye ranges from $1 56 to $1 57. Corn—Yellow is firm at $1 56 a 1 59 afloat. Oats are unchanged—sales of Penna. at 87 a 88 cts. Last sales of Penna. Barley at $1 25 a 1 40, and of Malt at $1 60 a 1 65.

SEEDS.—Last sales of Cloverseed at $7 45 $7 50 per 54 pounds. Timothy is steady at $2 62 a $3 per bushel. Small sales of Flaxseed at $3 25 a 3 40.

HIGHLAND DELL BOARDING HOUSE. This House is now open to receive summer boarders. It is beautifully located on a spur of the Blue Mountains, three miles from the Delaware Water Gap, two miles from Stroudsburg Station. For health and fine scenery it is unsurpassed. Liveries attached.

For further information, apply to—

CHARLES FOULKE, *Proprietor*,
Stroudsburg, Monroe Co., Pa.

Conveyance to and from Stroudsburg daily.
6 mo. 4, 1864.—pfwo.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c., of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
North Seventh Street, Philadelphia.

3mo. 12, 1864.—tf.

SUMMER BOARDING. Several boarders can be accommodated at Concord, Delaware County, on the Philadelphia and Baltimore Central R. R., twenty miles west of Philadelphia. The locality is healthy and delightful. Building nearly new; rooms comfortable and well ventilated. Liveries attached.

Apply to JOSEPH SHORTLIDGE,
Concordville, Delaware Co., Pa.

Reference, B. C. Hornor, 1106 Arch street.

6mo 15, 2t.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.

The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.

TERMS, $70; one-half payable in advance, the other in the middle of the session.

For further particulars address,

HENRY W. RIDGWAY,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for BOYS and YOUNG MEN.

GEO. A. NEWBOLD, *Principal*.

Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 227.)

In the spring of 1777, David Sands commenced a journey in New England and parts adjacent, which occupied him two years and seven months; he travelled much in the wilderness country, where at times there was scarcely a track for a horse, so that they carried an axe to clear the way, and frequently were obliged to travel on foot, enduring great hardships: and being during the period of the Revolutionary war, he had many trials to pass through, both in his journeys, and on account of his family. The following account of this arduous journey is from his Journal:—

Having a concern to pay a religious visit to Friends in New England, Rhode Island, Nantucket, Newport, and as far eastward as way might open, and this concern being united with by the Monthly and Quarterly Meetings of Friends to which I belonged, held at Nine Partners, in the 4th mo. 1777, I left my home and proceded to Nine Partners, where my beloved friend Aaron Lancaster lived, who united in my concern. After attending a solemn meeting, where much labor was bestowed, and many lively and cheering testimonies borne by our many beloved and truly dedicated friends, to the cause we were engaged in, we enjoyed the reward promised by our holy Redeemer to his devoted and redeemed children, who are made willing to give up all; to whom be ascribed glory and honor forever and evermore.

We commenced our journey, taking many meetings in our way, which were attended many times with much comfort and encouragement to seeking minds; likewise appointed meetings, some of which were attended with close and proving feelings, being a time of great confusion and wars in many parts of the country, and yet we were enabled to pass quietly through, until we reached Nantucket, where we were kindly received by our friends. We proceeded to visit all the families of Friends on the Island, in which service we were often bowed in thankfulness of heart to our great and good Master, who made our way more easy than we could have expected, and our service appeared truly acceptable to many exercised minds. We had also much service among other societies, through all of which we were kindly received, and great sympathy and unity with our labors was expressed by many of our brethren and sisters. We spent a considerable time with my much beloved friend and brother in the truth, Wm. Rotch, whose kindness, and that of his affectionate family, was truly acceptable. After this visit, we left Nantucket, and went to Newport, where we attended the week-day meeting, and after it visited several families of Friends, and continued in that service until first day, when we visited Portsmouth and Newport meetings, and attended their meetings for worship and discipline for several days past. The Lord of the universe has been pleased to own the labor of his poor servants; it has been as bread to

my soul in this trying season, whereby I have been enabled to go forward. I have had in the course of this visit to observe the wonderful dealings of our Heavenly Father, and found by experience the necessity of depending on him from day to day, to point out the way and open the hearts of the people to receive the word of life. I have found peace to follow resignation and patience, which, when attained fully compensates for the trying exercises we pass through.

We attended a funeral, and appointed a meeting that afternoon, amongst the inhabitants and soldiers, which was a favored opportunity, and cause of refreshment to some; after which I felt much strengthened both in body and mind. We were also at the burial of Anna Mitchel, a worthy Friend and elder, which was a solemn opportunity, and several living testimonies were borne. We now took leave of our friends in Newport, in great nearness and tender love; many of us were made to be of one heart and one mind, and the tendering power of Divine love was over us. We parted under a sense of divine goodness, his protecting arm having been visibly made bare amongst us. Having the company of a number of friends, we came to Portsmouth, and lodged with Isaac Lawton. The next day took leave of Friends on that island; several friends from Newport and Portsmouth accompanied us as far as the guard would permit.

The various exercises I have had to pass through since being on this island, have been trying to me, and I have had sometimes to believe my will was almost subjected to the will of my Heavenly Father, who has led me through the water and tried me in the deeps, also through the fire, that he might purge me from the dross, and "take away the tin." Nevertheless, he has never forsaken me, nor taken his spirit from me: he has made a way when there was no way, and has been on the right hand and on the left, as a wall; and has caused a language to be sounded, saying, "Do my servants no harm," and may my soul praise His great and glorious name, while I have a being, who is worthy of praise from the whole creation forever and forever more. He has been a sanctuary to my soul, and preserved me from the hands of the ungodly. Oh! that men would praise his name.

Having parted with our friends, we were conducted down to the ferry by several officers, with a flag and drum. Here my mind seemed at times to be shut up. The officers of the provincial received us very kindly and with much respect. One, who was a major, conducted us to the house of our friend, the widow Barker of Tiverton, where we were kindly received. We attended their first-day meeting, and had renewed cause to acknowledge the Lord's kindness in this trying visit, and in opening the hearts of many to receive us, even amongst the soldiers and officers on both sides, and I may say, "It is the Lord's doing, and it is marvellous in my eyes," to behold the goodness of our Heavenly Father.

On first day, we were at Tiverton meeting, where came many officers and soldiers, and through the goodness of our kind Master, we had a good meeting, truth appeared to be over all, and the Lord's name was magnified in the hearts of a remnant that day. The officers and soldiers behaved very solidly, and we parted friendly. My mind seemed to be led into a near sympathy with them, under their tried situation.

After this, we travelled as way opened, experiencing many close and trying seasons, and at times had to acknowledge way was made for us, beyond what we could, in our own strength, have had any right to expect. But blessed and praised be His holy name, in that he never left his obedient servants, but strengthened them to do his holy will. We had many meetings, although passing through a wilderness country. I trust they were to the encouragement of many seeking minds. We were invited to the house of a justice of the peace, whose name was Remington Hobby; he received us kindly, and we had two meetings at his house, one on First-day, where were many of the town's people, (this place is called Vassalborough, on Kennebec river;) and another in the evening at a Friend's house. These meetings were much to my comfort, feeling the overshadowing of our divine Master to be round about us. We next proceeded up the river for two days, through great fatigue and suffering, having to travel part of the way on foot to a Friend's house, who received us kindly, there being no other Friends within forty five miles. Here we had a meeting amongst a poor people, newly-settled, but to our mutual satisfaction and comfort, witnessing the divine presence to be underneath for our support. Next day we left them and came down the river in a batteau; Joseph Craggan accompanied us, and was very kind. We crossed a river called Sversticook, and lodged with William Richardson, and had two meetings, they manifesting their love by their kindness. After meeting with many trials and difficulties in getting along, we left the country westward, taking leave of many friendly people, and reached Royals Town, and had a meeting amongst them, wherein truth seemed to be over all. From thence to Falmouth, and then to Windham, where is a small meeting of Friends, the families of which we visited. Thence back to the Monthly Meeting of Falmouth, and westward to Berwick, where, with my dear companion, Aaron Lancaster, we attended one meeting,

and feeling under an exercise to return back, I laid it before several weighty Friends. They having unity therewith, I parted with my dear friends, and joined in company with Elijah Jenkins, and a young man from Falmouth, John Winslow, and visited divers places, viz. Royals Town, Margyiony, New Meadows, a place called the Reach; the inhabitants of the last two places seem to be much dissatisfied with their priest, and some convincement appeared amongst them. From thence we crossed Kennebec river, and went to Easton river, where we lodged, and next morning crossed Kennebec river on the ice, and had a meeting at Swan Island. Having been much shut up at times since being on this island, (God opens and shuts as he pleases,) I experienced this day's service greatly to enlarge my heart, by removing the cloud that has at times covered my mind, and have cause to rejoice and bless Him who is my strength, my fortress, and my God; praised be his name for ever and ever. I continued visiting many families of Friends and others, attended the funeral of a Friend on First-day, and trust I may say the Lord owned my service, and enlarged my mind on different subjects, much to the satisfaction of many; and I believe some have been reached so far as to desire to turn to Christ Jesus their free teacher; and I may say I have renewed cause to praise his worthy name; the meeting was very large, solid, and quiet, to the honor of Him who is God over all, blessed and praised be his worthy name. We then had a select meeting with Friends, wherein my mind was much opened, and the state of society closely spoken to, which was a great relief, and a time of refreshment to the upright-hearted; the power of truth appeared to cover the assembly in a remarkable manner. Wonderful are the dealings of the Almighty, who alone opens the hearts of mankind to receive the word of life; many and various are his ways and dealings with his creature man, to bring him to a sense of his duty.

(To be continued.)

For Friends' Intelligencer.

FRIENDS' LITERATURE —NO. III.

(Continued from page 230.)

In numbers one and two of this series of articles, some views were presented,—first, as to the importance of a distinctive, progressive literature for our society; secondly, as to the inadequacy of our present reading matter to meet the needs of the times; and thirdly, as to the subject matter and other characteristics, essential to the standard literature which is claimed to be a desideratum. In the present number, it is proposed to submit a few reflections upon the means which may be advantageously employed to supply to our members the enlarged literary facilities needed.

Under this head, let it be remarked in the outset, that we may learn a useful lesson from other religious organizations, who have manifested much more enterprise than ourselves in this direction. They have their family newspapers, their periodicals for children, their magazines, their tract societies, their Sunday-school unions, their book associations, their educational establishments, etc, all of which are liberally sustained. May we, too, not have *some*, at least, of these appliances, as well as they? True, there are a few devoted friends to the cause of progress, who have been laboring for years to supply useful reading matter through the medium of this periodical, the Intelligencer, and a limited book and tract association; but they have for some reason lacked sufficient encouragement to make their efforts widely felt throughout the length and breadth of the Society. Their disinterested labors do not seem to have met with that hearty response in the way of pecuniary support, which they have a right to expect at the hands of their fellow members; and it may as well be here confessed, that the leading motive which prompted the writing of these articles, is an earnest desire to contribute something toward awakening a more lively and *substantial* interest in behalf of these important enterprises. There is certainly wealth enough in the Society, and it is believed that there is also public spirit enough, if properly directed, to do all that is needed to make our literature what it should be. If this conviction be well founded, all that should be necessary, is to point out the way in which Friends may the most readily lend a helping hand to the good work, and it will be done.

In the judgment of the writer, the first step in the right direction, is to greatly enlarge the Intelligencer, and make it to the family circle of each household, the vehicle of sound, reliable information upon all subjects which are of common interest to the Society, as well as a means of establishing in the minds of the young a correct standard of moral and religious action, and of sound literary taste. Thus we may succeed to a considerable extent, in suppressing among us, the mass of light, trashy, hurtful reading which forms the staple of the popular periodical literature of the day. But this cannot be accomplished, without extending the subscription list far beyond its present limits; for such an enlargement of the paper would greatly enhance the expense of its publication, including the support of a competent person, whose whole time must be devoted to the business of its management; and it must, in the nature of the case, be self-sustaining,—at least, after it shall have been permanently established. Let each one, then, who is capable of appreciating the importance of this step, and there are

doubtless few who are not, constitute himself an active agent in its promotion, not only as a solicitor of additional subscriptions, but also as a contributor of something useful to the columns of the paper.

In addition to the present limited scope of the Intelligencer, if the suggested enlargement could be effected, it might be made, in the fullest sense, the organ of the educational interests of the Society, and the active promoter of all the humanitarian enterprises which Friends feel it to be their peculiar mission to foster. It might also, as the medium of appropriate notices and reviews of standard works on science and general literature, be made a reliable guide to many Friends who are located in regions remote from the great literary centers of the country, in the selection of appropriate works for their libraries. And to that very large class of our members who are engaged in agricultural pursuits, it could be made the vehicle of much valuable information, as well as of the interchange of views, upon matters pertaining to their calling. These and many other invaluable results, too obvious to need mention, might be attained, if Friends could but be induced, one and all, to lend their aid in the carrying out of such a suggestion which must recommend itself to each, upon a moment's reflection. May we not hope to see it accomplished?

As an auxiliary to the family paper, conducted as above suggested, the establishment of a monthly or quarterly magazine, which might be made the repository of such of the more extended articles of general interest as it is found desirable to preserve in a permanent form, would be the next important step to claim our attention. This could also be made self-sustaining, with the right kind of effort.

Again, an effectively organized and sustained association for the publication of Friends' books, is an indispensable means for the building up of a standard literature for our Society. As has been hitherto stated, something has already been done in this direction; but the promoters of the enterprise need help in their laudable undertaking. Unlike the paper and magazine, it cannot be expected to fulfil its mission without liberal contributions from those who have to spare from their abundance. Its design is, or should be, to do what cannot be done to any great extent by individual enterprise, viz: to publish books and tracts, setting forth the religious views and testimonies of the Society of Friends, and furnish the same to purchasers at the mere cost of publication, or gratuitously to those who are unable to pay for them. Hitherto, such books have been mostly published at the expense of their authors; and as the demand for them is comparitively limited, this has been done at some pecuniary sacrifice. But the number of writers who are able to make such sacrifices must always be small; for, as a general rule, those who are the most zealous laborers in the Lord s vineyard, are the least likely to be overburdened with worldly goods. Could it be announced, that such an association existed, with the requisite funds in its possession for the publishing of any appropriate book or tract without risk to the author, and for purchasing manuscripts from such as could not afford to devote the necessary time for their preparation, gratuitously, there is little doubt that very many excellent writers would be induced to take up their pens, who now permit their talents to remain buried, for want of proper encouragement.

Within the past year, a highly esteemed member of our Society, residing at Richmond, Indiana, Robert Morrison, erected and stocked with books at his own cost, a handsome and commodious library building, for the free and perpetual use of his fellow citizens. For this object, and the increase of the library from time to time, he donated the munificent sum of thirty thousand dollars. Are there none to imitate this noble example, by establishing a liberal fund for the purpose of sustaining a publishing association among us?

Finally, the Society's college which is soon to be organized, can be made subservient, in a high degree, to the advancement of the cause which forms the topic of these communications. By the employment of a judicious system of education, adapted to a properly balanced developement of all the faculties of its students, the literary standard of our Society may be greatly elevated through the agency of the institution named. It is earnestly hoped, therefore, that the Friends entrusted with the immediate direction of this great enterprise may be impressed with such a sense of their responsibilities, as will enable them to labor faithfully for the accomplishment of its important mission.

The writer is among those who are firm in the conviction, that the present era in the world's history is one which calls loudly upon the Society of Friends to enter with renewed strength upon the work of disseminating heavenly doctrines revealed to its teachers, whose benign influences are at variance with the strife and bloodshed surrounding us on all sides. Hence he has ventured, in this and the preceding communications, to throw out a few suggestions, which he fondly hopes may receive the serious consideration of some reflecting minds, and call out responses from those who are better able than himself to do justice to the subject which he has endeavored to present.

W. H. C.

Indianapolis, 5th mo. 30, 1864.

Were the sky always without a cloud, and the ocean without a ripple, the believer would not know so well the God with whom he has to do; for alas! we know how prone the heart is to mistake the peace of *circumstances* for the peace of God. When everything is going on smoothly and pleasantly, our property safe, our business prosperous, our children and servants carrying themselves agreeably, our residence comfortable, our health excellent, everything in short, just to our mind, how apt we are to mistake the peace that reposes upon such circumstances, for the peace which flows from the realized presence of Christ.

The Lord knows this, and therefore He comes in, in one way or another, and stirs up the nest; that is, if we are found nestling in circumstances, instead of Himself.

From the Monthly Religious Magazine.

SPIRITUAL LIFE, AND THE LAW OF ITS GROWTH.

I apprehend that Christians do not differ much as to the nature and quality of spiritual life. However they may differ in respect to the surest and speediest mode of acquiring it, there will be found to exist a pretty general and close agreement as to the real nature of this life, what it is, and how it manifests itself. No one possessing any just appreciation of Christianity, or who has ever had any experimental knowledge of Christ's redeeming love, would think of calling a merely selfish, sensual, worldly man, spiritual. All agree that the carnal and selfish life of the natural man is not spiritual life: it is mere animal life. Nor is the life of the intellect, however healthy and active, spiritual life; for there is many a man, of vast intellectual powers and attainments, who knows not what true spiritual life means. No man knows what it is, who has not, to some extent, denied himself for the Lord's sake, and learned to live for others.

Spiritual life, then, is heavenly life,—the life of God in the soul of man; the life of that genuine, unselfish love, which seeketh not its own, but the good of others. It is the activity of a will whose ruling purpose at all times is to glorify God by acts designed and calculated to bless mankind. It is life, therefore, which, wherever it exists, is perpetually outworking itself in all sweet and gentle charities, in all disinterested and neighborly acts, in all helpful and inspiring words, in all noble and manly deeds. Such is true spiritual life, and such the mode of its manifestation. It is of the same nature, precisely, as the life which the angels in heaven enjoy; and therefore it manifests itself in the same ways as theirs. It is the truly human life; and there is no other kind of life that is properly human.

But what a great and fearful gulf there is between this life, and the cold, heartless, selfish life of the merely natural man! There is nothing more humiliating, nothing more sad and discouraging, to those in whose hearts the work of regeneration has commenced, than the wide and mournful contrast which they cannot fail to observe between the selfish life of the natural man—their own life as yet—and that truly human or angelic life disclosed in the heavenly sense of the divine Word. * * * In the family, in the shop, in the counting-house, and in all our private and public walks; to see how little of the life of the divine humanity there is within us; how seldom we act from a genuine and disinterested love of others; how eagerly we clutch at whatever we imagine will be for *our* advantage; how much more ready we are to go out of our way to gratify some selfish feeling, than to bestow a blessing or do some neighborly act; when those of us, I say, upon whose souls has dawned something of that crystal light of the upper realms, observe this contrast between our own life and the life of heaven, it makes us very sad. Or, if it do not, the case is sadder still. Sometimes we feel almost like sinking in despair. Our outward life, perhaps, is all fair enough,—beautiful as a whited sepulchre. But this alone does not satisfy. We long for the free, spontaneous movements of God's spirit within. We long for the up-welling in our hearts of a deeper, warmer, purer love. We long for life more akin to that which the angels enjoy,—a life that centres not in self, but pours itself forth like the beams of the unwearied sun, to cheer and gladden all around. We long for this heavenly life; and still it does not come. We pray for it; and still the old, hard, selfish life clings to us, and follows us like a shadow.

It becomes, then, the great and paramount question which every Christian should settle clearly in his own mind, How is this true spiritual life, this life of disinterested neighborly love, to be secured? What are the conditions required for its development and growth? for we may be sure that this life, like every other, has its conditions of development, its law of growth. How is it, then, that the heart-renewing and soul-invigorating spirit of Christ (who is our true life) comes down to the plane of conscious perception, or to what Swedenborg calls the natural degree of our minds, and diffuses itself throughout that degree, imparting to all the faculties a life unknown before, kindling in the heart new emotions, and causing it to throb with a new and divine life? What is the condition upon which this life of God descends into us from heaven, and becomes *our* life? I answer, *Willing and Christ-like service.*

How is it that we learn to love our heavenly

Father? Is it not by first compelling ourselves to do the Father's will? For love to God is not, as some have supposed, a natural product of the human heart. However it may have been in the infancy of our race, we know that this love does not now spring up and grow spontaneously. If it did, what need were there of all that striving and self-denial and cross-bearing and inward warfare which the gospel enjoins? But it comes just in the degree that we religiously strive to keep the commandments, or seek to serve God by doing his will. The more faithfully we serve him, though the service at first be rendered through stern self-compulsion, the more ardently do we come to love him: and, at last, we find in his service our true freedom, our purest and sweetest delight; for it is always delightful to serve one whom we sincerely love.

And since it is by voluntarily *serving* God that we learn truly to love him, so it is by *serving* the neighbor that our hearts become filled with true neighborly love. Yes: it is through ministry and service alone, through willing devotion to the good of the neighbor, or to works of manifest use to society, that He who is our true life, and whom the Scripture calls "the bread of God," comes down to us and in us, and imparts to our cold and torpid souls the quickening life of heaven. The Son of man came not—he *never* comes—to be ministered unto, but to minister, and to give his life a ransom for many.

Observe that mother with a sickly, deformed, and helpless child. For many long years, her life has been devoted to ministering to its hourly wants. She has soothed and cheered it by day, and watched over it with unwearied patience through more than half the weary nights. It is peevish and fretful,—not half so sweet in temper or comely in aspect as either of her other children. But let that poor helpless creature be suddenly taken from her, and her heart bleeds more freely than it would at the loss of any other child. She now finds that she loved that little sickly lamb more than any other in the flock. And *why* did she love it most? Because she had watched and tended and served it most. Ah! here is the grand secret. Her devoted and willing service is what unlocked and kept open within her the gates of heaven, and let in so much of God's own life into her heart.

This is a familiar illustration of a grand and momentous truth; which is, that neighborly love comes through the performance of neighborly acts, or voluntary efforts to *serve* the neighbor. This is the sole and God-appointed condition. And we might as well expect that the eye will brighten or the limbs strengthen without exercise, as that true spiritual life, the life of heaven, will be given us upon any other condition. Yearning and longing and praying are, indeed, important,—are needful; but these alone will not bring this life, any more than they will bring the glow of health into the cheek, or strength and vigor into the limbs. Living, acting, doing,—this is the law, the fixed and unalterable condition, of growth in either case.

You long for the bread of God to come down from heaven, and give you life such as the angels enjoy. You long for a warmer, tenderer, more unselfish, and sympathetic heart, for more of true neighborly love. You yearn for it and pray for it? Then go out of yourself, and try to live for others. Try to do something to dissipate the darkness, to lessen the burdens, to alleviate the sorrows, to multiply the joys, to smooth the rugged pathway of some neighbor. Try to extract some rankling thorn, or to pour a little oil and wine into some bruised and wounded soul. Seek out some friendless and needy object on whom to bestow your sympathy, your generosity, your offices of kindness. And you need not go far: such objects exist in scores all around you,—objects needing sympathy and comfort, if not material aid. Do this, and see how your cold and hard-hearted selfishness will begin to diminish, and your neighborly love to increase! See how the windows of heaven will be opened within you, and your before waste and barren soul begin to be flooded with the gracious outpourings of love from on high! It is the outgoings of our own thoughts and feelings, with intent to bless, that cause the plentiful incomings of the divine love and mercy, agreeable to that divine declaration, "Give, and it shall be given unto you."

You are a husband, and you do not love your wife as you ought. You care little or nothing for her; and her lone and trembling heart withers under the cold blight of your indifference and neglect. You know it is so; yet you earnestly wish it was otherwise. You mourn over your cold, indifferent, unloving state toward her whom you have taken for the partner of your bosom. You pray God that it were otherwise? Well, friend, you have only to comply with God's conditions, and he will make it otherwise. He will change your unhappy state. He will take away the feelings you deplore, and give you those for which you yearn. Begin, then, by endeavoring to make your wife as happy as you can. Seek to perform all your duties as a husband with religious fidelity. A tender plant your wife may be, and in need of tender nursing; sweetly blossoming in the sunshine, but quickly nipped by the frost. First, take care that no look or word or act of yours shall needlessly wound her feelings. If she has faults, (and who on earth is without them?) never

blazon them abroad, never allude to them in the presence of others; for this will only grieve and discourage her: but gently point them out in private, and help her, with long and tender and patient forbearance, to overcome them. Next, study how to strew her path with all the sweetest flowers you can. Away with all obstructing thorns, and bring what roses you can find. Strive by all kind and gentle offices, by warding off sorrows or soothing her under them, by saving her all the trouble and fatigue you can, by lightening as many of her burdens as you can, by a thousand little nameless but delicate attentions, which your wife would prize more than a sceptre or a crown,—strive by ways and acts like these to cheer and encourage and hold her up, as the sturdy oak supports the vine that throws its tendrils lovingly around it. Do thus, and your heart, hitherto so cold and lifeless toward her whom you have sworn to love and cherish, will begin to throb with new emotions; and keep on doing thus, and, sure as God is good, his love will descend into you from heaven, and in due time will flood your soul, if not with the pure delights of conjugal love, at least with the life of heaven born charity.

Similar remarks are applicable to wives, who inwardly mourn that they do not love their husbands as they ought. The feeling of love does not come in answer to one's desire, however sincere and strong. It is not a thing to be secured by mere volition. It comes as the consequence—the sweet and heavenly reward—of *faithfully and religiously doing our duty*. This is the way, and the only way, that our spiritual life can be developed or strengthened and matured.

And as in the maternal and conjugal, so in all the other relations of life. It is by voluntary efforts to serve the neighbor, not from any selfish end, but in obedience to God's command and for the sake of our neighbor's good, that the gates of the kingdom are unlocked within us, and the soul's true life, the life of disinterested neighborly love, is permitted to flow down from the divine humanity in copious and perennial streams. * * * *

And so it is always. The life of Christ, who is the soul's true and living bread from heaven, descends into us, and becomes *our* life, just in the degree that we comply with the conditions of its descent. When selfishness has frozen up the currents of the soul, and dreary winter reigns within; when your heart throbs with no emotions of love for wife or friends, or country or church; then go out of, and, as it were, away from, yourself. Go out, although you go cold and shivering at first and compel yourself to do some service for somebody. Go out, and *try* at least to do something, by word or deed, to comfort, enlighten, strengthen, and save. No matter if the service be ever so humble: if it be performed *for the Master*, and with intent to bless, your soul will not fail of its sure reward. For "whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, He shall in nowise lose his reward." Go out, even though you go mourning and in sadness, and you shall experience the truth of the Psalmist's sweet words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Go forth, and try to confer some blessing on those around you; and the very effort will loosen the icy fetters around your heart, and cause the rills of spiritual life ere long to play and dance within you.

B. F. B.

J. J. GURNEY remarks on the ministry:—"I never suffered myself to criticise it, but acted on the uniform principle of endeavoring to obtain from what I heard, all the edification it afforded. This is a principle I would warmly recommend to my young friends in the present day; for nothing can be more mischievous than for learners to turn teachers, and young hearers critics. I am persuaded it is often the means of drying up the waters of life in the soul; and sure I am that an exact method of weighing words, and balancing doctrines which we hear, is a miserable exchange for tenderness of spirit and the dew of heaven."

THE VALUE OF SUCCESSIVE GOOD ACTIONS.

The building value of actions is to be found in their continuation and repetition. It is daily and hourly repetition of minute right things, in every part of a man's nature, that, after all, builds him up. Now and then it is given to men to do some resplendent thing. And people are accustomed to measure themselves and others by the report and the brilliancy of single acts, that may have less relation to their well-being and character than a thousand obscure actions which no one notices, and the actor least of all, but that, after all, are the most important.

Now anybody can build the model of a statue; anybody can cut the marble, so far as the gross, rude form is concerned; but after you have got the head, the arms and the trunk, you may make anything of it. It may be a Hercules, or Apollo, or Apollyon, according as you go on with it. It is little touches on the rough shape all over the ear, the eye, the forehead, the cheek, the mouth, the chin, that give expression to the statue. And men's characters are moulded by the little things that are wrought in or upon them to give them strength or beauty, as the case may be. It is not the

blast which throws the block out from the quarry that makes the statue; it is not the ponderous strokes which hew and shape the block that make the statue; it is the little blows that are oft repeated, and continued all day long and from day to day, that fashion it; and it is not, in human life, those great things which have sound and report, or which produce obvious effects, that give character and expression, but the multitudinous and oft-repeated little things, unnoticed and seemingly unimportant. It is not that great justice which a man squares himself to enact, that makes him a just man. It is the habit of thinking justly about your neighbors, and dealing justly with them in little as well as in great things; and that not only to-day, but to-morrow and all the time, whether seen or unseen. It is the habit of loving justice and having an appetite for it, for its own sake, this week and next, this year and next, till it is as much a part of your nature as the blood in your veins. It is a series of little justices that build a man up in integrity.—*H. W. Beecher.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 25, 1864.

Friends wishing to engage as Teachers among the Freedmen, will please send a written application to the Committee on Education, care of Emmor Comly, agent for the Intelligencer, No. 131, North Seventh Street.

We furnish our readers with a few hasty notes made by one of the Editors during a recent visit to the Freedmen in the city of Washington and its environs:—

"*What I saw at Washington and the camps adjacent in regard to the Freedmen.*

No regular census has been taken of the Freedmen in Washington, but it is estimated there are now in the city about twenty thousand. From 10th to 14th sts., and from L. to R. sts., they number five thousand. Between 10th and 11th sts., and between P. Q and R. sts., there are two thousand, and in all parts of the city they may be found in old buildings and stables, and on every vacant lot where they are suffered to build a shanty. The cabins have mostly been built by speculation, and cost three years ago $18.00. They are 8 ft. by 10 ft., and 7 ft. high, very frequently without a window or any aperture for purposes of light or ventilation. The first year they paid for them 6 dollars a month, the second year, 5 dollars, and now six, five or four as they can get—mostly four dollars. The cabins are built in rows, and have the appearance of sea-side bathing houses; often with only narrow avenues between, some of them not more than a yard in width. When the Freedmen first come in, they are generally without any household articles—not a bed, nor chair, nor table—we were in some cabins in which there was nothing that could be called furniture. It is the policy of the government to make no provision for them within the city limits—not even rations are furnished, so that they may be induced to go out to the camps. Not many men are to be seen, that is, in proportion to the number of women and children, most of them being in government employ.

It being Second-day the women were chiefly engaged in washing, or had just finished, and the wet garments were drying in front of their cabins. They wash for the different regiments, which are so migratory, that they often depart in debt to the poor women, who have difficulty in getting their pay, not only from the soldiers, bnt from other persons that employ them. The women, with very few exceptions, were all at work, generally washing; and not only they, but some of the men, not in government employ, who had been cutting wood for persons in the district, complained sadly of want of justice in their employers. The cabins were dirty in the extreme, not one in this location presenting even a tolerable appearance of comfort. The moral condition of the people is disheartening, the atmosphere of that section is unfavorable to their healthy development, and too many of them fall a prey to the vicious examples which surround them. It is a problem whether much can be done to elevate the adult Freedmen while in that situation, but they greatly need the humanizing influence of good and faithful missionaries to infuse a higher idea of life into the children, and if possible, into the grown people.

On the location formerly known as Camp Barker there are several hundred children without any means of instruction during the day; an evening school is taught by volunteer teachers under the supervision of James John-

son, who is often the only teacher in attendance: the evening we were there he and one lady were instructing upwards of fifty scholars.

The colored Hospital, under the exclusive care of the "Colored Ladies Aid Association" is well ventilated, clean, whitewashed inside and out, and appears adapted to meet the need of the class it is designed to benefit. A colored woman from Philadelphia, —— Snowdon, is the matron, and only colored nurses and surgeons are employed in the Institution.

In the southern part of the city, on what is called the Island, a number of Freed people are collected.

Camp Todd, five miles west of Washington, Emily Howland, Superintendent and Teacher. There are in this camp 280 persons, two-thirds adult women—most of the men belonging to these families are in 2d District regiment, stationed at Key West, Fa. Those in camp are working industriously on the Hunter farm, in which there are 200 acres under cultivation. Many of the women are also working on the farm. The men receive from $8 to $10, and the women from $6 to $8 per month. The vegetable garden belonging to government contains twenty acres.

There seems a prevalent want in all the camps of a spot of ground to belong to each family where they can raise vegetables for themselves and also to give their homes a more attractive appearance.

Camp Wadsworth.—Superintendent, Philip Fowler—Farmer, Ephraim Plowman.—One hundred and seventy Freedmen—Five hundred acres under cultivation, worked by about 60 persons. On this farm some children of only eleven years of age are put to daily labor in direct violation of government regulations, which require that they be sent to school till they are 14. The people work 10 hours a day—the farm looks well, and it is supposed 30 bushels of wheat and 50 bushels of rye will be raised to the acre. The Freedmen occupy two houses three-quarters of a mile apart. There are only 3 or 4 cabins and 6 acres appropriated to them, but the farmer promises to make a different arrangement.

Camp Rucker.—Superintendent, Philip Fowler; Farmer, Oliver Beesley; Teacher, Sarah Ann Cadwallader. Eighty-six men, women, and children—20 men, 32 women, and 34 children. There are at this time, on this farm, 90 acres in winter grain, 85 in corn, 50 in grass, 7 in garden, 2½ in black-eyed peas, 25 of white beans, 2½ of corn for horses, and 1 acre in potatoes.

Since last fall, all the cabins, 15 in number have been built: with four exceptions they are 16 feet by 14 feet, and ample in height. There are upon an average about six persons to each house. Should the Freedmen remain here there will be more cabins erected. Government has disposed of this farm, and the people will have to be removed, but this probably may not occur for two or three years. The condition of the Freedmen here is very satisfactory. Their cabins are whitewashed outside and in, and all neatly kept. The people are clean, tidy, and highly appreciative of the improvement in their condition. Many of them escaped from severe masters, and they manifest a degree of gratitude to those who have aided them which I have never seen excelled. They are exceedingly attached to their teacher and fear lest she should leave them. She has labored indefatigably, and in a measure successfully, for their elevation, and it is their testimony that their condition has been greatly improved since she came among them. There is a smaller number at this camp than at any other, which gives them a decided advantage. The standard of morality is high, and they are well cared for.

The people here will not be likely to need further supplies from us. The teacher thinks when the present supply is exhausted they will be self-sustaining, unless an unexpected calamity should befal them. I had an opportunity of witnessing two of these people united in marriage, and I never saw a ceremony of the kind conducted with greater dignity or propriety. They were married by a colored clergyman, who read the Episcopal service, frequently pausing to consider the words before pronouncing them. We were honored with an invitation to the supper. The order in which it was partaken of by the guests was somewhat peculiar. First the bride and groom ate alone, then the first bridesmaid and groomsmen, then the second, then their white friends, then their colored friends.

Falls Church.—A district in which there are about 100 families of Freedmen, and one and a half miles from Camp Rucker. A teacher is now here who visits and teaches them in their cabins, and in the fulfilment of this duty travels daily about six miles. Her health is failing, and should she leave, they will need to be looked after.

Freedmen's Village.—About 2½ miles from Georgetown. Two thousand five hundred Freedmen. The educational interests of this place are in the hands of the American Tract Association. The cabins look clean and comfortable. There are some excellent features connected with the arrangements here. I believe government desires to make proper provision for these people, and Friends can greatly aid them by sending efficient teachers.

Mason's Island.—In the Potomac river, opposite Georgetown. Seven hundred Freedmen have been sent here to-day from Freedman's Village.

Alexandria.—This ground is occupied with teachers, and the Freed people appear to be doing as well, if not better than could be expected. There is an old woman in the "barracks" here, upwards of 100 years of age, and three others, very aged persons, who are constantly thanking the Lord that they have lived to see the fulfilment of their prayers. H.

DIED, on the 27th of 2d month, 1864, near Moorestown, Burlington county, N. J., of polypus, JOSIAH E. ROBERTS, in the 24th year of his age, son of Stacy B. and Esther Roberts; a member of Chester Monthly Meeting. He bore his suffering of 6 years with Christian resignation; and at the close, there was a consoling evidence that his end was joy and peace.

——, at the same place, on the 9th of 5th month, 1864, of rapid consumption, LYDIA B. ROBERTS, in the 20th year of her age, daughter of Stacy B. and Esther Roberts; a member of Chester Monthly Meeting. She often expressed a desire to bear her sufferings with patience; and a few days before her close, she said, "Oh! how happy I have been: having had a foretaste of the joys to come." Her spirit we feel and believe is at rest in her heavenly Father's kingdom.

——, near Tonica, La Salle county, Ill., on the 29th of 4th month, 1864, of congestion of the liver and lungs, WILLIAM LANCASTER, in the 63d year of his age; an elder and overseer of Clear Creek Monthly Meeting; a useful member of the Society of Friends, and a valuable citizen.

——, at Jerusalem, Long Island, on the 25th of 5th month, 1864, ANN M., wife of Adam Emeigh, and daughter of Arad Seaman, in the 47th year of her age. Her diseases were of long standing, and of a nature to produce great suffering, which she bore with much patience, and quietly passed from works to rewards.

DIED, on the 17th of 6th month, 1864, ESTHER, widow of Jonathan Knight, in the 86th year of her age; a member of Green Street Monthly Meeting.

——, on the 17th of 6th month, 1864, MARK BREAR, in his 79th year; a member of Spruce St. Monthly Meeting, formerly of Wilmington.

——, on the 17th of 6th month, 1864, THOMAS DIXEY, of Philadelphia, formerly a sea captain, in the 77th year of his age.

Growth in grace will destroy the accusing spirit in man: there will be more usefulness and less noise: more tenderness of conscience and less scrupulosity; there will be more peace, more humility: when the full corn is in the ear, it bends down because it is full.—*Cecil.*

HISTORY OF THE PLOW.

The first plow is supposed to have been the rude branch of a tree, cut so as to have a cleft end, the point of which, dragged along the surface of the ground, scraped a furrow, into which seeds were thrown. It soon occurred to the husbandman that he might relieve his own labor by yoking an animal to the long arm of this primitive instrument; then arose the necessity for a handle, affixed to the back, so that the plow might be guided. The strength of the animal soon wore away or broke the cleft of the branch, and this necessity gave rise to the invention of means for attaching moveable shares, first of wood, next of stone, copper, or iron, worked to a shape adapted to the cutting of furrows, so as to avoid the excessive labor arising from the plowman's having to lean upon the plow with all his weight to press it into the earth. Just such an implement as these conjectures indicate was used by the Saxons. Some of the facts connected with the history of the plow are almost incredible. In Ireland there once prevailed a custom of "plowing by the horse's tail." The draught-pole was lashed to the tail of the horse, and, as no harness was employed, two men were necessary, one to guide and press upon the plow, the other to direct the horse, which he did by walking backwards before the miserable animal, and beating it on the head on either side, according to the direction required. This custom prevailed for a considerable time, in spite of a law which was passed in the early part of the seventeenth century, imposing severe penalties upon persons found guilty of "plowing by the horse's tail," as in the act mentioned and described. From Cæsar Otwa's "Sketches in Erris and Tyrawley," it appears that the barbarous practice lingered in the remote west of Ireland as late as the year 1840! And from a paper "On the Breed of Horses in

Scotland in the Ancient Times," printed in the first volume of the Transactions of the Society of Antiquaries of Scotland, we find in that country as late as the year 1792.—*Delaware County Republican.*

"How many who have deemed themselves antagonists, will smile hereafter, when they look back upon the world's wide harvest-field, and perceive that in unconscious brotherhood, they were helping to bind the self same sheaf."
—*Hawthorne.*

LOVE US AT HOME.

Ah, yes! we can bear the day's burden and heat,
The dust and rude jostlings we find in the street;
And censuring whispers that float till they meet
The ears they were never intended to greet,
If they love us sincerely at home.

We can bear to the crowd to be hurried along,
Down-trodden, supplanted, oppressed by the strong;
We can bear even lasting and unprovoked wrong,
If our hearts through it all can chant truly the song,
Oh, they love us most dearly at home.

We can bear a wild storm, be it snow, hail or rain;
Heavy losses, instead of the long looked for gain;
Upbraidings and shadows that creep round our name,
And threaten its brightness to hide or to stain,
If they love us sincerely at home.

Oh, love us at home! For this treasure we plead.
With all else, this withheld, we are poor, poor, indeed!
Take all, but leave this, and with voices agreed,
We will sing with glad hearts, whatever our need,
"They still love us, they love us at home."

N. Y. Evening Post.

LET US BE PATIENT.

We may not boast of being safely anchored
Before our faith be tried,
Nor doubt the end, because some hope is cankered
On which we much relied.

We may not say that Heaven hath dealt unkindly
When loved ones pass away;
We know Our Father ne'er afflicteth blindly,
Though every hope decay.

Let us be gentle with each other, loving,
Sharing our care and bliss;
Reproving gently, if at all reproving,
What we may deem amiss.

And if in earthly comforts Heaven hath blest us
Above our fellow-men,
We are its almoners; it hath possessed us
That we may give again.

Wealth giveth man no cause for haughty carriage;
Love dwelleth not with greed;
Unless the head and heart be joined in marriage
Then are we poor indeed.

Let us be patient then if fortune favor,
Or if it coldly frown;
For blest is he who calmer grows, and braver,
However oft cast down.

True greatness is the ward of self-denial,
And righteousness its sire;
Allied to these, it fears no earthly trial,
Nor seven-times heated fire.

And thus we learn the uses of affliction,
Though heavy be the cross;
The soul, though daily led to crucifixion,
Parts only with its dross.

Let us be truer to our intuition—
God's spoken word to man;
And thus be lifted to our true position
In the Almighty plan.

M. H. Cobb.

From the Quarterly Review.

POMPEII.

(Continued from page 236.)

In the early part of this century, the excavations were allowed to languish. No discoveries of any importance are recorded in the reports. The authorities appear to have confined themselves to preserving some of the most important buildings already uncovered, and to keeping them free from rubbish. The grass had been allowed to grow in the streets and in the deserted ruins The remains were so ill guarded that frequent complaints are made of robberies of interesting objects. Few strangers of distinction appear to have visited Pompeii in those unsettled times. In the records of March, 1806, Prince Joseph Bonaparte is mentioned as a visitor; and it is duly noted that he generously bestowed two louis-d'ors and forty eight carlini on the soldiers who had the custody of them.

In the same year the intelligent minister of Murat, Saliceti, gave some impulse to the work, by undertaking excavations at his own expense; but his success does not seem to have encouraged him to persevere, for the experiment was soon discontinued, as we are told, "a motivo di mancanza di denaro." In the government excavations only eight men were employed, and even these did not receive their pay. It is hinted that there was consequently much difficulty in keeping them at their work.

After the restoration of the Bourbons, the excavations were carried on with more activity. The king and the queen frequently visited them, and the superintendent always contrived to have a good crop of antiquities ready for the royal party. The reports of the discoveries now began to excite great interest throughout Europe. The ruins of Pompeii were amongst the principal objects which attracted the stream of travellers flowing to Italy after the Peace. The visits of persons of distinction are frequently recorded in the journals. When any such appeared at Naples, they were usually honored by a special "scavo." The presence of the Princess of Wales and of Canova are specially noted, and that of many

crowned heads and royal personages from different parts of Europe.

In October of 1818 we find the record of a somewhat curious discovery. Two soldiers of the guard of veterans, whose duty it was to take care of the excavated monuments,—a duty, by the way, which they very ill performed, as frequent complaints of robberies and of the defacement of paintings still occur in the official reports,—were walking on the ancient walls of the city, when they were startled by a fox. The animal took refuge in a small secret staircase leading into a subterranean passage beneath the walls, through which the Pompeian garrison is supposed to have issued when intending to surprise an enemy investing the town. Our two gallant veterans, it is declared, did not hesitate to follow, forcing their way through the rubbish into a vaulted chamber. Instead of finding the fox they discovered parts of a bronzed figure, of beautiful workmanship, lying among human skulls and bones. These fragments proved to belong to a statue of Apollo, other parts of which had in the previous year been taken out of a cistern in the centre of the town, and a mile distant from the walls. Still the left arm and leg were wanting. These were found shortly after, amongst a mass of fragments which had been collected during former excavations, and placed in a magazine. The whole statue was thus restored, and is now one of the chief treasures of the Royal Museum. This discovery shows that before the town was overwhelmed, the inhabitants had attempted to carry off many of their most precious things. It is probable that this bronze statue had been thrown down and broken up for the sake of the metal. Those who sought to bear part of it away had endeavored to escape by the secret passage. They had found the concealed outlet leading into the open country already blocked up by the pumice stones. They retraced their steps; but the entrance had in the meanwhile been closed against them, and they perished miserably. These little episodes in the excavations give a singular interest to the buried ruins. They bring before us in a vivid manner the horrors of the catastrophe, and chronicle, as it were in a book, the events of that fatal day.

In 1821, the Austrians had occupied the Neapolitan States. They were not less merciless to the treasures of Pompeii than they have ever been to other monuments of Italian genius. One of the principal causes of the intense and unquenchable hatred of the Italians against their former oppressors arises from the contempt which the Austrians have shown for these great works of art which are the pride and glory of the Italian people. The policy of the Austrians in Italy appears to have been to destroy, as far as they could venture, all traces and memory of the former greatness and prosperity of the country which they held in subjection,—as if by such means they could trample out the traditions of the past, which had for generations formed the only hereditary wealth of the Italian nation. They quartered their soldiers in the fresco-painted chapels and town-halls; turned the convents, full of the marvels of art, into stables and military magazines; and billeted their uncouth and filthy Croats in the lordliest mansions, where the most splendid furniture and the richest decorations of the Italian classic age served for firewood, or were wantonly destroyed. It is singular that a government boasting of its refinement and civilization, and not insensible, north of the Alps, to the influence of the fine arts and to the good opinion of Europe, should have committed this egregious blunder in Italy. In the journals of the excavations at Pompeii we have such entries as this: "June 30 (1821). Yesterday a party of Austrian soldiers in garrison at Torre dell' Annunziata, having penetrated into various parts of this royal domain, committed serious impertinences (*delle serie impertinenze*). Amongst other things they broke in pieces a fine amphora of terra-cotta, and even threw down the columns which formed the peristyle of the ancient public edifice, supposed to be a Lycæum, and were connected with the Temple of Isis."

During the reign of the Bourbons, the principal object of those who had the care of the ruins seems to have been to make sufficient discoveries of interest to attract strangers, and thus to increase the resources of the establishment and of the State. Nothing was done for the real love of art, or in that liberal spirit which should characterize it. The excavations at Pompeii, like everything else in the kingdom, became a vehicle for jobbery and public robbery. They were given over to such persons as were able to bribe those about the king, or could command influence at court,—at one time to a favorite scene painter. The object was to make as much as possible out of them. Strangers were only allowed to visit them under the most stringent regulations. To draw, to copy, or even to take the roughest notes, was strictly forbidden. The mere traveller was not even allowed to make from the ruins a hasty sketch of the beautiful scenery which surrounds them. It was only when a painting or an object of interest had been discovered for some years that, after going through all manner of forms, and waiting many a day, the archæologist or the artist could obtain permission to make a drawing of it. These illiberal rules were extended to the collections in the Museum. No one was

exempt from them, except the small knot of persons who had obtained the exclusive privilege of publication, and who looked upon it as a profitable monopoly. Even Sir W. Gell, whose first work on Pompeii had done so much to call attention to the ruins and to make them known to the most profitable of visitors at that time, the English, and who, himself a resident at Naples, was ever ready to open his rich portfolios and his valuable collections and library to students of all nations, was not allowed to execute drawings for the second series of his work,—the importation and sale of which were actually interdicted under a heavy penalty. It was only by stealth that he succeeded in obtaining his illustrations, and in preserving the record of many valuable monuments which have since perished.

As in every other public department of Naples, a crowd of hungry hangers on fed upon the traveller. The principal ruins were kept under lock and key by one of these harpies, who pounced upon the visitor, and extorted a fee before he would open the gate. Of course they robbed every one alike. Some of the most interesting objects discovered in the ruins were stolen by the guardians themselves, and were sold to those who supplied the various public and private museums in Europe. Many of the choicest specimens of ancient art in the valuable collection of the Greek and Roman antiquities brought together by Sir W. Temple, long our minister at Naples, and so munificently bequeathed by him to the British nation, were obtained from dealers, who openly offered the plundered property for sale. It was even suspected that the government officials themselves shared in the profit.

During this period, however, many precious discoveries were made. Probably the most remarkable was that, in 1831, of the great mosaic, supposed to represent the battle of Issus, forming the pavement of a chamber in the so-called house of the Faun. This was one of the most charming residences in Pompeii, and, no doubt, belonged to a man of wealth and rare taste. It had suffered from the first earthquake. Its owner was repairing it when the eruption took place. The remains of more ancient frescoes may be detected under the newly-executed paintings. Piles of bricks, a long frieze in terra-cotta, covered with stucco bas-reliefs representing Nereids riding on sea monsters, and a large collection of various marbles for the pavements, were found in the house ready for use. In the midst of a courtyard, surrounded by a portico, there had been a flower-garden; in its centre stood a graceful marble fountain; at the four corners were placed vases and statues. Opening upon this garden was a small chamber, the entrance to which was formed by two elegant columns and two pilasters of the Corinthian order, painted red. Between the columns was a pavement in colored mosaic, representing the course of the Nile.

Various Egyptian animals, a crocodile, a hippopotamus, an ichneumon, and many gay birds floating on the stream, typified the river. This was the antechamber to the rich peristyle in which the pavement was formed by the great mosaic, probably the most important work of this nature preserved to us from the ancients. Its subject is a battle between Greeks and barbarians who, from their costume, may be presumed to be Persians, or of some other Oriental race. A youthful warrior, clothed in Greek armor, his head bare, charges with his couched spear through a mass of fighting men in flowing garments and lofty headdresses. He seeks to reach an Eastern king, who sits on a high chariot. We recognize in the two, Alexander and Darius; and the battle may be one of those great victories which decided the fate of the Eastern world. The mosaic is of the finest execution.

The tesseræ are all, we believe, cut from natural stone, and are most skilfully and artistically laid. It is highly probable that this mosaic is a copy of some well-known picture of antiquity, Greek or Roman. So elaborate and important a design could scarcely have been made for a pavement, for which it seems but ill adapted. Moreover, we can trace in it an attempt to imitate, in very inadequate materials, the peculiar qualities of a picture. As a work of art it is of great value, as affording the best insight we possess into the knowledge and proficiency attained by the ancients in painting. Not that there is any reason to doubt that a people so skilled in two of the highest branches of art, in architecture and sculpture, should have been deficient in the third. But, owing to the far more perishable nature of pictures, no great work of that class has reached us. We can only judge of the perfection attained by the ancients in painting through very imperfect copies, or by the still less satisfactory means of written descriptions. Worthy of particular remark in this battle-scene are the admirable grouping and expression of the figures, the spirit of the composition, the correct drawing, the knowledge of foreshortening, and the just application of the laws of light and shade. Even these qualities can give but a faint idea of the beauty of the original, of which this pavement was probably one of many reproductions.

This mosaic appears to have been injured by the first earthquake, and it was under repair when the great eruption overwhelmed the town. It has suffered further injury by long exposure after its discovery, and by its subsequent transfer to the Museum at Naples.

Several other mosaic pavements of considerable merit and many rooms ornamented with elegant painted decorations, were discovered in this house, which forms a block or "island," as is technically called, between four streets. Only two human skeletons were found in it, those of an old man and a girl, who had taken refuge in an oven near the kitchen. They were probably servants who had been left in charge of the house whilst their master and his family had wisely taken to flight at the commencement of the eruption, carrying with them their most valuable property. But one of those touching little episodes which are so full of interest and give a lively reality to Pompeii, is connected with the house of the Faun. The skeleton of a dove was found in a niche overlooking the garden. Like the sentry, who still stood as if in watch and ward at the city gate, she had been true to her duty to the last; she had sat in her nest whilst the burning shower fell around, and beneath her was the egg which contained the tiny bones of her yet unborn young one.

(To be continued.)

For Friends' Intelligencer.

VEGETABLE POISONS.—NO. III.

There are various plants known amongst us that are not only poisonous when administered internally, but when applied externally, often produce serious consequences. The most virulent of these is the Rhus Venenata, or Poison or Swamp Sumach.

It is mostly found growing in swampy, shady places, from ten to fifteen feet high, and is common throughout most sections of the country. In general appearance it resembles the more common varieties of sumach, but may be easily distinguished from them by its nauseous smell, and by the color of its seed panicles, which are of a yellowish green. On account of the beauty of its smooth, shining foliage at all seasons, and of its almost unparalleled splendor in the autumn, from the time the leaves begin to change until they drop off with the first frost, it is one of the most beautiful small trees known, and would deserve a place in every collection of ornamental shrubbery, if it were not for its deleterious character.

Every part of this shrub is poisonous in a high degree, to most persons, either by the touch or smell, but those of irritable or unstable habits are most susceptible to its attacks. In about 48 hours after coming in contact with it, inflammation appears on the skin, followed soon after by small pustules on the inflamed parts, accompanied with almost intolerable itching and burning. An application of a solution of borax is said to be an excellent remedy when applied early.

Another poisonous variety of the same genus is the Rhus Radicans, commonly known as Poison Vine, or Poison Oak, or Poison Ivy, growing from 40 to 50 feet high, attaching itself by root-like processes emanating from the stem, to old fences, trees, &c., which it often envelopes in its drapery of dark green. The touch or the smoke from its burning is often very deleterious to many persons, though not so universally as the preceding species.

There is a plant often mistaken for the Poison Vine, which it very much resembles, growing to about the same height, and attaching itself to similar objects. This is the Virginia Creeper, or Five Finger, botanically the Ampelopsis Hederacea. Both plants have compound leaves, but may always be distinguished by the former having but three leaflets, while the latter has five; and also by its attaching itself by means of tendrils like the grape vine, in connection with the root-like processes. It is free from any poisonous properties, and is sometimes transplanted as an ornamental climber; its rampant growth and beautiful foliage, especially in the autumn, making it a desirable plant for that purpose.

When the dew is upon the common garden Parsnip, it is inimical to many persons, and the juice of the plant when externally applied is fully as deleterious as the Poison Oak or Ivy, and should be carefully guarded against by all. There is no species of Parsnip indigenous to this country; and the plant known as the "Wild Parsnip," will be found upon comparison to be identical with the cultivated variety.

Quakertown, 5th mo., 1864. M.

THE CORK.

There are few things in common daily and manifold use, of which is so little known as cork. Some think it is a kind of a bark and grows in the woods, others, that it grows under water like the sponge, and we have even heard the belief expressed, that corks grew on trees like plums and pears. It is an article indispensable to every household—is used in cellar and kitchen, and found in every sick room; druggists, chemists, and liquor dealers consume great quantities; it is used by nearly all mechanics, forms part of the manufacture of various articles of clothing, such as hats and shoes for winter; lastly, fishermen use it for their seines, and it preserves our lives when in danger on the water. Does not such an useful, so versatile an article, which has no substitute nor ever will have, deserve to be known better?

The cork tree, or cork oak, *quercus suber*, belongs in botany to the same class as the rest of the oaks, bears acorns, and only differs from them by giving less shade and looking less fresh, owing to its bark being clipped so often. This bark is the cork wood, and out of it the

corks are cut. It was known and much made use of by the old Greeks and Romans.

In modern literature, even in geographies and travelling guides describing all the peculiarities of a country, the cork tree is never mentioned. On the steamer going over to Europe, I made the acquaintance of a Spaniard, from near Madrid, who did not know that the cork grew in Spain; and in the railroad cars from Cadiz to Seville, I conversed freely with a gentleman from Cordova, who had travelled and seen and knew a great many things, but never heard of such a thing as a cork forming a branch of trade and growing and being manufactured in Spain.

This wonderful tree only grows in Europe, in Spain, Portugal and Sicily, and to some extent in parts of southern France, and also in Africa near Bone, Algiers. All efforts to transplant it to our country to parts of the same geographical and terrestrial condition, have proved futile. It has an accommodating way of growing best and producing the finest cork in the most sterile ground. So it is seen in the Pyrenees on the top of mountains between nothing but rocks and stones. The acorn is planted, and after the sapling has grown into a tree of about five inches diameter, say after ten years more or less, it is for the first time stripped of its bark, but not more than two feet from the ground. The stuff obtained is good for nothing and is called "the savage." After another eight or ten years it is stripped again, and this time double the former length from the root, and so successively until forty years of age, when it is stripped from the root to where the branches begin to expand, where the bark is always of the finest quality hereafter. The second growth is little better than the first, it is used for seines and other rough purposes, but the third commences to be good. For this reason so little is planted, as it takes nearly fifty years before the tree yields a full crop, but once in operation the tree lasts centuries. It is the greatest dividend-paying property on earth, as it wants no looking after, no nursing, only to be clipped every ten years. The cork is stripped to what is called "la camisa," the shirt of the tree, a tender sort of second bark, which is blood-red, and if split open or partly cut, causes the whole tree to die off. This red color lasts about ten months, after which exposure and the growth within thicken and strengthen the bark, and after a year or two it assumes a rough and furrowed grey-brown appearance. The crop is made on an average every ten years, the bark growing in thickness less every year, and after it is stripped, the thickness plainly indicates the age by fine lines, running parallel with each other, a line each year. The space between the outer bark and the first line is often a quarter of an inch wide, as the first year knows of no impediment and pressure, and thus the bark grows most, the space between the next years is smaller and so on up to the last, which, if the bark is between twelve and fifteen years old, dwindles down to a line. In fertile bottoms or plains the bark is often fit to be stripped after five or six years, is thicker than the one raised on the mountains of double age, but the quality is very inferior. The best cork wood grows in Cataluna, Spain, in the province of Gerona, and it is, at present, almost exclusively from any other wood, used for champagne corks, and the preference given to it in that quarter ought to be decisive. The mouth of a champagne bottle is a little over half an inch wide, and the cork popping forth, fully 1¼ inch in diameter, must certainly be soft and subtle to admit such pressure by machines.

The manufactured cork forms the main export article of Cataluna and amounts to millions in the year, but the exportation of the cork wood is prohibited by law since many years, when the English bought up all the wood they could get hold of, and to such an extent, that the native cork-cutters had no more wood to work on. A riot ensued and the Government made the law prohibiting export. Since the manufacture of champagne has assumed such enormous dimensions (over twenty millions of bottles are put up every year), the Catalonian wood has steadily risen in price and costs now double to what it did ten years ago; what formerly sold at three cents of our money for twelve ounces (the Spanish pound), is scarce at present at six and eight cents. All the proprietors of forests have become rich, a great number of exporting houses have made fortunes in corks, while the small manufacturer has to sell at the same price as formerly, and the only way of extricating himself is to deteriorate the qualities. What was formerly thrown away, is now manufactured into a low grade of goods, and what was once second quality, is now considered and sold as first. The proprietors have become wealthy from poor laboring men, for fifty years ago the world at large was not so thirsty as it is now, very few corks were used, and their lands unfit for agriculture, worth almost nothing; they now have everything their own way, in every instance exact cash down, take only gold in payment, and only whole ounce pieces of full weight at that; some give the manufacturers, who buy on the spot and often come from a distance, something to eat; others do not, but all compel such buyers, who live on the Mediterranean shore, to bring plenty of fish along with them. The cork-wood is sold by cords, at sight as we might say; formerly the proprietors heaped up liberally, so that the buyers often obtained a bargain. While now a-days, if there is any difference or

a mistake made, it is certain to turn out in favor of the seller.

(To be concluded).

SPIRITS OF TURPENTINE.—Sometime ago, we called attention to the practicability of manufacturing spirits of turpentine from the pitch pine trees in the North, so as to reduce its present enormous cost. We see by the Scientific American, that great efforts are being made in various parts of the Northern States to manufacture it, and that excellent publication explains the way in which it is done, as follows:

"The method of procuring pitch from the pine trees of North Carolina, is to chop a box or pocket in the trunk of the tree. A long-bladed axe is used, the lower lip of the box is made horizontal, with a deeper portion in the rear, and the upper surface is inclined; the box holding from one to three pints. From one to three boxes are made in a tree, according to its size. The boxes are cut during the winter, and the pitch begins to flow about the middle of March. A thin shaving of wood must be taken from the top of the box once in eight or ten days, so as to expose a fresh surface. The sap is collected by means of ladles, from the boxes as they become filled, and deposited in barrels. The spirits of turpentine is obtained by distilling the pitch in stills similar to those used for distilling ardent spirits. The article may be purified by a second distillation with caustic soda or potash."

PHILADELPHIA MARKETS

FLOUR AND MEAL.—Sales of superfine Flour at $7 50, extra at $8 25. Penna. and Ohio family at $8 25 and $8 37 per barrel, and fancy at $10. Small sales to the trade from $7 25 up to $9 75 for common and fancy. Last sales of Rye Flour $7 25, and of Corn Meal at $5 75 for Pennsylvania, and $6 25 for Brandywine.

GRAIN.—Sales of good and prime Red Wheat at $1 95 a 2 00 per bushel, and white at from $2 05 to 2 14. Rye ranges from $1 57 to $1 60. Corn—Yellow is firm at $1 50 a 1 51 afloat. Oats are unchanged—sales of Penna. at 85 a 86 cts. Last sales of Penna. Barley at $1 25 a 1 40, and of Malt at $1 60 a 1 65.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $1 .00.
6th mo. 25, 1864.—2m. npf. GEORGE CHANDLEE.

TO RENT:—Seven rooms, being part of a house, 926 North Eleventh Street, above Poplar. Part of the rent taken out in board for one lady. Friends family preferred. Possession given seventh mo. 14th, 1864. Please call immediately.
6th mo. 23, 1864.—1t pfwo. vnr.

HIGHLAND DELL BOARDING HOUSE. This House is now open to receive summer boarders. It is beautifully located on a spur of the Blue Mountains, three miles from the Delaware Water Gap, two miles from Stroudsburg Station. For health and fine scenery it is unsurpassed. Liveries attached.
For further information, apply to—
CHARLES FOULKE, *Proprietor*,
Stroudsburg, Monroe Co., Pa.
Conveyance to and from Stroudsburg daily.
6 mo. 4, 1864.—pfwo.

SUMMER BOARDING. Several boarders can be accommodated at Concord, Delaware County, on the Philadelphia and Baltimore Central R. R, twenty miles west of Philadelphia. The locality is healthy and delightful. Building nearly new; rooms comfortable and well ventilated. Liveries attached
Apply to JOSEPH SHORTLIDGE,
Concordville, Delaware Co., Pa.
Reference, B. C. Hornor, 1106 Arch street.
6mo. 15, 2t.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.

The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.

TERMS, $70; one-half payable in advance, the other in the middle of the session.

For further particulars address,
HENRY W. RIDGWAY,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for BOYS and YOUNG MEN.
GEO. A. NEWBOLD, *Principal.*

Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.

A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.
4th month 16, 1864.—tf.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large school-house convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.
WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, 2d floor No's. 17 & 19 South Sixth Street, Philada. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.—3d mo. 12, '64. tf.

STOKES & FOULKE, MERCHANT TAILORS, No. 521 Arch St., have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices

Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 227.)

10th mo. 4th, attended a meeting and visited several families until the 15th; then parted with our friends, in great nearness of affection, and took passage for Falmouth, where we arrived in about six hours; had great peace of mind on this passage, feeling entirely clear of Nantucket, after many meetings both among Friends and others. I landed at Falmouth, and stayed one night, and proceeding to Martha's Vineyard, had a meeting, and stayed with a kind friend, David Coffin; from thence to Falmouth, and attended their first-day meeting; and thence to Boston, to their quarterly meeting, and to Lynn and Salem. I was much favored through the several sittings of these meetings, which were large, and truth seemed to be over all; God be blessed for evermore. We lodged at Jeremiah Hacker's while in Salem, who was very kind, and, with his children, was made near to us in the best sense. From this place we returned back, and had meetings at Boston, Lynn, and Pembroke, the last a quarterly meeting; after which we took divers meetings on our return, as Centre Cushinet, Long Plane, Rochester, Sandwich, and Yarmouth. To the last came many of the town's people, who were very civil, and we were favored, through the Lord's goodness, to open the way to rest and peace through Jesus Christ.

10th mo. 20th, 1777, we left Boston and came to Salem, and lodged with our friend Jeremiah Hacker, who, with his family, received us kindly. We have travelled in this journey more than three hundred miles since we last left this place. Praised be the Lord, who has been near to us, both on the right hand and on the left, and carried us through the many besetments we have had to experience both inwardly and outwardly. 22d. We travelled eastward: reached Hampton, and lodged with Tristram Collins; here we met with kind friends. 23d. To Berwick, about eight miles; from thence to Falmouth, and attended their monthly meeting; thence to a new settlement of Friends, called Royal Borough, and had a meeting to good satisfaction. 30th. Set forward to a place called Boarding, on the Kennebec river, and had a meeting at the house of a friendly man, where came many of the inhabitants. We were favored with a solid meeting. The people appeared kind, and I trust it was a comfortable opportunity to many exercised minds, and cause of thankfulness in us, thus to experience the continued care of our dear Lord and Master, in whose cause we are made thankful to be worthy to serve. Here we tarried two days, and some friendly people came and sat with us.

11th mo. 2d, left Swan Island, and went up the river to the house of Gideon Gardner, and had a meeting, where came most of the inhabitants around. I had cause to acknowledge the merciful dealings of our Heavenly Father, who was pleased to look in mercy upon us, favoring

with his life-giving presence and renewings of strength. The next day we proceeded up the river, (the country and roads being hardly passable,) we reached the house of Christian Pinkham, a friendly man, who, with his wife and children, received us kindly. We had a meeting at his house to our comfort; from thence to a settlement, called Jones' Plantation, where were some friendly people. Our meeting was to good satisfaction; they appeared to be in an humble disposition of mind, being much alone in a wild new country.

I had many trials as I travelled through the wilderness, in many parts there being little or no road; but I believe Friends here, if they keep their places, will increase. Stayed two days, being unwell, at a house where the wife is a Friend, but not the husband, though both were very kind and tender to us, and provided sundry necessaries to take with us for our future use. We left Swan Island on the ice, and were the first that had passed with horses, and had a meeting in the evening at Gardner Town, and lodged with Reuben Coben, whose kind reception was grateful to us. Here we had a meeting, many attended, and the opportunity was much to satisfaction. Feeling my mind engaged to proceed, I went up the river, and found people much rejoiced at my return. Having reached the place I felt concerned to visit, we appointed a meeting, but from the great depth of snow, and cold, few attended. We stayed two days with our kind friend, Jethro Gardner, until first-day, and had a satisfactory meeting, I trust to our friends also, as much kindness was expressed. The next day, went down the river, feeling our minds drawn to visit sundry families on our way, in which we had good satisfaction, and great tenderness appeared in many countenances. The people are poor, and far from any place of worship, there not being a meeting house for near sixty miles. We had many meetings as we came back, much to our comfort and refreshment, and many appeared to be convinced of the truth, whom we parted with in great tenderness. Being much fatigued by hard travelling, we rested several days in a town called Vassalborough. The inhabitants are generally friendly, though much strangers to our society. We stayed with a friendly man before mentioned, Remington Hobby, who gave up his house for meetings, and desired to entertain us as long as we chose to stay. We lodged at many of their houses, who did the best they were capable of for our comfort, having had many tender seasons with them. We parted, under a sense of God's goodness in sending us among them, but finding myself impressed to go back, I gave up to it, and having delayed the time so long, was obliged to ride against a hard snow-storm, but was enabled to reach in time enough to hold a meeting; and, through the goodness of God, we were much favored, and the name of the Lord was exalted that day.

My concern, in being thus led so singularly where no Friends dwelt, yet finding no release without returning back, was a great exercise to me, being almost at times ready to conclude that I was wrong, but felt satisfied that my kind Master would never fail, though at times great trials of faith are the lot of his children, although they may be truly devoted to his service. Oh, I may say, many were the heart-achings I had to pass through in that wilderness land, but the Lord supported me under my many exercises, and preserved me, though many times I was almost in despair, having had to pass through good report and evil report; there being those who rose up to oppose and withstand the truth, but through the power of the Most High they were made willing to acknowledge their error, and I believe were truly sorrowful.

Elijah Jenkins and Samuel Jones, my companions, here left me, and I am now accompanied by a young man, whose name is John Winslow. In one of these meetings, he appeared in a public testimony, much to my comfort, and to him my heart feels nearly united. Having had several meetings to satisfaction, and finding my mind drawn up the same river again, we set off, but giving way to doubts and fears, I got discouraged, and turned back, and made my way westward, but in great trouble; sometimes thinking to go back, at other times ready to think I had stayed too long already. From the various reports I expected to be imprisoned, as many had threatened it. I made several stops at different places, to converse with the most leading men, and had several meetings in my journey, to good satisfaction; and we got to Falmouth and attended a funeral, where came some that intended ill against me, but afterwards they went away well reconciled. Next day being first-day, there came more persons in order to examine and form some judgment, whether it was best to stop me or not, but I understood they went away satisfied. Thus, having favorable opportunity, through the Lord's goodness, truth was exalted over all. From thence we went to Goram Town, where I was again examined, but nothing appearing against me, I appointed a meeting at the house of a friendly man, who was very kind, and entertained us. There appeared to be a tender people here, and they were much reached, the Lord's power being manifested in the said meeting, to our mutual comfort. From thence we set off for Berwick, where I met many near friends; from thence to Kethera, and lodged with James Neal, a valuable minister. So to Dover, where I met with my dear companion Aaron Lancaster, after a separation of ten

weeks. We had to rejoice in the Lord's goodness in preserving us through many close trials, in which our souls had to praise his mercies. At this monthly meeting were Friends from different parts, in which we were favored with the renewals of the Father's love, much to the refreshment, I believe, of the living seed. The business of the meeting was conducted in a good degree of brotherly love and condescension. Thence we went back to Berwick, and to a place called Philip's Town, where there had not been a Friends' meeting before; then to Dover again, where I had an attack of illness, so that my life was almost despaired of, but through mercy I soon recovered. After parting with many near Friends we went to Rochester, and thence to a meeting at Meadsborough; thence back to Rochester: we stayed two days, and had meetings to our mutual satisfaction and the refreshing of many minds, through the extending of the Father's love. Here appeared to be many inquiring people, and some in a tender state of mind; thence we proceeded to Hail's Town, a newly settled place, where were many who had been convinced since Friends settled there, and who appeared very solid and steadfast. Thence to Hopkin Town, where we had a meeting, and many attended not of our profession, who appeared well satisfied, except one person, who seemed to cavil at something that had been said, I having been led to speak from the words of the prophet wherein he signified a dissolution of the old heaven and old earth, and a new heaven and a new earth being created, wherein dwelleth righteousness; and being led to express the necessity of this being experienced here in time, through the melting power of truth on the soul, which is compared to the refiner's fire that separates the dross from the tin, and takes away the reprobate silver. This was a matter that had caused great disputes amongst them, though it was altogether unknown to me from any outward information.

(To be continued.)

Selected.

"There are thousands of youth of good motives, generous desires, and honorable ambition, who hate meanness, and despise a vicious course of life, who are yet in very great danger from their impulses. A temptation a little stronger than they have met, an evil a little more seductive, a moment a little more unguarded, may work their ruin; or, if not work absolute ruin, may plant thorns of moral poison that will sting them with a thousand regrets, and cause the blush to mantle the faces of all their best friends.

All very impulsive persons live perpetually among thorns. They do and say things, almost daily, that cause themselves or somebody else most sore disquietude. When they are so stupid as not to see the improprieties of their own course, they may be causing frequent and deep wounds in the hearts of all who love them best. How often an impulsive person wounds the feelings of his truest friends! His thoughtless words, poisoned, it may be, with the gall-drops of a fit of anger or jealousy, envy or pride, or a momentary flash of displeasure, may cut, like two-edged swords, to the heart's core. Or, wanting that sweet refinement given by self-control, their very roughness and harshness may 'grate horrible discord' in the ears of those that love him, and would gladly be charmed by his sweet words of wisdom and goodness."

Gratitude is the homage the heart renders to God for his goodness; cheerfulness is the external manifestation of that homage.

For Friends' Intelligencer.

A Review of the "Prize Essays" *of George Stephenson Rowntree and Thomas Hancock, on the decline of Quakerism in Great Britain.*

The Review by T—, of Baltimore.

6th Month, 1864.

In the third month, 1858, there appeared in the public prints of Great Britain, and also of the United States, the following announcement:

"*Society of Friends' Prize Essays.*"

"A gentleman who laments that notwithstanding the population of the United Kingdom has more than doubled itself in the last fifty years, the Society of Friends is less in number than at the beginning of the century, and who believes that the Society once bore a powerful witness to the world concerning some of the errors to which it is most prone, and some of the truths which are most necessary to it, and that this witness has been gradually becoming more and more feeble,—is anxious for light respecting the causes of this change. He offers a Prize of One Hundred Guineas for the best Essay that shall be written on the subject, and a Prize of Fifty Guineas for the one next in merit. He has asked three gentlemen, not members of the Society of Friends, to pronounce judgment on the essays which shall be sent them. They have all some acquaintance with the history of the Society, and some interest in its existing members; and as they are likely to regard the subject from different points of view, he trusts that their decision will be impartial, that they will not expect to find their own opinions represented in the Essays; and that they will choose the one which exhibits most thought and Christian earnestness, whether it is favorable or unfavorable to the Society, whether it refers the diminution of its influence to degeneracy, to something wrong

in the original constitution of the body, to the rules which it has accepted for its government, or to any extraneous cause.

"Rev. F. D. Maurice, chaplain of Lincoln's Inn, Professor J. P. Nichol, Glasgow, and Rev. E. S. Tryce, Gravesend, have agreed to act as adjudicators."

The respectable character of this advertisement influenced many writers to take up the pen. We have been informed that more than two hundred competitors presented their offerings for acceptance; these offerings were the productions of persons of different religious persuasions, of both the countries in which the announcement was made, and some of them were members of the Society of Friends.

Agreeably to the directions contained in the advertisement, the essays were delivered to the chosen adjudicators by the first week of 10th month (October), 1858; but it was not until the 8th month (August), 1859, that their final decision was made known, and the prize essays published. This decision had been waited for with anxiety by a class of readers on either side of the Atlantic, who are fond of contemplating serious subjects, and who had been surprised to be informed that, in the country which gave birth to Quakerism, and which had produced so many eminent individuals of the sect, the Society was supposed to be declining. An idea of the kind had not, until then, been presented to the people of this country, the United States, by anything they had seen or heard; for the Friends here, notwithstanding the separation which took place between them on account of a difference of opinion in regard to points of doctrine, in the year 1827, have still retained their religious respectability, and are considered to be increasing, in some quarters, rather than diminishing in numbers. It has been estimated, and the estimate is supposed to be near the truth, that four-fifths of the Friends at present in the world reside in the United States and the Canadian provinces. In our western states, particularly, they are very numerous. The essays consequently have been extensively read; but as very little notice has been taken of them in our public journals, we purpose making a review of them, and will take up, in the first place, the essay which was deemed worthy of the first prize; entitled, "Quakerism, Past and Present; being an enquiry into the causes of its decline in Great Britain. By George Stephenson Rowntree."

The work contains eight chapters, comprising the following list:

I. Circumstances connected with the Rise of Friends.

II. Original Views of the Founders of Quakerism, connected with its Decline.

III. Continuance of the same subject.

IV. Numerical strength of the Society in Great Britain.

V. The second Epoch of Quakerism.

VI. Causes of Decline principally introduced after 1760.

VII. Modern Causes of the Society's decline.

VIII. A summary of the preceding argument.

The comments which we design to make shall be as concise as possible, under the circumstances attending our disappointment on reading at least three-fourths of the book We had looked for happier and wiser reflections from one whose expositions had been preferred by the distinguished judges in the case, and had therefore been prepared to find in them sentiments quite superior to the prepossessions of ordinary minds. Our anticipations, however, have not been realized, and we see, with the exception of a few sentences interspersed here and there, that, in all the first six chapters, the idea that "the Society once bore a powerful witness to the world concerning some of the errors to which it is most prone, and some of the truths most necessary to it," is kept as far as possible out of the view of the reader. It is only in the seventh and eighth chapters that we find the author laying aside the prejudices of a bigot, and writing as a Christian writer should write. So deeply, in fact, have we been impressed with this opinion of his production, that we have been perplexed to discover the latent charm which induced the decision in favor of his exposition: a difficulty which has been increased since we have perused several of the rejected essays, which appear to throw more light on the causes of the decline of the Quakers of Great Britain than either of the articles selected to represent the case. These rejected essays were made public at the suggestion of the adjudicators, who, when they gave their decision, declared that the publication of some of the articles they had declined to accept would in many cases be "advisable, and for the public advantage." After bestowing a share of thought upon the subject, and examining the whole ground, we have arrived at the conclusion which we append.

From the advent of the Friends, they have continued to render their profession obnoxious to the greater part of the clergy of the British realm, by their objection to the payment of tithes and church rates, by their abiding preference of a free Gospel ministry, and by their protest against priestcraft. Although the liberal donor of the prizes—(liberal apparently in thought, as in purse)—does not appear to have entertained a doubt on the fitness of the adjudicators for the decision submitted to them, and also to have supposed they would not be influenced in favor of any essay by finding "their

own opinions represented" therein, nor by their remembrance of the inflexibility of the sect on the subjects above referred to, the presumption is strong that such has been the fact; for experience has demonstrated, and seems likely to continue to prove, that a natural propensity in the children of men inclines them to lean closely to their monied interests. That an investiture with the surplice has not eradicated this natural tendency from the hearts of certain Reverend gentlemen, printed documents have not failed to establish. Every year large sums of money are taken from Dissenters to assist in the support of the Established Church of England, and from the Friends these sums are always obtained by a forcible legal process.

Protected as we are by our Cis-Atlantic position, we feel at liberty to express the regret which we feel, that the warfare on the subject of ecclesiastical demands still continues in an enlightened country, between the Church and the Dissenters; and that neither acknowledged piety, learning, nor great wealth has protected magnates of the establishment from the imputation of being possessed with covetousness. Such are sheltered, it is true, in a degree, from personal representation, by the employment of churchwardens and by bailiffs, but the principle which allows the demand of money merely because of an ordination to preach in a certain Diocese, remains in full force. Nor can we fail to observe further, that, notwithstanding the Society of Friends of the past and present time has produced individuals whose excellent characteristics were alone sufficient to add lustre and dignity to any religious profession, and protect its members from obloquy, that the same propensity which led to the enactment of the scenes which were witnessed in the days of Cromwell, of Charles II., and of James II., still exists in Great Britain; having reappeared with a more elegant phraseology, we admit, but with not the less acrimony, in Macaulay's account of the Puritans and Quakers, in his History of England, and more recently, and under a more plausible form, in other writings.

We will make our first extract from the work which has led to these remarks, from chapter the 1st, being an account of the founder of Quakerism. "It was in 1643, the year that saw the appointment of Parliamentary Committees of scandalous ministers, that George Fox, then in his nineteenth year, a young man of unblemished morals, but of little education, who from his childhood had lived in 'honesty and innocency,' (the words are his own,) entered upon that extraordinary series of spiritual conflicts which attended his path for upwards of three years, before he engaged in the work of his life. We have termed his conflicts extraordinary, and so they must ever appear to be in a physiological point of view; and yet it would hardly seem as if the leaders of a spiritual and religious life could be fitted for their respective missions without passing through deep mental conflicts. We may call them spiritual exercices, we may say such men were on the verge of insanity, and so they may be,—but the lives of Martin Luther, of Ignatius Loyala, of John Bunyan and of the Wesleys, are examples ready to our hand, that the greatest minds must undergo a preparatory discipline before being fully qualified to guide or powerfully influence the minds of others. Though the query was presented to George Fox, and to each of the great men just enumerated, under a different light, and under widely different circumstances, substantially that which disturbed their spirits was the same,—"what shall I do to be saved?" The answer to each was practically the same also: the same that was returned to the Phillippian jailor by Paul and Silas; but the difference of mental constitution, the different epochs in which they lived, the difference of national character and of previous education, marked out for each of these imperial minds, distinct and widely different lines of action."

The author, in alluding again to Fox and his spiritual tribulations, observes: "Despairing of human aid, he applies with increased assiduity to the study of the Scriptures; throughout his life he spoke of the Sacred Writings as very precious to him; and yet he was hardly aware of his obligations to them." Here we see the first evidence of a prejudice not exactly in favor of this honest reformer. He denies him the merit of understanding the obligations he lay under to the Scriptures; an assertion for which he had no foundation, when we consider the character of the individual whom he undertakes to scrutinize, whose Bible was his closest companion, and only outward source of comfort. A similar disposition is manifest in other portions of the work, which the impartial reader will not fail to observe.

(To be continued).

True believers have seasons of unfruitfulness, in which they bring forth no good works, nor devout thoughts and aspirations. They are like the trees in winter which, although destitute of leaves, are not destitute of sap and life, and, therefore, when spring returns, bud, and blossom, and bear afresh.

SCIENCE AND RELIGION.

The question, *cui bono?* (to what useful end are your pursuits) has often been asked of naturalists, and has been already often and triumphantly answered by abler pens than mine. It is no longer necessary to apologize for indulging a love of natural history, nor shall I waste time in defending it from the aspersions

of those who either fear or despise it. Happily, the audience to which I address myself is neither so numerous nor respectable as it was thirty years ago. It is becoming every day less so, and will soon be confined to the ignorant and the sensual. To those few well-informed persons who still, from old prejudices, accuse us

——"Of dropping buckets into empty wells,
And growing old in drawing nothing up,"

we may say that, till the well of creation be emptied, there is no danger of our returning from our labors without abundant food for thought; and, if we do not always make the best use of it, the blame must rest with us, and not with natural history. The sportsman, it is true, often pursues his game with intense ardor till it is brought down, and then ceases to regard it with interest. So, I fear, it too often is with naturalists; but it is not necessarily so. Nay, of all men, they who are best acquainted with the works of the Divine finger, and who know how justly it may be said, "We are fearfully and wonderfully made," are surely bound to cling to the truths of revelation; for they have continually before them collateral evidences of the certainty of those "invisible things," which are clearly seen, being understood by the things that are made, even his eternal power and godhead—so that they are without excuse. If they too often neglect the true use of this knowledge, and rest satisfied with the knowledge itself, the fault and the loss is their own, and must not be charged to science. It is enough for her if she but furnish food which is capable of nourishing the well-directed heart. It is not her province either to cleanse that heart or give it powers of digestion. In this she must refer her votary to a higher and a holier voice; and, if she ever speaks of looking through nature up to nature's God, she does so with a humble deference to her elder sister, whose province it is to lead the heart to that contemplation. Science and religion must not be confounded. Each has her several paths distinct, but not hostile—each, in her way, is friendly to man—and, when both unite, they will be found to be his best protection—the one "a light to his eyes," opening to him the mysteries of the material universe; the other, "a lamp to his feet," leading him to the Immaterial, and Incorruptible, and Eternal. The "eye," it is true, will grow dim when the lamp of this world fails; and happy is he who then has "a lamp" lighted from heaven, and trimmed on earth, to guide him through the hours of darkness! But the eye must not be blamed because it is not the lamp; nor should science be disdained because she leaves us far short of just conceptions of the invisible world. Her highest flight is but to the threshold of religion; or what a celebrated writer has said of philosophy generally is equally applicable to every branch of scientific inquiry: "In wonder all philosophy began—in wonder it all ends—and admiration fills up the interspace. But the first wonder was the offspring of ignorance; the last is the purest of admiration. The first is the birth-throne of our knowledge; the last is its euthenasy and apotheosis."—*Dr. Harvey.*

TRUTH AND TRUTHFULNESS.

Religion is the handmaid of philosophy. Truth in the heart wins *truths* to the mind, and the mind is blocked by the heart's untruth.

For all that is of God is *one*. Truth and truths are one in his unity. Truth (or *truthfulness*) in the heart is a fruit of his spirit; and the same spirit it is, which, in the creation, offers to our inquiry so many half-revealed manifestations of itself, or truths.

The pervading presence of God in all objects of knowledge makes study a sort of God-worship. It constitutes a certain close affinity between him whose soul is filled with God, and all the truths included in God's creation. As we approach on the line of truthfulness the centre from whom all things radiate, we at the same time come nearer to those other outgoings from God which are the objects of our study.

Thus fidelity to God's spirit opens insight into his works; truth points to truths; knowledge is a fruit of piety.

This is true of all knowledge, but especially so of the knowledge of what we call moral truths. Truthfulness is itself a moral quality to which moral truths are essentially kindred.

The oneness of piety and knowledge is hinted in the word "wisdom," which includes both. It was also intimated by Jesus: "If ye continue in my word, · · · ye shall know the truth."

There is, therefore, one essential condition to successful study: it is *truthfulness*. Our discoveries in science, especially in moral science, are vouchsafed us by God; and to win them we must be in unison with him. All suggestions of truth come from God, upon the *occasion* of mental action, past and present. When we apprehend a new truth, we are thrilled with a divine inspiration; we feel it in our fibres. It recreates. It does not demand assent: it enforces conviction, so that one will even dare to die in maintenance of it. I cannot think otherwise than that the discovery of truth is immediate intercourse with Him who *is* truth.

There are many speculators floundering in the fields of theology and ethics. They flounder because they are untruthful; and their failures and mishaps should not discourage the reverent and honest mind. These unhappy ones have

set out with one eye fixed on the distant goal, and the other squinting crosswise at something else, —at popularity, propagandism, or personal aggrandizement; and, of course their feet stray from the narrow path.

Oftentimes the most vigorous minds are crippled by a bias of untruth. The fame to be won by espousing a popular cause, entices one, who puts a high valuation upon his powers, to those ranks wherein the demand for genius most exceeds the supply; but, when he has converted himself into an article of commerce, what further can he do as an investigator? Another, who, being indolent, or doubtful how far his calibre may prove trustworthy, feels the need of a ready-made support for his batteries of assumption, makes haste to affiliate himself with the imposing class of respectables, and plants his inquiry upon the well-trodden ground of antiquity. He chooses his standpoint elsewhere than where God placed him. What God's help, then, can he receive?

Dishonesty assails men first at the most vulnerable point, where its workings are apparently the most innocent, and certainly most concealed; and those are frequently dishonest in their hidden mental processes who are as yet truthful and sincere in all other respects. The taint is there; but it has not yet spread through the system. One can be for a little while (only) dishonest towards himself, while towards all else his dealings are candid and upright.

If, through bias of sect or clique, or social class, or education, or pride, or ambition, one closes his mind to truths which bring trustworthy credentials, and tries to persuade himself that he does not believe these, but conflicting dogmas, which, nevertheless, he *knows* that he does *not* believe, with him certainly dishonesty has commenced its work; the rot is in him; he is *false*. Having wilfully failed in the very first condition of right inquiry, he has only himself to blame if upon his eyes the light of God's truth shall never shine again.

Since there are moral conditions of successful inquiry, it follows that the apprehension of truth is a *personal* achievement, not to be vicariously accomplished. The individual must think out for himself whatever truth is to be truth *to him*. Hence all subserviency to oligarchs is slavish and suicidal. Neither church nor society, nor antiquity can do your thinking for you. If you follow any creed or *ism*, if you attach yourself to any "car of progress," you relinquish your integrity; if you attempt to conform your thought to any arbitrarily selected mode, you foil your own thinking.

Partisanship is fatal to thought, even when it results from an earnest seeking of the best methods. "The word of God is not bound." The Divine Spirit which sanctions and directs all true inquiry must have scope for *free* action. God does not bring his thoughts to sects, but to thinkers. Sects cannot think. What absurdity, then, to allow them to *control* thought!

Partisanship is only a form of that mental dishonesty which is an insuperable obstruction to the thinker. Thought is our birthright, our high privilege, our exaltation. To barter it for a breath of fame is to cast off the divine vestment to be trodden under foot of men; and to yield it up in reverence for authorities is scarcely less, though less criminal a divestiture of divine gifts.

If one is chiefly intent upon arriving at the truth, he should guard vigilantly his *truthfulness:* it is his staff of reliance, without which he must falter and fail; it is his link of natural kinship with the truths which he seeks; and only as he preserves that will he find his kindred in the works of God.—*Monthly Religious Magazine.*

MARY WESLEY'S CHARITY.

"The Lord gives me," records Mary Wesley "to abound in charity as to the outward act, but where is the difficulty of being so, when the Lord hath made my cup to run over? If ever my charity was great, it was when I had little, expecting a prison for myself, while I was helping for others. Yet at that time I am not sure it was *cheerfully done;* a necessity seemed laid upon me. But now, though I give much, and am much employed for the poor, yet I fear I do not save all I might for them, out of what is spent on my worthless self."

In a review of her character it is stated, that on making up the account of her apparel, it was found the whole year's expenditure amounted to nineteen shillings and six pence; this was every penny that had been laid out on her own person for the whole year. The expense was not always so small, but it is believed it never amounted to five pounds. In making up the poor's account, the amount was found to be £181 16s. 1d. Thus liberally had she dispensed abroad. But her desire of communicating comfort to the afflicted was very extensive: whenever she heard of a person in distress, if in her power to do it, she by some means contrived to send relief.

SUMMER SOURS.

Physiological research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "bilious," that is, the bile is in the blood. Whatever is antagonistic to fever is "cooling." It is a common saying that fruits are "cooling," and also berries of every description; it is be-

cause the acidity which they contain aids in separating the bile from the blood, that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, those being eaten with vinegar; hence also the taste for something sour, for lemonade, on an attack of fever. But this being the case, it is easy to see, that we nullify the good effects of fruits and berries in proportion as we eat them with sugar, or even sweet milk, or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence also is buttermilk or even common sour milk promotive of health in summer time. Sweet milk tends to biliousness in sedentary people, sour milk is antagonistic. The Greeks and Turks are passionately fond of sour milk. The shepherds use rennet, and the milk-dealers alum to make it sour the sooner. Buttermilk acts like watermelons on the system.—*Hall's Jour. of Health.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 2, 1864.

FRIENDS wishing to engage as Teachers among the Freedmen, will please send a written application to the Committee on Education, care of Emmor Comly, agent for the Intelligencer, No. 131 North Seventh Street.

CIRCULAR MEETINGS, (under the care of Philadelphia Quarterly Meeting).—The appointed meeting held at "The Valley" Meetinghouse, Chester County, Pa., on First-day afternoon, the 19th ult., afforded another evidence that it is good thus to mingle with friends and neighbors in different localities. Several members of the committee having charge of these meetings were present, and also two ministering Friends from other Quarters. The meeting was large; more persons than the house could accommodate were in attendance; some having come, from 15 to 20 miles. An appreciation of the object of the meeting was manifested by a general seriousness of deportment and earnestness of attention to the vocal testimonies that were borne. These held up to view the power of Divine love and the sufficiency of Grace to preserve from evil, and to lead upward and onward into the knowledge of all truth, and an invitation was extended to the different classes present to come home to this indwelling power and realize its excellency. In extending this gospel invitation the children were remembered, and they were interestingly shown by a recital of the early experience of one of the ministers, that the love of our heavenly Parent goes forth unto very little children, and that if they are willing to be restrained and guided by it, its preserving influence will be as an hedge round about them, shielding them in the hour of temptation, and enabling them to maintain a conscience void of offence. The advantage of thus yielding in the morning of life was impressively alluded to, as opening a way for the observance of all the requirements of the divine law, which may be unfolded day by day as they advance in years.

The desire was also expressed that those who, on that occasion, had been made sensible of a renewed visitation of heavenly good, might endeavor to dwell under it, and draw so near the source of instruction, that they may continue to hear the "still small voice" and learn to depend upon it, as the unerring Teacher.

The social intercourse which these meetings afford, we believe is both pleasing and beneficial, and confirms the view that an increase of brotherly love and harmony would be the result of a more frequent mingling of Friends.

FRIENDS' SOCIAL LYCEUM. (*Philad'a.*)

The Lyceum held a meeting on the property recently purchased for Swarthmore College, on 3rd day, 21st ultimo. Invitations were extended to Friends in different sections, and as the day proved auspicious, about 300 persons were in attendance. Philadelphia city, Delaware, Chester, Montgomery, Bucks and Lancaster counties, in Pennsylvania, were represented, and a number of our friends from the adjoining States of Delaware and New Jersey also attended. It was a pleasant feature of the occasion that the company was composed of old and young, all of whom participated in the pleasurable feelings inspired by the occasion. Groups of Friends from the various sections embraced the opportunity to exchange friendly greetings, and distributed themselves over the extensive grounds; some climbing the hills and rocky prominences, and others strolling along the valley, through which the lively stream, known as Crum Creek, finds its way to the

Delaware—while numbers of children amused themselves with balls, skipping ropes, and other appliances, which had been generously provided by one of the members.

Most of the visitors had furnished themselves with refreshments, and about 12 o'clock groups were formed for the repast, which was generally spread upon the ground, and a Friend in the neighborhood kindly furnished an abundance of pure milk. After being thus refreshed, the company collected in the woods, to hear the exercises prepared for the occasion. Seats had been arranged, and when all were comfortably accommodated, T. Clarkson Taylor, of Wilmington, was called upon to preside.

The order of exercises was as follows:—

1. Salutatory Address, by J. G. Hunt, M. D.
2. Poem, written for the occasion, by Ann Preston, M. D.
3. Lecture on the Influence of cell-tissue on animal and vegetable life, by T. C. Taylor.
4. Defence of Quakerism, a poem, by Jacob M. Ellis.
5. Where was the first Friends' Meeting organized in Pennsylvnia? which is the oldest Monthly Meeting now existing in America, and which the largest in the world? by Ezra Michener, M. D.
6. Elocutionary Reading, by Esther J. Trimble.
7. The Tomb of Moses, a poem, by William H. Seaman.
8. Remarks, by Edward Parrish.
9. Is the theory of Professor Espy, in regard to the production of rain, by combustion, sustained by facts? by Thomas Walter.
10. Recitation, by Charles A. Dixon.
11. Did William Penn occupy the house at 2d St. and Norris' Alley? give its history, and also of the dwelling in Letitia Court, by T. Clarkson Clothier.
12. A Poem, by Susanna M. Parrish, written for the occasion, read by M. A. Fulton.

After the conclusion of the exercises, the company again dispersed in pursuit of enjoyment and recreation, and toward evening returned to their homes by public and private conveyances. We think all who were present will acknowledge that the day was both pleasantly and profitably spent.

Married, at Poughkeepsie, N. Y., on the 1st of 6th month, 1864, at the residence of the bride's father, according to the order of the Society of Friends, William Maxwell Marshall, of Trenton, N. J., to Laura C., only daughter of Edward C. Southwick.

Died, in Coeymans, Albany county, N. Y., on the 28th of 3d month, 1864, Daniel Coonley, in the 77th year of his age. His grandfather, John Coonley, came from Germany. The place of his birth was in the neighborhood of his death. Early in life, he married Anna Waltermeyer, of Ghent, Columbia county, N. Y.; her parents were members of the Lutheran Church, but after her marriage she became an attendant of Friends' meeting, then known as the Coeymans meeting, located on Stanton Hill, in New Baltimore, Green county, where she became convinced of the truth as held by Friends, and with her husband, who was not a member from his birth, became a member of that meeting. It may be truly said that they adorned their profession, and were indeed what they professed to be. Having considerable property, the poor of their neighborhood were not forgotten. They fed the hungry, clothed the naked, visited the sick, and administered to their wants. When near his end, his wife queried whether it was well with him, and he answered, "It is well, excepting that I might, in some instances, have done a little more for the poor." Having previously conversed with his family, he bade them farewell; the next day, about the same hour, he breathed his last.

A meeting of Executive Committee, for promoting subscriptions to Swarthmore College, will be held on Sixth-day morning, 7th mo. 8th, at 11 o'clock, at Race Street Meetinghouse.

Jos. M. Truman, Jr., *Clerk.*

For Friends' Intelligencer.

BY J. M. T.

(Concluded from page 231.)

3d mo. 18th, John Pemberton again writes:—"The enemies of righteousness made a terrible rattle again to-day. Our cause came on pretty early, but it was one and a half hours before the Speaker could get to leave the chair. The Southern men often started up and strove much to set aside wholly the report of the Committee, and to treat with contempt the memorials; Jackson saying, if they had been treated as they ought, they would have been thrown under the table, and kicked out of doors, &c. The debates yesterday and the day before did not carry them further than the first paragraph. Some of the speakers have given frequent intimations that they could dispense with our attendance. The House has agreed to resume the subject to-morrow, divers members seeing that the drift of the Southern men is to prolong and weary out, are determined to pursue the subject."

3d mo. 20th, J. Pemberton again writes:—"Yesterday the subject of our address was resumed about one o'clock, and continued in debate until after 3 o'clock,—much scurrility and abuse from Jackson, Burke, and Smith, who were not willing any should say much but themselves and their party. Smith labored to represent that the memorial was answered by what passed the preceding days, and therefore was not needful to be taken up again, repre-

senting in as strong terms as possible what alarm would take place in the Southern States, and Burke threatened if any of the Quakers came into South Carolina to sow their sedition, they might expect to be treated as some of their forefathers were by the men in New England, and represented that he would promote a law for their being hanged.

"Yet this man, the day before at the table of the President, said it was a truth that the Quakers in Carolina who had no slaves lived abundantly better, and got rich faster, than they who kept them, and lived as clean as a nail. I understood the President smiled at the conversation which passed between Burke and Thatcher, a New England delegate. However, the Billingsgate language has given much disgust to many members, and divers of the New England men are much galled. It is verily a shame that such language and abuse is suffered in the House of Representatives of the United States. However, when matters come to be voted, the Southern men are cast.

"The 4th proposition respecting a duty of ten dollars on slaves imported being read, it was moved that it be struck out, which motion after much debate was adopted. Several modifications of the 5th proposition were offered, but the following in substance, offered by Madison, was agreed to: viz., 'Congress have authority to restrain the citizens of the United States who are concerned in the African trade from supplying foreigners with slaves and to provide for their humane treatment while on their passage to the United States.' This was much opposed by Smith in particular, who said that it might come to that to allow one, two, or three slaves in a ship, and so annihilate the trade effectually.

"In one of the newspapers of this date, 'a correspondent observes, it has been said, if Congress should interfere in the regulation of the slave trade in one instance, they may in another, and under the pretence of introducing humane regulations, they may interdict the business altogether. This is undoubtedly a fact, for it is impossible to interpose the offices of humanity to any effect in respect to this business, without increasing the expense of importation in such manner as to amount to a prohibition. The truth is, if you were obliged to build barns on board of ships for the transportation of horses, they would not be sent out of the country; if you say that negroes can be brought into the country in any other way than as brutes, you must interdict the trade; to import them as human beings is entirely out of the question.'"

3d mo. 21st, "Our appearance in the gallery, though our numbers are few, has an effect, and testifies that we consider the subject of importance, though it does vex some violent men. Our character as a religious society has been much vilified. Burke animadverted with great freedom on the past and present conduct of the Quakers,—he denied that they were the friends of freedom,—he said that during the late war they were for bringing the country under a foreign yoke,—they descended to the character of spies,—they supplied the enemy with provisions, they were guides and conductors to their armies, and whenever the American army came into their neighborhood, they found themselves in an enemy's country."

In his letter of 3d mo. 23, he writes:—"It is, indeed, astonishing that men endowed with natural gifts should so pervert them. To justify slavery, Jackson said that the poor Irish were fed worse than than their slaves,—that they did not feed them with potatoes and sour milk. As the report of the Committee was ordered to be laid on the table, we cannot determine whether it will be taken up or not. If it is, and a committee is appointed to prepare a bill, we probably will be detained, if some friends do not come to our assistance or relief; it will not do after so much toil and patience to let the matter drop. Many of the members are much displeased at the conduct of the Southern members,—yet it is very evident that the slaveholders in this place join with these violent men, and I expect for fear of offending, so few Friends of this place unite with us and give their attendance."

This is the last letter of the series in the possession of the Abolition Society and I suppose the committee returned to their homes, as a certified copy of the proceedings of the House on the day on which it was written was transmitted by the Speaker to Jas. Pemberton, under date of "April 15th." By this it appears that on the motion being made to "proceed to consider the amendments made by the Committee of the whole House, and reported yesterday, to the report of the Committee to whom was referred the Memorials of the people called Quakers, and of the Pennsylvania Society for promoting the Abolition of Slavery: it was resolved in the affirmative, ayes 26, nays 25."

On the motion to insert these reports on the journal, it stood, ayes 29, nays 25.

It was then ordered that the report do lie on the table.

The amended report thus summarily laid on the table, read, as follows:—

"That the immigration or importation of such persons as any of the States now existing shall think proper to admit cannot be prohibited by Congress prior to the year 1808.

"That Congress have no authority to interfere in the emancipation of slaves, or in the treatment of them within any of the States; it

remaining with the several states alone to provide any regulations therein which humanity and true policy require.

"That Congress have authority to restrain the citizens of the United States from carrying on the African trade, for the purpose of supplying foreigners with slaves, and of providing by proper regulations for the humane treatment, during their passage, of slaves imported by the said citizens into the States admitting such importation.

"That Congress have also authority to prohibit foreigners from fitting out vessels in any port of the United States for transporting persons from Africa to any foreign port."

For Friends' Intelligencer.

A PEEP AT THE BIRDS.

Where can more of earth's purest joys and brightest gifts be found than on a quiet, First day morning in the country at this time of the year? The farmer and the artisan now cease from their weekly toil, and can commune with nature in her loveliest mood.

From the earliest dawn the robins joyfully greet the return of day with one continuous strain of melody. One by one the other songsters join in the general harmony, until the air is filled with music. Let us listen to the varied notes, and see if we can call by name the different musicians.

First and loudest is our old friend the robin. We always loved the robins, and love them yet, but it is not an unmixed love, such as we bear to some of the rest. Do we not know that soon our cherries will be ripe, and all the young robins in the neighborhood will come and feast on them, and that our share will be small?

We must submit with as good grace as we can, and in turn be sharers with them of the blackberries too. They are exceeding wasteful in nibbling, and thus spoiling more than they eat. We have planted hundreds of choice fruit trees around our home. We have made a paradise for the birds, and scarcely a gun is heard to frighten them for a month together; and we must allow them a little fruit for dessert in return for the thousands of noxious insects they destroy. The same good Creator gave them a relish for fruit as well as ourselves, and we had better plant a few extra trees just for their accommodation. It will pay, for we have tried it. If we had our choice we would say go and eat the caterpillars that so infest our apple trees, and let those harmless earth worms alone with which your mouths are full. They will not do it, for they do not love them; nor have we heard of any bird that does, except the cuckoo. When the caterpillars change to the state of moths they make a rare feast.

But what a hubbub is now among the birds. Hark! is it the cry of distress? No, they are scolding the crow blackbird — a rather theivish fellow, who, from his perch on the top of the fir tree, has in some way provoked the robins. Probably he only wanted an egg for his breakfast, and they are scolding him with a will and energy equal to the human adepts in the art. It is often amusing to notice these disputes among the feathered race. Some are very talkative, like the robin and wren, and lay down the law, and fight, too, where they dare. Others, like the orioles and chipping birds fly to a tree near the scene, and being of a peaceable mood, like the Friends, say, war was not made for them, and off they go very soon. That black bird that has made all this disturbance, comes to us early in the spring, and his note, as he is searching for the borer and other insects in their larva state, is quite pleasant. You call him black. Catch him, and you will find he is a beautiful, dark purple, shining with resplendant lustre. His true name is the purple grakle. The farmer thinks but little of his true name or color when he catches him pulling up his newly sprouted corn. We admit he does some mischief, but, while picking up the grubs and cutworms he finds in the hill, can we blame him for mixing a little vegetable with so much animal food. There is another little bird, the chewink, that is accused by some of pulling corn, but we doubt it. He looks too innocent. We love to see them on the borders of the woods, or in a hedge, skipping so actively and peeping at us from among the low bushes, or scratching up the leaves on the ground, saying, chewink, chewink. They are very affectionate, always being found in pairs, and if an accident befalls one, the mate makes the forest resound with its plaintive notes. In the latter part of summer he alters his song note, and makes the woods resound with the sonorous tow he— whence comes another name he bears.

Hark! what bird is that? There are two or three birds in one tree. No, it is only the brown thrasher, or mocking thrush, almost a rival of the far-famed mocking bird, and a far more agreeable fellow. Oh, how happy is he, mounted on that tall hickory when the spring blossoms perfume the air with fragrance, and the earth is decked in its green grassy carpet, he pours out to our listening ears first one bird's song and then another's, until his little spotted throat grows weary. We wish the other birds would be still and let us listen undisturbed. But no, that Baltimore oriole, sitting on the buttonwood close to his spouse in her hanging nest, is determined to treat her to a song too. How prettily she sways in the breeze. Was ever a baby rocked in finer style, or had a sweeter song to lull it to sleep? How many a farmer's boy has rejoiced to see the first fire-

bird in the spring, telling his sister when he went to dinner that his old friend had come. His sister has the start of him, though, for the beautiful red-bird, with orange plume, had been on a tour the day before, inspecting his hanging nest, to see if the twine was strong enough to hold them and their little ones next summer. She had told her brother not to take it down, as they occupied the same nest for several years, only making up the bed occasionally. He soon left and told his mate how he found the old home, and now they are both here.

They are great favorites, but their cousins, with dull red coats, the orchard orioles, we think sing a sweeter song. They select a part of the tree where two twigs run nearly parallel, and pulling up the toughest grass, they weave or plait one of the prettiest nests we have seen. It is a hanging nest, but being in the centre of the tree, the little birds do not rock to sleep so soon as the Baltimore. For several years a pair of orchard orioles have had their nest in a Black Tartarian cherry tree, near the house, and every year when the cherries were ripe, and we commenced to pick them, we always had an alarming time. The little fellows were half grown, and the piteous cries the poor mother-bird made were enough to melt the hardest heart to pity. We always hastened when picking that tree, for all the commiserating birds in the vicinity would come to console her.

It may be observed here that, while the male is the great singer, and is always dressed in the most showy colors, the female is the bravest in the care of her nest, and repels the enemy with the greatest energy; and if she loses her little ones, her cry is the loudest.

I hope all the farmers' boys will love and cherish the little wrens. Build a small house for them, or procure an earthern one, and hang it up in a tree or attach it to a pole.

They are pert, saucy little things, and are quite fidgety housekeepers. The other day a wren seemed to think the door was not large enough to bring her sticks through to make the pile, so she took another house close by that had a larger door. Hardly had she become settled, ere a blue-bird came, and without ceremony drove her out, and she had to go to her old lodging, and carry her large, coarse sticks through the small door as best she could. If the boys intend the box for wrens, they must make the hole small, or the blue-bird or martin will drive her out.

This spring a blue-bird seeing a water jug that had been left in the field, thought it would be a nice place to make her nest. Seeing her go in, a hand was quickly put over the mouth, and we had the rare pleasure of catching and stroking a beautiful blue-bird. Scarcely had she gone fifty feet after she was set free before she poured out the sweetest note of thanks we ever listened to. Their bills are very sharp, and no wonder the poor wren had to quit. There are more varieties of birds on Long Island, perhaps, than any other place. In addition to those that remain, many stop on the way a few weeks going to their summer residences in the north. Are the birds decreasing here? No, indeed. Just as much as we increase our number of shade, and especially of fruit trees, in that proportion will the insects increase, and where there is plenty of food, there will the birds multiply in increasing numbers: provided, ruthless men or boys do not destroy them.

The All-wise Creator has so arranged the laws governing the insect tribes, that all the efforts of men and birds combined, cannot eradicate them. At some periods in the year they hatch out in such numbers that the birds apparently make but little diminution of their numbers. A few weeks later they undergo a change—hide away in the earth, and food is scarce again. Now the birds come to us and say give us some fruit or seeds to eat until the millers, moths, and flies, or bugs and beetles, come in plenty, or we starve. What shall we say? Yes or no? They only ask a few of our cherries and berries until their proper food of insects comes, and then they do not want any. See that male bobolink! what a happy fellow is he, perched on a mullen stalk or a fence. Have you ever seen his nest? The female is such a different bird from her mate, that we are prone to think it is the nest of some other bird. He is black and white—she a greenish-yellow, long and slender. No one would think here of shooting a bobolink, one of the most harmless birds we have. We wish they were more plenty, and would or could stay here. Soon as he takes leave of us early in the fall, the gunners of the States south of us blaze away and kill thousands of the little fellows. Listen! that is the song of the cat-bird. No it is a wood robin. Ah, the cat-bird is such a good imitator we are sometimes deceived. What do you think of the cat-bird? One boy says he is a saucy fellow—he robs other birds of their eggs—steals strawberries, cherries, grapes, &c. That is what I was told when young. But the older we grow, and the more we reflect on nature's works, the more we perceive the goodness of God, and the more we love his creatures. We like the cat-bird in spite of his faults, and we like the king-bird, too, if he does steal a few bees. Probably he only eats the drones after they are not needed in the hive. We can easily know a king-bird's nest, as it is partly made of wool and feathers.

How we admire their courage in attacking the crows and hawks. A crow was shot once

after he had been chased by the king-birds, and his head was picked raw. Once we observed a hawk slowly sailing with a king-bird over him, driving at his head, and making him dodge to avoid his sharp beak. Presently the king-bird, attempting to escape, and not rightly judging the position of the hawk, started for the ground. The hawk perceived his time for attack had come, and made a desperate swoop after the king-bird. He saw his danger, and uttering his cling, cling notes, dashed down near two men in the field, and the hawk, disappointed, soared away. The hawk cannot rise up like other birds, or they could not trouble him long. The cedar-bird and butcher bird are rarely seen here, and the wood-pecker tribe is disappearing. We think their scarcity is owing to the fact that but few large, old trees are left standing now for the birds to build in, and as the borers they feed on infest old trees, there is less to sustain them. We are sorry to part with the beautiful red-headed wood pecker, and the yellow-winged or clape. They are associated with old forests and large trees, and there is a dignity and grandeur connected with those olden memorials of by-gone days.

But time will not permit us to recount the good qualities of the little chipping-birds, the grass-birds, or song sparrow, the fly-catcher, the scarlet tanager, so shy and unmusical. Why is it that our most beautiful birds are seldom good singers? The pretty little indigo-bird that flits about near the woods, has no music in its note, while the wood robin or thrush, is incomparable. But we must not forget our beautiful yellow-bird, cousin to the canary. He is pretty, and his voice is quite sweet. What a source of enjoyment is the study of birds to one that loves them. They are witnesses to the goodness of the Creator, and to the beauty and harmony of all His glorious works. I. H.

THE RETURN OF THE BIRDS.

BY WILLIAM CULLEN BRYANT.

I hear, from many a little throat,
A warble interrupted long;
I hear the robin's flute-like note,
The bluebird's slenderer song.

Brown meadows and the russet hill,
Not yet the haunt of grazing herds,
And thickets by the glimmering rill
Are all alive with birds.

O Choir of Spring, why come so soon?
On leafless grove and herbless lawn
Warm lie the yellow beams of noon;
Yet winter is not gone.

For frost shall sheet the pools again;
Again the blustering East shall blow,
Whirl a white tempest through the glen,
And load the pines with snow.

Yet, haply, from the region where,
Waked by an earlier spring than here,
The blossomed wild-plum scents the air,
Ye come in haste and fear.

For there is heard the bugle-blast,
The booming gun, the jarring drum,
And on their chargers, spurring fast,
Armed warriors go and come.

There mighty hosts have pitched the camp
In valleys that were yours till then,
And Earth has shuddered to the tramp
Of half a million men.

In groves where once ye used to sing,
In orchards where ye had your birth,
A thousand glittering axes swing
To smite the trees to earth.

Ye love the fields by ploughman trod;
But there, where sprouts the beechen spray,
The soldier only breaks the sod
To hide the slain away.

Stay, then, beneath our ruder sky;
Heed not the storm-cloud's rising black,
Nor yelling winds that with them fly;
Nor let them fright you back.

Back to the stifling battle-cloud,
To burning towns that blot the day,
And trains of mounting dust that shroud
The armies on their way.

Stay, for a tint of green shall creep
Soon o'er the orchard's grassy floor,
And from its bed the crocus peep
Beside the housewife's door.

Here build, and dread no harsher sound,
To scare you from the sheltering tree,
Than winds that stir the branches round
And murmur of the bee.

And we will pray, that ere again
The flowers of autumn bloom and die,
Our generals and their strong-armed men
May lay their weapons by.

Then may ye warble, unafraid,
Where hands that wear the fetter now,
Free as your wings shall ply the spade,
And guide the peaceful plough.

* * * * *

EVENING HOURS.

The human heart has hidden treasures,
In secret kept, in silence sealed;
The thoughts, the hopes, the dreams, the pleasures,
Whose charms were broken, if revealed;
And days may pass in dull confusion,
And nights in noisy routs may fly,
While lost in fame's or wealth's illusion,
The memory of the past may die.

But there are hours of lonely musing,
Such as in evening silence come,
When, soft as birds their pinions closing,
The heart's best feelings gather home.
Then in our souls there seems to languish
A tender grief that is not woe;
And thoughts that once wrung groans of anguish,
Now cause some mildest tears to flow.

And feelings once as strong as passions,
Float softly back—a faded dream;
Our own sharp griefs and wild sensations,
The taste of other's suffering seem;
Oh! when the heart is freshly bleeding,
How it longs for that time to be,
When through the mists of years receding,
Its woes but live in reverie.

And it can dwell on moonlight glimmer,
On evening shades and loneliness,
And while the sky grows dim and dimmer,
Can heed no untold woe's distress—
Only a deeper impress given
By lonely hour and darkened room,
To solemn thoughts that soar to heaven,
Seeking a life and world to come.

Charlotte Bronte.

From the Quarterly Review.

POMPEII.

(Continued from page 254.)

In 1850, Garibaldi became dictator of Naples. Amongst the many extravagant acts of that honest but easily misled man, none was more extravagant than the decree which appointed M. Alexandre Dumas head of the museums and excavations of the kingdom. This was the reward granted to the importunities of that eccentric individual for the services he had volunteered as the historiographer of the memorable expedition to Sicily and Calabria, which ended by the triumphant entry into the capital of the Italian hero as a first-class passenger by the railroad. The writer of romances received as his official residence a royal palace standing upon one of the most lovely parts of the Bay of Naples. He was entertained at the public expense, and forty "couverts" a day were furnished to him by the municipality for the entertainment of the strange guests he had gathered round him. We are willing to give no ear to the rumors which prevailed in Naples as to what passed within the walls, and which astonished even the inhabitants of the freest city of free Italy. At any rate, the charms of this royal life were such that M. Dumas was loath to resign them without a struggle, and it was only after "much pressure" that he gave up to the new government the palace, which had been declared national property.

It must be admitted to the credit of M. Dumas, that no one was more fully alive than himself to the notable absurdity of his own promotion to the chief archæological and scientific distinction in Southern Italy. He only once, we believe, visited Pompeii. He did not interfere either with the excavations or with the direction of the Museum, but dropped so imperceptibly out of his functions that he ceased to exercise them without his appointment, as far as we know, having to this day been cancelled.

The new Government sought for the best man to fill the office of superintendant of the excavations at Pompeii. The public voice justly pointed to the Cavaliere Giuseppe Fiorelli as the one. This gentleman belongs to a class of men which has not been rare in Italy even in her darkest days. He was learned, a ripe scholar, and deeply versed in the archæology of the country, yet withal singularly modest and retiring, supporting life upon the scantiest of means, enthusiastic in the pursuit of his favorite study, and eloquent in teaching its results, loving the memories and traditions of his great country, and of liberal but moderate political opinions. At the early age of twenty-three he had been elected vice-president of the congress of learned men from all parts of Italy who had assembled at Genoa. He had already attained a European reputation. This was just the man to be treated with every cruelty and ignominy under the priest-ridden Government of Naples. On his return, he had been appointed one of the directors of the works of Pompeii. His first endeavor was to establish something like an honest administration, and to put an end to the system of robbery and extortion which prevailed there. He was at once denounced as a dangerous Liberal to the Government by those with whose unhallowed gains he interfered. As a matter of course, he was thrown into one of the filthy prisons at Naples. There he remained a year. His innocence was so complete that even a Neapolitan tribunal could prove no charge against him. He was of necessity released, but was not less an object of persecution by the Government. A manuscript history of the excavations at Pompeii, which he had prepared with great labor, was seized by the police, and was never restored to him. Deprived of his place, and driven to obsolute poverty, he was compelled to earn his daily bread by laying asphalte pavements on terraces. The king's brother, the Count of Syracuse, himself a lover of archæology, and a seeker after buried treasures, had heard of Fiorelli's fame, and was not the less inclined to him because he had been denounced as a Liberal. He sent for him, and named him his private Secretary. But this did not screen Fiorelli from the persecution of the Government. On the contrary, he had now to bear, with his own sins of Liberalism, those committed by his friend and patron. The police received orders to arrest him wherever he might be found; and his literary labors were stopped by the seizure of a printing-press which he employed. He remained hidden for some time in the house of the prince who at last saw him safely on board a steamer which conveyed him to Leghorn. After the union of Naples with the rest of Italy, M. Farini named Fiorelli Inspector of the Excavations at Pompeii, the place for which he was so eminently qualified.

With the appointment of the Cavaliere Fiorelli a new era commenced at Pompeii. Hitherto the excavations had been carried on without definite or intelligible plan. The aim of those who directed them was to find as many objects of value as possible to add to the already magnificent collection in the Royal Museum. No very careful or accurate observations were consequently made whilst the earth and rubbish were being hastily and carelessly removed. Important and interesting facts were left unrecorded, and the means of restoring many of the architectural details of the buildings discovered were neglected. Signor Fiorelli had perceived how much could be done by removing the volcanic deposits with care, and upon a regular system, taking note of every appearance or fragment which might afford or suggest a restoration of any part of the buried edifices.

The plan he pursues is this: The excavations are commenced by clearing away from the surface the vegetable mould in which there are no remains. The volcanic substances, either "lapillo" or hardened lava-mud, in which ruins of buildings may exist, are then very gradually removed. Every fragment of brickwork is kept in the place where it is found, and fixed there by props. When charred wood is discovered, it is replaced by fresh timber. By thus carefully retaining in its original position what still exists, and by replacing that which has perished, but has left its trace, Signor Fiorelli has been able to preserve and restore a large part of the upper portion of the buried houses.

One of the first and most interesting results of the improved system upon which the excavations are thus carried on has been the discovery and restoration of the second story of a Pompeian house, and especially of *mænianum*, a projecting gallery or balcony overhanging the street. This part of a Roman building, which is frequently represented in the wall-paintings, but the existence of which at Pompeii had been doubted or denied, was built of brick, and supported by strong wooden beams and props. The masonry is still in many cases preserved; the carbonized wood has to be restored. Some of these galleries seem to have been entirely open, like a modern balcony, and as they are represented in the frescoes; others formed part of the upper chambers of the house, and were furnished with small windows, from which the inmates could see the passers-by. In the narrow streets of Pompeii these projecting galleries must have approached so nearly as almost to exclude the rays of even the midsummer sun, and to throw a grateful shade below. The upper stories, which appear to have been sometimes more than one in number, were reached by stairs of brick or wood. Some of those in brick are still partly preserved. Those in wood have perished; but the holes for the beams are there, and the charred beams themselves can be renewed.

By Signor Fiorelli's careful and ingenious restorations we can now for the first time picture to ourselves the appearance of a Roman town. Previously we only had the bare walls, forming nothing but a collection of shapeless ruins. Had his plan been adopted from the commencement, had the position of every fragment been noted at the time of its discovery, and had the doors, windows, and other wood-works been restored by the process we shall describe, instead of wandering amidst a confused mass of crumbling walls, we should have found ourselves in a Roman town, the houses of which might still have almost harbored its population. As far as we can now judge, Pompeii must have nearly resembled in its principal features a modern Eastern city. The outside of the houses gave but little promise of the beauty and richness of the inside. The sudden change from the naked brick walls facing the narrow streets to the spacious courtyard, adorned with paintings, statues, and colored stuccoes, ornamented with flower-beds and fountains and surrounded by alcoves and porticoes, from which the burning rays of the sun were warded off by rich tapastries and embroidered hangings, will remind the Eastern traveler of Damascus or Ispahan. The overhanging galleries, with the small, latticed windows; the mean shops—mere recesses in the outer walls of the houses; the brick-built counter, with the earthern jars and pans let into it; the marble slabs on which the tradesman exposed his wares, and received his cash; the awning stretched across the street (the holes by which it was fastened, are still visible); the caravanserai or khan outside the city gate, with its many small rooms opening into a stable behind and a courtyard in front (the skeletons of horses and their metal trappings were found in the ruins of such an hostelry on the Herculanean Way), are all characteristic of a modern Eastern town.

We must now notice another and a not less interesting result of the careful investigations and the ingenuity of Signor Fiorelli. It has been mentioned that the destruction of Pompeii was owing to two distinct causes,—showers of small pumice-stones (lapillo) and streams of thick mud descending from the mountain. The "lapello" lies loosely against the walls and round the objects over which it accumulated. In some instances the colors of the frescoes which it coved have changed,—the red having become black, for example,—whilst in others no alteration is visible. This change may be attributed either to the effect of heat or of those sulphurous vapors which, according to Pliny, issued from the hot cinders and proved

so destructive to human life. The lapillo buried objects of metal, marble, glass, and ivory, without injuring them; but it appears to have produced that peculiar greenish-blue oxidation on copper and bronze which is well known to connoisseurs as the "patina" of Pompeii. The ash-mud, on the other hand, soon hardened, forming, as we have already mentioned, a perfect mould of any object round which it had gathered. Signor Fiorelli had frequently observed hollows in this hard volcanic matter, in which were found human bones or fragments of charred wood mixed with ivory and bronze ornaments. The happy idea occurred to him of pouring liquid plaster into these hollows—in fact, using them as a sculptor would a mould. The result far exceeded his expectations. Amongst the first casts that he thus obtained were those of four human beings. They are now preserved in a room at Pompeii, and more ghastly and painful, yet deeply-interesting and touching objects, it is difficult to conceive. We have death itself moulded and cast,—the very last struggle, the final agony brought before us. They tell their story with a horrible dramatic truth that no sculptor could ever reach. They would have furnished a thrilling episode to the accomplished author of the "Last Days of Pompeii."

(To be continued)

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $7 50, extra at $8 25. Penna. and Ohio family at $8 50 and $9 00 per barrel, and fancy at $10. Small sales to the trade from $7 50 up to $10 00 for common and fancy. Sales of Rye Flour at $7 50. In Corn Meal there is nothing doing to fix quotations.

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SEEDS.—Cloverseed is in demand at $8 50 $8 75 per 64 pounds. Timothy is steady at $2 75 a $3 25 per bushel. Small sales of Flaxseed at $3 40.

FREE SUGAR.—Choice Maple Sugar, from Somerset county, Pa for sale, (by the barrel only,) at WM. H. WOODWARD'S, 7th month 2, 1864.—1m. 516 Market Street.

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North Seventh Street, Philadelphia.
3mo. 12, 1864.—tf.

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The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.
TERMS, $70; one-half payable in advance, the other in the middle of the session.
For further particulars address,
HENRY W. RIDGWAY,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m.

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FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.
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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 243.)

We next went to a place called Pembroke, where lived a person lately convinced and received amongst Friends. At this town there had never been a Friends' meeting; many came in, and gave solid attention, and the Lord was pleased to favor us with his helping hand, by which we were enabled to declare the way to the kingdom of God through Christ Jesus, who is the alone way, the truth, and the life; by whom many that were heathens came to be renowned Christians, through attention to Christ the light, that enlightens the children of men; and leads them that attend to his voice, out of darkness into his marvellous light. The people appeared tender and well satisfied, and we parted under a sense of God's goodness and love; many of them signifying their satisfaction and their desires for our preservation. We now set off for our friend Joshua Falsom's, which was forty-four miles distant, which much exhausted my strength, arriving late at night. The next day we reached our worthy friend Tristram Collins, whose wife had travelled much in the work of the ministry. Next day attended the monthly meeting of Hampton, held at Ambury, and returned back to T. Collins's again.

Here my companion and I had a fresh trial, he finding his mind drawn towards Salem, and I felt drawings back to Dover Monthly Meeting. We parted with hearts filled with love and desires for each others' preservation in the work the Lord might engage us in. I, in company with several young Friends, rode that day to Dover, and put up at Hope Scammon's, whose kindness towards me was very comfortable. Many more seemed glad to see us. After this Monthly Meeting, which we attended, I felt a concern on my mind to join a committee to visit delinquent members, and examine who were proper to be retained, as many had married out, and there had been a neglect on this account, their cases not having been attended to agreeably to the order of society, which service was very exercising to me; but through the merciful goodness of the Great Master, we were much favored, as far as I proceeded with them, and the Lord owned both us and the service we were in, blessed be his worthy name. From thence I proceeded to Hampton, in company with a number of Friends, and attended their Monthly Meeting, with most of their particular meetings, to a good degree of satisfaction: there appeared to be a living remnant amongst them. Here I parted with many dear and tender Friends, in whom I had often experienced much comfort, having been nearly united in the best sense. From thence, we proceeded in company with Jonathan Dame, and were kindly received by my dear friends of Salem, (having been long absent from them in the Eastern States,) and attended their First-day meeting, and met with my dear friend Aaron Lancaster, who had been engaged visiting the families of Friends belonging to the said

Monthly Meeting. Feeling my mind drawn towards this service, I joined my friend, and had much satisfaction therein; this being accomplished, we took our leave, after again visiting Boston, it being the third time. I thought the people appeared in the most humble disposition of mind I had seen them, and they were very kind towards us: many came to our lodging to sit with us, and appeared very solid.

Thence we went back to Lynn and to Bolton, in which meetings I was favored to open some things to the comfort of the honest-hearted, and to my own confirmation. I had to remember that the secrets of the Lord are with them who fear him; he opens, and none can shut from his all-seeing eye: as he sees fit, he discovers his secrets to them that wait on him. After our service was accomplished here, we passed to a place called Leicester, where came divers people not of our Society, and we were favored with the renewings of ancient strength, and the Lord's power was over all, and the witness in many hearts seemed to be reached, through the gathering hand of the Lord. Here we rested a day, and visited some families, wherein I had good service, and then proceeded on our way to Northbridge, where we were favored to clear our minds to our mutual comfort, the Lord's power being in dominion. From thence to Uxbridge, Mendom, Winsocket, and Smithfield old meeting-house, in all which we found close labor, but had peace therein to our own souls; and a concern having attended our minds for some days, to return back to Salem Quarterly Meeting, which we were made willing to undertake. We met many of our near and dear friends from the eastward, whose company and conversation was strengthening to me, having had to pass through close and trying seasons, wherein I felt the humbling power of truth to lay the man's part as in the dust; but blessed be Jacob's God and Israel's preserver and deliverer, who raised me as from the earth, and put a new song into my mouth, even praise for evermore: and he owned us with his ancient love, through the several sittings of this Quarterly Meeting, and also two meetings held at Lynn, where the Lord appeared to the comfort of a living remnant, many of whom appeared concerned for the prosperity of Zion.

Having at times had a drawing on my mind to return eastward, since I left those parts, which now returned with a pressing concern, but which was very proving to me to have to give up to, having had so many trying seasons in the eastern country, and spent much time there; also, the consideration of having been long from home, added to my exercise, though I have been enabled to submit all to His protecting hand who required this service of me. I parted with many of my kind friends at Salem, and proceeded in company with my dear friends Mehetabel Jenkins and Hope Scammon, (widow.) We had two meetings at Amsberry, where came many people not of our profession, and we had a comfortable time, much to my satisfaction, and to the comfort of the faithful.

The following letter to his wife, dated from Salem, affords living evidence of his faith and patience, and of the many trials he was called to endure about this period:

My Dear Wife and Bosom Friend—

It is long since I have had an opportunity of writing to thee, though I have been favored to receive comfortable accounts from thee, which have been truly consoling in my retired walks and lonely moments, when thou and my dear children are brought feelingly to my remembrance, and a renewed confidence in the Divine promise—I will be a father to the fatherless, and a husband to the widow. I am sensible at times that thou art one that almost lays claim to that appellation. I am not prepared at present to give thee a particular account of my travels; but may inform thee, that I have spent part of the fall and most of the winter among a people not of our profession, many of whom received me very kindly, and my testimony also, which made them feel near to me, and their hearts and houses are open to receive Friends. I have an untrodden path to tread, where no Friends have before travelled in the work of the ministry. I have passed through many towns where there are no religious meetings of any sort, and as the Lord hath led me through this wilderness-land, he has preserved me through the cold, and in sickness and health, and through every trial, of which I have had many; at times doubting whether I should ever return to my native country and other dearest enjoyments; but I have been enabled to submit all to the Lord's disposal, who gave me a being, and hath blessed me with so many marks of his kindness and tender regard, in whom thy confidence, I hope, will not fail. If there is but a steady eye kept to the hope of reward which is promised to the faithful who hold out to the end, which I feel a confident hope may be the happy experience of thee, my beloved companion, with myself, and that we may in the Lord's right time be permitted to meet where we can mutually unite in rendering thanksgiving and praise to His holy name, who is blessed for evermore. In that love which time or distance cannot change, I most affectionately salute thee, with my beloved parents and friends, to whom I feel most sincerely united in the bonds of pure love.

Thy affectionate husband,

David Sands.

The journal thus proceeds:—

At Amsberry, there seems to be a tender

seeking people. From thence we proceeded to Dover, Berwick, Falmouth, and Royalstown, in which we had many satisfactory meetings; from thence to a place called Small Point, where had formerly been a settlement of Friends, who had frequently been visited by travellers, but not keeping faithful, all wasted away except one family, who received us kindly, not having been visited for twenty years by a Friend. Thence back to George Town, where we had a meeting, also to Long Reach, where we had another; these were favored meetings, and truth reigned. Thence to Vassalborough, and had two meetings in our way, and through the extendings of best wisdom we have been preserved through all, to the praise of His worthy name. From thence to Jethro Gardner's, which we reached with much difficulty, having been lost in the woods, and had little hope of getting through; but considering the mountains, hills, and woods are all the workmanship of Him in whom I trust, my mind was easy. We were favored to reach our friends, who gladly received us, and we had one meeting to good satisfaction, here being some convincement. We had two meetings on our return to Vassalborough, one amongst a thinly scattered people, also to satisfaction; and one in a town called Winslow.

After having spent some time in and about Vassalborough, and had many meetings, wherein the Lord owned his own work, to our mutual comfort and edification, we parted with many near and dear friends, under a sense of the goodness of Him that had brought us together. Thence we went to a new settlement called Winthrop, where we had divers meetings. Here were several convincements, and many that appeared to be seeking the right way; thence back to Holland, where we had a meeting much to our comfort, the Lord's power being over all, and many hearts tendered thereby. We parted with these tender people in great brokenness of heart, under a sense of God's goodness to us all; from thence to Gardner Town, where we had a meeting; and from thence to our kind friend, Gideon Gardner's, who received us with much kindness.

After this meeting, a concern came on me to return back again to Vassalborough, but by reasoning and consulting with flesh and blood, I became weak and did not give up, which, as I travelled along, was very painful to me at times; but He who knows my heart, and that my desires were to serve Him according to my understanding, after reproving me for my disobedience, was pleased to lift up the light of his countenance upon me and heal my soul, and may I ever adore His goodness, and remember the rod, and Him who hath appointed it. We then proceeded to the Yearly Meeting, attending meetings in our way between Falmouth and Berwick, mostly to satisfaction. Next day had a parting meeting with our friends at Berwick, wherein we were favored to witness the Lord's presence to be felt amongst us, this being the last meeting we had in that country, except the Yearly Meeting at Smithfield, for New England, which, through the sittings thereof, was experienced to be a time of favor, wherein the Lord's wonderful power covered the assemblies of His people. After this meeting I proceeded homeward, and was favored to meet, in health, my dear wife, children, parents, and friends in 12th mo., 1779, after a separation of two years and seven months, and we were filled with grateful acknowledgments to the Great Preserver of His truly dependent children, who had been experienced as a present help in every needful time.

To be continued.

SILENCE.—There are words that concentrate in themselves the glory of a lifetime; but there is a silence more precious than they. Speech ripples over the surface of life, but silence sinks into its depths. Airy pleasantness bubbles up in airy pleasant words. Weak sorrows quaver out their shallow being, and are not. When the heart is cleft to its core, there is no speech nor language.—*Hamilton.*

ON CHRISTIAN CANDOR AND HUMANITY.

BY DR. DODDRIDGE.

"To agree in our sentiments as to every point of doctrine or discipline, or as to the authority or expediency of every rite of worship that may be in question, is absolutely impossible. The best of men differ—their understandings differ—various associations have been accidentally formed, and different principles have been innocently and perhaps devoutly admitted, which even a course of just and sensible reasoning must necessarily lead to different conclusions. But where we and our brethren agree in attending to the *one thing* which Christianity was designed to teach us, surely an agreement in that should unite our hearts more than any difference consistent with that agreement should divide them. To reverence with filial love the God of heaven, and adore him with integrity of heart; to honor Jesus his son as the brightest image, subscribing to the truth of all he is known to have revealed, and the authority of all he is apprehended to command; conscientiously to abstain from every known evil, and to practise as far as human infirmity will admit, the comprehensive precepts of living soberly, righteously, and godly; still looking for the mercy of our Lord Jesus Christ unto eternal life, setting the affections on those great objects which the gospel opens to our view, and, finally, being habitually ready to sacrifice life and all its

enjoyments to that blessed hope—this, this, my brethren, is the essential character of every Christian; and where we see this, shall we esteem it a difficult thing to live peacably with him? Shall we esteem it a praise that we do not censure, grieve or injure him, because he follows not us? Is this the man to be hated and suspected? I will add, can we refuse to embrace and esteem him, merely because he worships in another assembly, or according to a different form? because he expresses his apprehensions about some of the doctrines in different words; because he cannot see all we think we discern in some passages of Scripture; or because he imagines he sees something which we discern not? And is it, after all, so great a matter to love a character which, amidst all its imperfections, is in general so justly amiable? Nay, instead of thinking much of any act of kindness, ought we not rather to lament that we can do no more? ought we not rather to supply in our fervent prayers to God the lack of that further service which Christian benevolence dictates, but which the narrow limits of our condition or our nature will not allow us to perform?"—*"Lady Huntington and her Friends."*

OCCUPATION FOR CHILDREN.—The habits of children prove that occupation is a necessity with most of them. They love to be busy, even about nothing, still more to be usefully employed. With some children it is a strongly developed necessity, and if not turned to good account, will be productive of positive evil, thus verifying the old adage, that "Idleness is the mother of mischief." Children should be encouraged, or if indolently disinclined to it, should be disciplined into performing for themselves every little office relative to the toilet, which they are capable of performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of others as possible, fitting them alike to make a good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial.

NOTHING DESTROYED.

The researching chemists have shown that what the vulgar call corruption, destruction, &c., is nothing but a change of arrangement of the same ingredient elements, the disposition of the same materials into other forms, without the loss or actual destruction of a single atom; and thus any doubts of the permanence of natural laws are discountenanced, and the whole weight of appearances are thrown into the opposite scale. One of the most obvious cases of apparent destruction is, when anything is ground to dust and scattered to the winds. But it is one thing to grind a fabric to powder, and another to annihilate its materials: scattered as they may be, they must fall somewhere, and continue, if only as ingredients of the soil, to perform their humble but useful parts in the economy of nature. The destruction produced by fire is more striking; in many cases, as in the burning of a piece of charcoal or a taper, there is no smoke, nothing visibly dissipated and carried away; the burning body wastes and disappears, while nothing seems to be produced but warmth and light, which we are not in the habit of considering as substances; and when all has disappeared, except, perhaps, some trifling ashes, we naturally enough suppose it is gone, lost, destroyed. But when the question is examined more exactly, we detect in the invisible stream of heated air which ascends from the glowing coal or flaming wax, *the whole ponderable matter*, only united in a new combination with the air, and dissolved in it. Yet, so far from their being thereby destroyed, it is only become again what it was before it existed in the form of charcoal or wax, *an active agent in the business of the world*, and a main support of vegetable and animal life is still susceptible of running again and again the same round, as circumstances may determine;—so that, for aught we can see to the contrary, the same identical atom may be concealed for thousands of centuries in a limestone rock, may at length be quarried, set free in the lime kiln, mix with the air, be absorbed from it by plants, and in succession become a part of the frames of myriads of living beings, till some concurrence of events consigns it once more to a long repose; which, however, no way unfits it for again resuming its former activity.—*Sir John Herschel: "Discourse on the Study of Natural Philosophy."*

For Friends' Intelligencer.

MORE ABOUT THE FREEDMEN.

"Ethiopia shall soon stretch out her hands unto God."

One cannot be long with the recently liberated Freedmen without being forcibly reminded of this text. Their patient trust, and their abiding confidence in the Arm of Divine Power is deeply instructive. To the Lord alone have they looked for deliverance from all their sorrows and oppressions. Through long and weary days of toil, and through nights when joy came not in the morning, they have stretched out their hands unto God. Their cries "are entered into the ears of the Lord of Sabaoth," and they feel that He has answered their prayers, and is about to deliver them "out of their

distresses." A solemn earnestness is on their faces, and when the query was put to some of the young men and women, why they "did not sing and dance as in former days," the reply was, "there has been no dancing since the war began; it is too serious a time to dance, it is all psalm-singing and praying now."

At the close of the day, instead of congregating to make merry, (as those who have been among them know was once their custom), many of them take their spelling or reading books and pour quietly over their contents; or, when they think they are not observed, you may occasionally hear their unassisted efforts to compound words from the few letters they have learned. As the evening advances, they mostly assemble for worship, and from one or more cabins goes up the voice of praise and thanksgiving. Attracted by such sounds, we walked toward the quarter whence they proceeded, and paused before the open door of one of the dwellings, where about fifty adult men and women were collected. One of them was engaged in fervent supplication, and the subdued responses of the audience gave evidence that he was expressing their deepest feelings. At the close of the prayer we were invited into the cabin, and, as I sat among this sable people, and listened to their national hymn, beginning—

"Way down Egypt, and tell ole Pharaoh
To let my people go,
The Lord told Moses what to do,
To lead the Children of Israel through,
Way down Egypt, &c.,"

my heart has seldom been more deeply touched. In that dimly lighted hut, surrounded by a swarthy company, it required little imagination to trace a similarity in the condition of this race to that of the Israelites of old; and I mentally queried, where are the Moseses and the Aarons to lead these people on to manhood and self-reliance. Much do they need such helpers! In many respects they resemble children; they have little idea of time, and few of them can keep their own accounts, so that they may be defrauded of both time and wages, and be greatly imposed upon, unless those placed in authority over them are just and systematic men; and they are so ignorant of the right means to be employed for the redress of grievances, that, unless they have some white friend to intercede for them, they have no alternative but to submit to every imposition to which they may be subjected.

Although Government has done much for the best interests of the Freedmen, there is a sphere of labor not embraced in its provisions, which may appropriately claim the attention of benevolent associations and concerned individuals, and that is—their mental and moral training. They need the presence of disinterested teachers and missionaries, who take an enlarged view of *all* their wants,—who will teach them to note the number of days they labor, how to keep their accounts, and lead them to think and to act upon their own responsibility, and to make provision for their future self-dependance.

The few white persons now living among them are mostly such as were appointed to direct the farm work, and are of necessity interested to make the ground yield as much as possible, and this involves a probability that, in the desire to bring the land to the highest degree of cultivation, those employed in its tillage may be kept as mere "hewers of wood and drawers of water," and no inducement presented, nor opportunity offered for the individual exercise of their higher powers.

I design not to throw any reflection upon Government officials; they are doubtless doing a good work, but there is "a field already white unto harvest, in which the laborers are few," and so powerfully is this felt by the Freedmen, that they desire nothing so much as that teachers may be sent among them. In a recent visit to one of the camps, as we were about leaving, an old man came to the carriage and implored us to send them a teacher. "If you cannot," he said, "send us as good a one as Miss Sallie, any one would be better than none." Truly may they be said to stretch out their hands, not only unto God, but unto their friends, for aid in their efforts to come out from the Egyptian thraldom in which they have so long been bound, and can we be indifferent to these appeals? H.

William Wirt's Letter to his Daughter, on the "small, sweet courtesies of life," contains a passage from which a deal of happiness might be learned: "I want to tell you a secret. The way to make yourself pleasing to others is to show them attention. The whole world is like the miller at Mansfield, 'who cared for nobody,—no, not he, because nobody cared for him.' And the whole world would serve you so, if you gave them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing."

At a school for contraband children in Northern Alabama, the teacher used the phrase "common sense," and asked what it meant? The reply was prompt and decisive, from a boy of ten: "Not to steal, to behave yourself, and not to cuss and swear."—*Methodist.*

For Friends' Intelligencer.

A Review of the "Prize Essays" *of George Stephenson Rowntree and Thomas Hancock, on the decline of Quakerism in Great Britain.*

The Review, by T—, of Baltimore.

6th Month, 1864.

(Continued from page 261.)

Rowntree goes on to say, that in "the year 1647 Fox emerged from the gloom which had so long rested on his spirit; he had found one, "even Christ Jesus, that could speak to his condition." In evangelical language, he found "peace with God, through faith in Jesus Christ." "He felt a great change had come over him. He had tried to get help from man, and had failed; he had been driven to Christ himself, and, as he believed, had received light immediately from Him." The essayist then proceeds to speak of the preaching of this great original thinker, and of the converts to his faith, and seems to be correct in the statements he makes of the primary ground of union between these early Friends. The records of the Society are found to prove what he asserts: that their union was a union of sentiment with regard to the "Inward Teaching of Christ," and that the bringing man immediately to Christ, was the radical idea of Quakerism. We think, however, he has not wholly succeeded, but rather produces a contradiction in his attempt to prove that, "from this central idea of the immediate teachings of Christ, sprang at once the strength and the weakness of Quakerism." "The strength that naturally flamed from the apprehension of so great a truth,—the weakness incident to human fallibility, in failing to perceive the conditions and limitations that should determine the practical application of such truth." He then proceeds with a further examination of the influence of this "Divine Inward Teacher," and describes it as of "a two-fold character, positive and negative; positive, inasmuch as it was the seat from whence sprung the Society's views, in relation to the worship of God, including the rejection of a human priesthood, and of all ceremonial rites: negative, by making the Quaker representation of the Christian faith and practice, especially liable to distortion," &c., &c., "by inducing a general disparagement of secondary and instrumental means, in the nurture and maintenance of religion." In the proofs produced to substantiate these opinions, the author has made a signal failure. But in illustrating the doctrine of the "Inner Light," and of the effect of the two powers resulting therefrom, he does not hesitate to throw his whole weight into the negative side of the balance.

We have seen the assertion of the essayist, that the Quaker representation of the Christian faith is specially liable to "distortion." Let us examine for a moment what is said by Barclay on the subject of the "Inner Light," and afterwards judge for ourselves.

Barclay, in his Apology for Quakerism, (a work which, though written only twenty-two years after Fox began to preach, is still a "text-book" with the Friends), at the commencement of his second Proposition, in refering to immediate revelation, quotes from Matthew, 11th chap., 27th v: "No man knoweth the Father but the Son, and he to whom the Son revealeth Him;" and adds, "Seeing the revelation of the Son is in and by the Spirit; therefore, the testimony of the Spirit is that alone by which the true knowledge of God has been, is, and can only be revealed." But Barclay very carefully guards this thesis from the danger of the "distortion," to which, it is true, when under the excitement of enthusiasm, all men may alike be prone, by a proviso, which is quoted from the same Proposition, that, whatever may be regarded as an inspiration of the Spirit, must never, in any way, "contradict the outward testimony of the Scriptures, or of right or sound reason." To this view of the subject of inspiration the Quakers have religiously adhered, and thus continue to reject all inspirations which will not bear the test recommended by the Proposition given above.

G. S. Rowntree informs his readers that Barclay's Apology for Quakerism is printed and circulated by the London Yearly Meeting, which no doubt is the truth. But we may also remark that, the just appreciation of the fine powers of this able apologist for his sect, is not confined within the narrow limits of the Society of Friends. In confirmation of what we say, many written evidences, and from high authority, likewise, could be produced; yet we decline to give them.

We have hinted that the prejudices of the author of the essay were in decided opposition to the people, of whose supposed decline he writes. In one chapter he says: "The fundamental doctrines taught by Fox, Penn and Barclay, are the doctrines of the Scripture; but the relative positions respectively assigned those doctrines, differ from that assigned by the inspired writers." His arguments to sustain his position on this, and nearly every other subject connected with the profession of Quakerism are conducted in a similar way, and we need scarcely add, with sentiments adverse to the religious views of the sect; on the subject of silent worship; on the limitations of human reason; on the care of the Friends for their poor; on tithes, on which subject he displays a liberal share of his force; and, as we have said, with nearly every testimony and peculiarity, investigated throughout the one

hundred and forty-seven pages which include the first six chapters. Two of the prominent testimonies of the Friend,—the Testimony* against war, and the testimony against slavery, he does little more than mention, whilst upon other subjects he is so very prolix as to be wearisome.

When he enters more particularly into a consideration of the mode of worship of the Society, he introduces extracts from Barclay, which we have not room to present, and closes his remarks by asserting, "There will be few spiritually minded men who will affirm, that true worship to Almighty God in meetings conducted in this way, cannot be performed; and that it is so performed, the experience of the Friends for two hundred years, warrants us in affirming." "It is not difficult to understand the spiritual refreshment in their meetings." But he takes care afterwards to affirm: "It by no means follows, that what was suitable for the early Friends, with their earnest piety, is fit or even desirable for those who are differently circumstanced. The mistake of the early Friends was, we apprehend, that of supposing that the one form of worship which corresponded more closely in their judgment with the spiritual nature of this exercise, was the only one acceptable to God, or worthy the adoption of His Church." In making this assertion our author gives us no authority, and we are inclined to believe he has made a mistake. The writers of the Society have always maintained the truth of the Apostolic declaration: "the grace of God which brings salvation has appeared unto all men." So far as the accredited books of the Friends have set forth, they go no farther than to show, as regards their style of worship, that it is suited to their profession, and that consequently they cannot consistently take part in any other mode; neither have they deprecated the manner of worship practised by other religious peoples, when performed with the integrity of heart, which becomes the Christian professor.

After leaving the subject of worship, he next refers to the ministry of the Society of Friends, and notwithstanding we cannot fail to perceive in what he has written, opinions hostile to that community, we yet believe his paragraphs on the ministry may be perused without detriment, even by the sect in Great Britain; nor do we consider that his remarks would have an unfavorable tendency if read by members of the same profession in the United States.

On the privilege of birth-right membership he has bestowed some rational attention, and his observations on this prerogative may, with safety, be referred to all the influential men and women professing Quakerism. But in his observations on what are called the "minor testimonies" of the Friends, particularly upon the subject of their solemn style, or "plain language," he has been less happy, and departs from the grace and dignified course recognizable in some of his other pages. As many consistent members of the Society, from its commencement to the present time, have continued to use the singular instead of the plural pronoun, in speaking to one person, from the impression that it is a truthful mode of address, we are of the opinion that a more gracious manner of adverting to this peculiarity would have been, not only more in accordance with good taste, but with good feeling also.

Before we leave this subject, it may be as well to mention that, although George Fox was not a man of learning, except so far as he seems to have been "mighty in the Scriptures," he appears to have been fully aware of the increased qualifications for usefulness possessed by the graduates of Universities. A number of his converts were fine linguists, and he never omitted to call out their powers in the hour of need. Thus, when he was a prisoner in Lancaster jail, for his religious opinions, (not long after the restoration of Charles II. to the throne of his ancestors), a period when the peculiarities of the Friends gave great offence to the authorities, this pious reformer requested two of the most erudite of his disciples to write a work in defense of the "plain language" of the sect. They accordingly prepared and published a small book called "The Battledore," in which examples were introduced from about thirty different languages, ancient and modern, to show that every language had its peculiar denomination for singular and plural when speaking to persons. Janney, in his life of Fox, says of this publication: "It was intended to prove that the use of thee and thou to a single person was the ancient and proper mode of address, until language was corrupted to flatter human pride. The learning displayed in this little volume attracted considerable attention. Copies of it were presented to the King, to the Bishops of Canterbury and London, and the two Universities, and it was thought the publication had some influence in reconciling reflective minds to the peculiar address of the Friends."

(To be Continued.)

* Janney, in his able "Dissertation on Christian Testimonies," says: "The word testimony has acquired amongst the Friends a meaning somewhat technical, but in strict accordance with its significance in several passages of the sacred volume."

FOLLOW THE RIGHT.—No matter who you are, what your lot, or where you live; you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure for yourself, is to *do the right thing*. You may not always

hit the mark; but you should, nevertheless, always *aim for it*, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action; still, always, and in all cases, *do the right thing*. Your first lessons in this rule will sometimes seem hard ones, but they will grow easier until finally, doing the right thing will become a habit, and to do a wrong will seem an impossibility.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 9, 1864.

FRIENDS wishing to engage as Teachers among the Freedmen, will please send a written application to the Committee on Education, care of Emmor Comly, agent for the Intelligencer, No. 131 North Seventh Street.

The account kindly furnished by "A Country Friend," of the "Friends' Social Lyceum" Pic Nic, at West Dale, was not received until after a notice of it, in the preceding number, had gone to press.

ENJOYMENT AND DUTY.—A summer residence in this city is not what it was a few years ago, when, except in the streets exclusively devoted to business, quiet and retirement could be enjoyed, almost equal to that afforded by the country; and the citizen whose means enabled him to keep a horse and chaise, could in the cooler portions of the day regale himself and family with the sight of green fields, and the scent of new-mown hay, by riding only a short distance. Now the intrusion of business into the wider and more airy streets, the extension, for miles, of pavements and buildings, the presence of railways in almost every street, with the unceasing rumble of cars day and night, make it necessary for many that they should retire for a time, not only into a purer atmosphere, but into more quiet and seclusion. They whose engagements and duties allow of their thus stealing away from noise and excitement, to be refreshed for awhile by the beauty and peacefulness of nature, may indeed number it among the blessings for which they are accountable not only in grateful feeling, but for the manner in which these seasons of relaxation are employed. The poet says, "Absence of occupation is not rest," but *change* of scene and occupation are rest. While obeying the almost instinctive longing which leads so many into the country at this season of the year, we need not be mere pleasure-seekers; but, carrying with us the same watchfulness and self-denial we have found necessary in our daily duties at home, our social minglings with those we meet on these occasions will not be barren and unfruitful, nor, our more retired hours idly and unprofitably spent. Any one who has rambled in the country in company with a Naturalist, must have remarked how many objects connected with his favorite pursuit are discovered by his quick eye; objects which others do not see, simply because they are not accustomed to look for them. So he whose special object it is "to do all the good he can, and as little harm as possible," will find occasions everywhere springing up in his path, small indeed and unnoticed by the thoughtlsss and unobservant, but to him, fruitful of experience and enjoyment. A temporary retreat from care, whether at the seaside, the mountains, or the farm, would, if thus innocently employed, refresh us for our accustomed work, and we should find on a careful review that we had not wandered from the path of duty to seek enjoyment, but had found it *in* that path.

FISHING CREEK HALF YEAR'S MEETING.—A friend who attended this semi-annual gathering, gives an interesting account of the different meetings held on the occasion.

"We have just returned from Fishing Creek Half-year's Meeting. The several opportunities we had with Friends at their public and business meetings, interested me greatly. The attendance was large, and the fact that many of the parents brought their infants with them, a distance of many miles, evinced an interest from which some of us might take a lesson.

The following Friends, with minutes from other meetings, were present:—Arden Seamen, from Long Island, Ann Weaver, and her companion, Elizabeth N. Cox, from Philadelphia, and William Haines and George Craft, from Woodbury, New Jersey.

At the meetings on Fifth and Sixth-day

mornings, beautiful and feeling appeals were made to all, to pursue the path of duty whithersoever it might lead, and parents were earnestly exhorted to gather their children around them, and extend to them such instruction as their minds may be capable of receiving.

On Fifth-day evening, at six o'clock, a conference was held in order to promote an interest in the proposed boarding school. All present appeared interested in the progress of this great work, and a committee was appointed to call upon each member of the several Monthly Meetings in that district of country.

At the close of the Youths' Meeting, on Sixth-day morning, an opportunity was embraced by one of us, to direct the attention of parents to the importance of becoming acquainted with the intellectual wants of their little children, pointing out to them how they might qualify themselves to do this. Mothers were particularly shown how, in familiarizing their little children with illustrations from natural objects, they might often turn their attention to the evidences of design in all the works of the Creator, and thus beautifully and effectually awaken and keep alive the devotional sentiment in the minds of their precious offspring.

At four o'clock in the afternoon, Friends again met, with a view to consider their duties in relation to the Freedmen. Some letters, giving information of their state at this time, were read. During the two hours we were together, much other information was given, and it was very pleasant to us to see, among all who were present, an appreciation of the wants of this dependent class, and a readiness to relieve them." G.

DIED, at her residence in London Grove, Chester county, Pa., on the 16th of 6th month, 1864, ELIZABETH, wife of John P. Hoopes, in the 77th year of her age.

——, on the 1st of 6th month, 1864, MARY G., wife of Samuel Allen, aged about 71 years; she was a member and minister of Haddonfield Monthly Meeting, New Jersey. She endured her protracted illness with Christian patience and resignation, and believing her end was near, looked toward it with calmness and composure. She expressed her continued faith in her Heavenly Father, "who," she said, "had been with her and blest her through life; and that now, her work was done, she saw a light beyond the grave, a brightness that words could not describe." In fullness of love to all her friends, and giving evidence of her preparation for a happy immortality she gradually declined, till she quietly breathed her last, and no doubt entered into everlasting rest. A solemn meeting was held on the 4th ult., at Haddonfield Meeting House, previous to the interment, which was attended by a great concourse of people, in which testimonies were borne suiting the occasion. M. S. L.

THE DEPTH OF SPACE.

In 1837, Prof. Bessel, of Germany, commenced a series of astronomical measures for getting the exact distance to the fixed stars, a thing that had never been done. The instrument which he used, in connection with a powerful telescope, in his experiments, was called the Heliometer (sun measurer). After three years' hard labor, he was so fortunate as to obtain a parallax, but so minute that he could hardly trust his reputation upon it. But after repeated trials, and working out the results, he was fully satisfied that he could give the true distance to sixty-one sygin. But who can comprehend this immense distance? We can only convey an idea to the mind of this distance by the fact that light, which travels 12,000,000 of miles in a minute, requires no less than ten years to reach us. Just let any one try to take in the idea. One hour would give 720,000,000 of miles; one year, then—8,760 hours—gives 6,307,200,000,000, and this multiplied by ten, gives 63,702,000,000,000. This, according to Prof. Bessel, is the distance of the nearest fixed star to the sun. All astronomers confirm the correctness of Prof. Bessel's calculations. But this distance, great as it is, is nothing to be compared to the distance of the Milky Way. Sir William Herschel says that the stars or suns that compose the Milky Way, are so remote that it requires light, going at the rate of 12,000,000 of miles in a minute, 120,000 years to reach the earth. And he says there are stars, or, rather nebulæ, five hundred times more remote! Now, make your calculation; 120,000 years reduced to minutes, and then multiply that sum by 12,000,000 and the product by 500. What an overwhelming idea. The mind sinks under such a vast thought; we can't realize it—it is too vast, even, for comprehension. David says, Psalms 103 : 19, "The Lord hath prepared his throne in the heavens, and his kingdom (or government) ruleth over all."—*Anti-Slavery Standard.*

It is generally a prejudice, when people imagine that a beautiful landscape is requisite to the enjoyment of nature. Undoubtedly this greatly enhances its attractions; but the pleasure we feel is not dependent on this. Natural objects themselves, even when they make no claim to beauty, excite the feelings, and occupy the imagination. Nature pleases, attracts, delights, merely because it is nature. We recognize in it an Infinite Power.—*Wm. Von Humboldt.*

For Friends' Intelligencer.

Written for a gathering of the members of "Friends' Social Lyceum," at Westdale, the proposed site of Swarthmore College.

You've asked of me a fitting strain
To suit this cheerful time;
And such a scene might well inspire
The Poet's happiest rhyme.

All nature smiles, as though to-day
From God's own hand she came;
And many grateful hearts are here,
Attuned to praise His name.

Why, then, when all is beautiful,
Speaking to eye and heart,
Should aught but sweet and happy thoughts
Have in my lay a part?

Why should not gladness reign supreme?
Why with the smiles come tears?
And why with new-born hopes, should come
The offspring sad, of fears?

It is, because our sympathies
Are made so strong and deep;
We cannot feel the fullest joy,
Knowing that many weep.

For, ever must the feeling heart
When it is happiest, turn
To think how desolate a lot,
Is that of those who mourn.

How strange a thing is human life;
Joy beside sorrow stands;
And full, sleek plenty interlocks
With famine's wasted hands.

The palace throws its shadow o'er
The rustic's lowly home;
And festive voices mingle with
The wretched prisoner's moan.

Oh! what a thought that while we're blest
With this fair scene around;
The blood of brothers and of sons
Is crimsoning the ground!

While *here* blest spirits might look down,
And smile approving smiles,
There, demon eyes might gloat to see
Their own destructive wiles.

But are we called to weep and wail,
And sadly close our eyes
To all the beauty and the joy,
That in our pathway lies?

Ah no! not so our Father wills
To plan his creature's weal;
He gives them skilful hands to work,
As well as hearts to feel.

Let sadness be the passing cloud,
To veil joy's dazzling glare;
But let the earnest query be,
How can I work, and where?

To aid that cause, whose weapons are
Mighty through God alone;
A power that never yet was foiled,
And cannot be o'erthrown.

'Tis not for all to seek the field,
Where bleeding thousands reek,
And bind the wounds, and pour the balm,
And words of comfort speak;

But all who cherish holy thoughts
Of love, and faith, and peace,
Whose acts and words all tend to make
Strife and contention cease—

These have enlisted in a cause
Mighty, and true, and tried,
And God, the one eternal power,
Is ever on their side.

Oh! ye whose office 'tis to train
The early steps of youth,
And lead them in the pleasant paths
Of knowledge and of truth—

Oh! let these times renew your zeal,
And with new purpose warm,
To shed the brilliant light of truth
Upon war's demon form.

Tell them it has stalked down to us,
From a far distant age,
When man untamed and barbarous,
Let his fierce passions rage.

And as ye show gigantic bones,
Hid in the sand-stone red,
Marking an era of our earth,
Unfit for human tread;

Tell them, as wondering and aghast,
They turn them from the view,
That war, the *Mastodon*, one day
Will mark an era too!

Our day began with cheerful thoughts,
With solemn may it close;
Let *these* depict our purpose high,
Our earnest labor *those*.

And let us build a temple here,
Sacred to peace and love;
The warlike eagle must not be
Its emblem, but the dove.

We may not found a *Prophet's School*,
But we may plan for one,
When the rapt prophet's dream of peace
May haply be begun.

Where knowledge shall not handmaid be
To falsehood, but to truth;
And all that's pure and beautiful,
Shall form the mind of youth.

Would not the incense offered here,
In blessedness descend
On those who, faithful Abram-like,
Have proved themselves God's friend?

For he who spake his Father's words,
Has said, whenever ye
Do aught to bless these little ones,
Ye do it unto me. S.

[WRITTEN FOR THE SAME OCCASION.]

From rumors of battles, from noise and from strife,
From the wearing cares of our working-day life,
In this beautiful spot, on this June of the year.
As *a portion of Nature*, 'tis good to be here.

Oh, this old dress of Summer! how fresh and how new
In its drapery green, and its covering blue:
How *distinctive* each tree to the breeze yields its tone,
And by odor *peculiar* may each one be known;

And their music and fragrance blend sweet on the air,
And marvellous beauty wakes the spirit of prayer.

But all this completeness—this charm of the whole,
The glory and grace that so speak to the soul
Depend upon this,—that each plant and each tree
Has a beauty *interior* to all that we see;
That, with roots in the earth and leaves to the sun,
It grows by a law that is sure for each one,
And the tiniest cell, hid away from the sight,
In perfect proportions, is builded aright.

We may learn the deep lesson from forest and glen,
That harmony cometh, and order 'mong men,
Not from sameness of pattern and outward control,
But from each one obeying the law of his soul:
Thus only his being makes sweeter our sod,
Thus he grows like a tree in the garden of God.

A. P.

From the Scientific American.

THE CORK.

(Concluded from page 256.)

There are immense forests of cork-oaks in Sicily, but the deplorable social state of things in this island threatens to be the cause of the entire destruction and annihilation of these woods, for the owners of them, afraid of going into them for fear of being assassinated, have commenced to hew them down. In Sicily there is some very fine wood obtained also from trees in valleys and bottoms. The Andalusian wood is of an ordinary quality, it wants a fresh color, so that often the manufactured corks look as if they were soiled by muddy water. The great fertility of the soil is, no doubt the cause of this. Portugal exports enormous quantities of cork wood to all parts of Europe and America; Germany receives thence wood, out of which those superfine small tapered vial corks are made, called from their diminutive size, homœopathic vial corks. The wood is best for use after it has lain a few years, although some use it in a fresh state. A cork made out of well-seasoned wood, if put in luke-warm water before bottled, swells out considerably, developing its spongy nature. The corks are all cut by hand, from the smallest vial cork up to the champagne and bung cork, with very large knives of about ten inches long and three and a half inches wide. In the United States, where they use machines for everything, they cut corks by machines which do very well for vial corks and flat jar corks, but will never supersede hand-craft. For the cork machine goes on cutting the strip from one end to the other, while the workman does not waste his time on a bad place that may be in the middle of the strip; he cuts it out and throws it away; the machine also takes away from the outward appearance of the cork, it leaves it "fuzzy," while the cork well cut by hand has a rich luster and a velvety softness.

The cork cuts under the machine beautifully, if soaked in oil, but English chemists have tried in vain to find out something which will take the oil and grease out of it afterwards. There are men, boys and women (the latter not generally, however) employed in Spain in cutting, assorting, washing, counting and packing. The principal manufacturing villages, where nearly every house is a cork shop, and all the streets and empty lots are lined and heaped up with the waste of the stuff, for they cannot burn all.

The finest qualities of bottle corks nearly all go to England, where a better price is obtained for them than any where else. France and Germany use the quality next, and what is left after that goes to America. This is quite natural; in England they bottle those fine Port, Madeira and Sherry wines intended to keep for generations to come, and also send their ale to China; they want a different cork than we do for our soda-water and ale, &c., which is bottled only for a day or two. The Ohio and California wines, however, have of late been so improved, and in such quantities been put up in bottles, that by-and-by we will also come in for a share of the fine qualities of corks. In champagne corks we also only buy what they reject in the champagne districts, where some houses pay as high as 200 francs for 1,000 corks, which, if imported into the United States, would cost in New York, freight, duty and exchange added, ten cents a piece, but our manufacturers do not want to pay more than five or six dollars a gross, and therefore must be content with an article for 60 or 70 francs at first cost per M. The manner in which these champagne corks are treated is a perfect humbug; they are boiled and washed and put from one kettle into another, spread out to dry, then picked out and once more boiled and washed, &c., and every manufacturer pretends to have his own secret for detecting such as will leak. They are all sent to the champagne *en bruto*, the second stage of the cork under the knife. Out of the strip of wood it is first cut rectangular, then octagon, and lastly "*repasado*," *i. e.* rounded. For this latter purpose, to have the cork as clean and beautiful as possible, every house in the champagne employs its cork-cutters, and many of these, as well as the head bottlers, receive a certain bribe from the sellers, in order not to say anything against the cork.

It is said that the Chinese have taken a liking to ale and lager; if they commence in their celestial sphere to brew and bottle, then beware! for they will consume all the corks that can be produced and manufactured. It was a standing joke between the buyer and seller in Spain when prices could not be agreed upon, to keep the goods until the Chinese would come into the market.—*Otto Kapp.*

From the Quarterly Review.

POMPEII.

(Continued from page 272.)

These four persons had perished in a street. They had remained within the shelter of their homes until the thick black mud began to creep through every cranny and chink. Driven from their retreat, they sought to flee when it was too late. The streets were already buried deep in the loose pumice-stones which had been falling for many hours in unremitting showers, and which reached almost to the windows of the first floor. These victims of the eruption were not found together, and they do not appear to have belonged to the same family or household. The most interesting of the casts is that of two women, probably mother and daughter, lying feet to feet. They appear from their garb to have been people of poor condition. The elder seems to lie tranquilly on her side. Overcome by the noxious gases, she probably fell and died without a struggle. Her limbs are extended, and her left arm drops loosely. On one finger is still seen her coarse iron ring. Her child was a girl of fifteen: she seems, poor thing! to have struggled hard for life. Her legs are drawn up convulsively. Her little hands are clinched in agony. In one she holds her veil, or a part of her dress, with which she had covered her head, burying her face in her arm, to shield herself from the falling ashes and from the foul sulphurous smoke. The form of her head is perfectly preserved. The texture of her coarse linen garments may be traced, and even the fashion of her dress, with its long sleeves reaching to her wrists. Here and there it is torn, and the smooth young skin appears in the plaster like polished marble. On her tiny feet may still be seen her embroidered sandals.

At some distance from this group lay a third woman; she appears to have been about twenty-five years of age, and to have belonged to a better class than the other two. On one of her fingers were two silver rings, and her garments were of a finer texture. Her linen head-dress, falling over her shoulders like that of a matron in a Roman statue, can still be distinguished. She had fallen on her side, overcome by the heat and gases; but a terrible struggle seems to have preceded her last agony. One arm is raised in despair; the hands are clinched convulsively. Her garments are gathered up on one side, leaving exposed a limb of beautiful shape. So perfect a mould of it has been formed by the soft and yielding mud, that the cast would seem to be taken from an exquisite work of Greek art. She had fled with her little treasure, which lay scattered around her,—two silver cups, a few jewels, and some dozen silver coins. Nor had she, like a good housewife, forgotten her keys, after having, probably, locked up her stores before seeking to escape. They were found by her side.

The fourth cast is that of a man of the people, perhaps a common soldier. He is of almost colossal size. He lies on his back, his arms extended by his side and his feet stretched out as if, finding escape impossible, he had laid himself down to meet death like a brave man. His dress consists of a short coat, or jerkin, and tight-fitting breeches, of some coarse stuff, perhaps leather. Heavy sandals, with soles studded with nails, are laced tightly round his ankles. On one finger is seen his iron ring. His features are strongly marked, the mouth open as in death. Some of the teeth still remain, and even part of the moustache adheres to the plaster.

The importance of Signor Fiorelli's discovery may be understood from the results we have described. It may furnish us with many curious particulars as to the dress and domestic habits of the Romans, and with many an interesting episode of the last day of Pompeii. Had it been made at an earlier period, we might, perhaps, have possessed the perfect cast of the family of Diomedes, as they clung together in their last struggle, and of other victims whose remains are now mingled together in the bone-house.

But the casts of human forms are not the only casts obtained by Signor Fiorelli's simple process. The mud has moulded in the same way objects in wood and other perishable materials. Doors, the frames of windows, the sliding leaves of the shop-shutters, like those in modern use, elegant trellis-work, with bronze and ivory ornaments, which surrounded the little garden plots in the courtyards, chests, and many other things, have been thus restored, and we are almost able to fit up the interior of a Pompeian house. As so much of the town still remains to be uncovered, it is impossible to conjecture what interesting and important discoveries may yet be made.

The most remarkable objects in metal, glass, and marble, discovered at Pompeii and placed in the Museum at Naples, are so well known that it is not necessary to mention them. One or two recently found, and consequently as yet seen by few travellers, require, however, some notice. The most important of these is an exquisite statuette in bronze, conjectured to represent "Narcissus listening to Echo." This is, perhaps, the most precious work of the class hitherto obtained from the ruins, and is a masterpiece of ancient art. It was, curiously enough, dug out of what appears to have been the house of a washer-woman—judging from the number of deep earthen basins and leaden tubs found on the ground-floor. As it was found in the "lapillo" several feet above the level of the pavement,

it had stood in an upper chamber, which must have fallen in during the eruption. Like most statuettes of this kind from Pompeii, it is probably a reduced copy of some statue of great renown amongst the ancients. The figure is nude, with the exception of a goatskin thrown over the left shoulder, and the hunter's cothurni, or boots, of exquisite workmanship, laced round the ankle and reaching to the calf of the leg. The expression of the face is very earnest, and the head is bent over the right shoulder in the act of listening. The hair is bound with a simple branch of ivy or myrtle, to which some berries are attached. The right hand is raised, and the first finger points to the spot from whence the distant sound is wafted. The left hand rests daintily on the hip. The sockets of the eyes, which had once been filled with silver or ivory, are now empty.

The statuette is probably of Greek workmanship, and is marked by that elegance, grace, and voluptuousness of form which distinguish the sculpture of Pompeii. The execution is delicate, the chiselling vigorous and sharp, as in the hair and sandals, the forms round, and the anatomy well studied, with a sufficient deviation from the strict rules of proportion to give character to the figure. The feet, for instance, may be thought somewhat too large, the sandals helping to produce this effect. The story is admirably told. It is impossible to represent more naturally and vividly the act of an earnest listener. Who can doubt that the distant wail of the amorous nymph has struck upon the ear of the obdurate youth?

About the time of the discovery of this beautiful statuette, a lamp of solid gold, weighing thirty-three and a half ounces, and a small figure in amber, representing Cupid wearing a wig, were also dug up. The lamp was found without its cover, and is of considerable intrinsic value. The amber figure seems to have been considered a precious object, and one of great rarity, as it was carried away with a small collection of silver coins by one who fled from the eruption, and whose skeleton was discovered hard by. No similar object had previously been obtained from the ruins.

It would be difficult to spend a more pleasant and interesting day than in watching a "scavo" at Pompeii. There is at all times an excitement and a delight, only to be understood by those who have experienced them, in opening ancient tombs and in digging for ancient remains. It is the excitement of a lottery with many blanks, but with an occasional prize which makes up for many disappointments. This is especially the case at Pompeii. You never know what the spade may turn up,—what object of exquisite beauty or of extreme rarity it may expose. Then there is the speculation as to its nature when uncovered. What new phase of Roman life may it illustrate,—what purpose may it have served? Add to this the wonderful ruins around you, and the lovely scenery beyond,—Vesuvius rising majestically in the background, with its purple shadows and its thin column of white smoke capped by a broad capital of spreading vapor; the stone pines, and the white convents on its dark sides; the calm blue sea washing the rocky shores of Sorrento; the distant isles rising from its tranquil bosom; the soft, balmy air breathing upon you, and above the clear, bright, azure sky of Southern Italy! Search the globe, and you will not find such a scene as this.

Signor Fiorelli is ever ready to gratify a traveller, who has any claim to the favor, with a "scavo;" several chambers are generally kept in readiness for this purpose. Experience has shown that objects of interest are usually found on the pavement of the ground-floor in the "lapillo." Such as have been discovered at a higher level have fallen in from the upper chambers, which appear to have been usually occupied by servants and persons of an inferior class, and rarely contained anything of much value. The "scavo" is consequently prepared by removing all the volcanic substances which cover the building to within about four or five feet of the floor. The entrances to the chambers are then carefully closed with stones, and no one is allowed to go in until the final excavation takes place.

On the appointed day, Signor Fiorelli, with his usual courtesy, accompanies the visitor to Pompeii. Twelve or fourteen workmen, under a superintendent, who narrowly watches their proceedings to prevent petty thefts of coins and other small objects, are ready for the day's work. They usually include two experienced excavators, who have to remove, with great care and caution, using spade or pick, the deposit of loose pumice-stones or hardened mud, in which the antiquities are searched for. The remainder of the party consists of women, girls, and boys, who are employed in removing the rubbish. The mode of proceeding is as rude and primitive as that followed by Mr. Layard in the excavations at Nineveh. When the earth is loosened by the diggers, it is shovelled into baskets, which are carried away by the swarthy, black-eyed boys and girls, either on their heads or under their arms. Singing and laughing, with their naked feet and tattered garments, they toil up the steep bank and empty their loads into carts ready to receive them. Formerly, the rubbish was thrown into parts of the ruins already uncovered, or even upon the ground not yet examined. Amongst the many improvements introduced by Signor Fiorelli is a tramway, by

which the excavated soil is removed to a distance from the ruins.

On reaching the "scavo," the first thing to be ascertained is whether the former owners or the ancient robber-excavators have dug there before us. This is easily learned. If the pumice-stones are unmixed with bricks, pottery, or other remains, and if they lie in well-defined alternate strata with the lava-mud, then the soil is declared to be virgin," and we may hope for interesting discoveries; but if the strata are not well marked, but are broken into each other, and the small pumice-stones are mingled with fragments of bricks and pottery, then we may be sure that others have been there before us at some remote period, and we must make up our minds to disappointment. No object of value, at any rate, is likely to have escaped the earlier explorers. Sometimes the partition wall has been broken through, and a hole shows where the owners of the house, or, more probably, some treasure-seekers, have forced their way into the chamber. The director having given the order to commence, the diggers work vigorously. The girls and boys hurry away with their baskets. The superintendent, whose keen, well-practised eye detects the smallest object, now and then picks up a coin or a fragment of metal. Suddenly the excavators stop and call the attention of the director to a discovery. The color of the "lapillo" tells us if an object in bronze or iron is about to be uncovered. If of copper or bronze, the blue oxidation, peculiar to Pompeii, tints the soil; if of iron, the secret is betrayed by the reddish-brown hue which marks the presence of that metal. The basket-carriers are now put on one side. An experienced workman, with a kind of trowel, removes the "lapillo," which lies so lightly that it can be almost brushed away with the hand. He is so dexterous, and so well accustomed to his work, that he quickly uncovers the object of which he is in search without injuring it. It may be a bronze vase of beautiful form, or an iron utensil of extreme rarity, or a glass urn of exquisite workmanship. If the thing discovered is of bronze, or lead, or glass, it is generally in the most perfect condition; if of iron, it is frequently so much decomposed as to fall to pieces on exposure to the air. The object is carefully removed by the superintendent, placed on a tray, and a note at once made of the place and position in which it was found, and of any peculiar circumstances attending its discovery. It is then sent to a receiving room, where a clerk enters all these particulars, and a more detailed description in a register. Later it is transferred to the Royal Museum at Naples, or added to the small collection now being formed at Pompeii.

(To be continued.)

(FOR THE CHILDREN.)

ANNETTE AND THE WATCH.

"Oh, grandpa, do show me your watch, and tell me the story you promised about it," said Annette Farley, running into her grandfather's room one bright May morning, and carelessly throwing her hat into her grandmother's arm-chair.

"Well, Annette," said the old man, as he took out his large old-fashioned watch, with its heavy chain, and seal, "do you suppose that there is anything new which I can tell you about a watch?"

"Why, yes," said Annette; "you promised to tell me something, and of course you know that I can tell the time and all that by the watch."

"Oh, yes, Annette, I know you are a very bright little girl, and perhaps you know all I am going to tell you. Look at me, and see if you can tell me what time it is by my watch."

"Of course, it is two o'clock in the afternoon by your watch," said Annette quickly.

"By *this* watch, yes," said her grandfather, "but this is not the one I mean."

"Oh, well, the clock says five minutes past two," said Annette, looking up at the old clock in the corner.

"I don't mean that, either," said her grandfather, smiling.

"I did not know that you had another clock," said Annette, looking curiously around, "but if it is right, it must say about the same that these do—mustn't it?"

"Yes, if it is the same kind of clock; but the one I speak of is not exactly the same."

"Isn't it, grandpa? oh, do let me see it. I like so much to see new, strange things," cried Annette, eagerly.

"How do you know that this watch is going?" asked the old man.

"Because I hear it tick, and tick, and tick," said Annette, bending her head close over the watch.

"Well, Annette, I have heard my watch tick, and tick, and tick, all day, and all night long, ever since I can remember."

"And where is it, grandpa?" asked Annette; "show it to me, and I will tell you the time."

"I'm afraid you can't do that till I tell you how," said her grandfather. "This watch of mine is very singular; its hands go around only once in about seventy years, and when it has been ticking away about thirty years, the hands point to twelve o'clock noon."

"Why, grandfather," exclaimed Annette, "do show it to me; it must be a very curious watch."

"It *is* very curious, Annette. Just look into this watch; see how many little wheels

are flying around and around, and the main-springs and hair-springs, all needed just to keep the thing in order for a day. My watch has a much more curious and delicate mechanism to keep it going for so many years."

"But I should think it would grow old and rusty and worn out in so many years," said Annette.

"It does grow old, and when the hands have gone around once, the watch stops forever—every wheel and spring is completely worn out."

"Oh, grandpa—can't it be wound up again," asked Annette.

"No," said the old man musingly, "never wound up again."

Annette paused a moment, watching her grandfather's face for he seemed to have forgotten what he was speaking of, and to be thinking of something far away; but she was too restless and busy a child to be long silent, so she asked gently:

"Grandpa, don't such strange watches stop sometimes before they have gone so long, and when they are not worn out?"

"Oh, yes, Annette, they stop at all hours—some hardly seem to tick at all," said the old man.

"Well, than, you can wind them up and set them going again," said Annette, "because they are not worn out."

"No, you can never wind up one of these watches after it once stops ticking, Annette," said the old man sadly.

"I don't understand you," said Annette with an earnest look. "What time does your watch say?"

"The hand has passed the eleventh hour of the night, Annette," said her grandfather gravely.

"Oh, grandpa, it will stop very soon; do let me see it first," cried Annette.

"You have the same kind of watch yourself, Annette," said her grandfather.

"Have I, grandpa?" said Annette; "I never saw it."

"I see it," said her grandfather, drawing her gently to his side, and looking kindly into her upturned face. "And its hands pointed to an early morning hour."

"Oh, grandpa, why don't you show it to me, and tell me all about it?" asked Annette.

"My dear, I can't show it to you; but give me your hand—there don't you hear it tick?" and he took her little hand and laid it on her heart, while he repeated, softly—

"There is a little mystic clock,
No human eye hath seen,
That ticks, and ticks, and ticks
From morning unto e'en."

"Oh, grandpa, I know what you mean now," said Annette. "You mean my heart, that beats just as long as I live. I wish you had not told me. It frightens me."

"But, Annette, you must not be frightened at such things," said her grandfather, gently; "the little watch will tick just as long and steadily if you do think of it, and if you live aright, your whole life will seem like a long, pleasant day, and a gay, rosy morning of pleasure, a clear noon-day for work and a calm twilight and evening for rest."

"And that is why you said that the hands of your watch had passed eleven at night," said Annette.

That night, as Annette heard the old clock in the corner ticking, she thought of what her grandfather had said, and so, day after day, the old clock taught her a lesson of life. But soon the weather became warmer, and she found enough to amuse and instruct her in the garden. Her grandfather loved to walk with her through the woods, and tell her about the trees and flowers. Sometimes he would rest himself under a tree while she climbed up the hills for some wild flower which would be pretty to plant in her garden.

One day he did not get up to breakfast, and when Annette went to see him in his room, he said:

"Annette, dear, my watch has almost run down; it will tick but a little longer, and it can never, never be wound up again."

"Oh, grandpa, grandpa!" cried Annette, convulsively, throwing herself on the bed, and bursting into tears.

"Annette, darling," said her grandfather, soothingly, "don't grieve for me; it is only my body that is worn out. My soul is strong and bright, and it is glad to be free for a new and better life." Thus with kind cheerful words he comforted her till she was calm, and the few days that he still lived she was ever by his side.

Little Annette grew up to be a lovely woman. —She never forgot her grandfather's teaching, but tried always to live for the better land where he had gone, and where she hopes one day to meet him.—*Merry's Museum.*

CHANGE IN THE MEANING OF WORDS.

How many words men have dragged downwards with themselves, and made partakers, more or less, of their own fall! Having originally an honorable significance, they have yet, with the deterioration of those that used them, or about whom they were used, deteriorated or degenerated too. What a multitude of words, originally harmless, have assumed a harmful meaning as their secondary lease; how many worthy have acquired an unworthy! Thus, "knave" meant once only no more than lad, (nor does it now, in German, mean more;) a "villain," was no more than peasant; a "boor," was only a farmer; a "varlet," was but a serving man; a "menial," one of the many, or

household; a "churl," but a strong fellow; a "minion," a favorite: Sylvester says, "Man is God's dearest minion." "Time-server" was used two hundred years ago, as often in an honorable as in a dishonorable sense, for one "serving the time." "Conceits" once had no thing conceited in them; "officious" had reference to offices of kindness, and not of busy meddling; "moody," was that which pertained to a man's mood, without any gloom or sullenness implied. "Demure," (des mœurs—of good manner,) conveyed no hint, as now, of an over-doing of the outward demonstrations of modesty. In "crafty," and "cunning," there was nothing of crooked wisdom implied, but only knowledge and skill; "craft," indeed, still retains very often its more honorable use,—a man's craft being his skill, and then the trade in which he is skilled.

Since last Report, "The Women's Association of Philadelphia, for the Relief of the Freedmen," have received from Friends in the country, the following:—

G. & R. Nicholls, Reading, Pa. .	$10 00
A. Howey, Swedesboro', N. J. . .	10 00
Friend, of Chester, ...	12 00
A. Goodwin, Salem, N. J. . . .	10 00

MARGARET A. GRISCOM, *Treasurer*,
No. 1028 Arch Street.

6th mo. 27, 1864.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of superfine Flour at $8 50; extra $9 75, Pennsylvania and Ohio family at $10 00 a 10 50 per barrel, and fancy at $12. Small sales to the trade from $8 50 up to $12 00 for common and fancy. Sales of Rye Flour at $8 00. In Corn Meal there is nothing doing to fix quotations.

GRAIN.—Sales of good and prime Red Wheat at $2 25 a 2 35 per bushel, and white at from $2 45 to 2 50. Rye ranges from $1 60 to $1 65. Corn—Yellow is dull at $1 60 a 1 65 afloat. Oats are unchanged. Sales of Pennsylvania at 88 a 90 cts.

SEEDS.—Cloverseed is in demand at $7 50 a $8 75 per 54 pounds. Timothy is in demand at $3 00 a $3 25 per bushel. Small sales of Flaxseed at $3 40.

FREE SUGAR.—Choice Maple Sugar, from Somerset county, Pa for sale, (by the barrel only,) at WM. H. WOODWARD'S, 7th month 2, 1864.—1m. 516 Market Street.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $15.00.
6th mo. 25, 1864.—2m. npf. GEORGE CHANDLEE.

HIGHLAND DELL BOARDING HOUSE. This House is now open to receive summer boarders. It is beautifully located on a spur of the Blue Mountains, three miles from the Delaware Water Gap, two miles from Stroudsburg Station. For health and fine scenery it is unsurpassed. Liveries attached.
For further information, apply to—
CHARLES FOULKE, *Proprietor*,
Stroudsburg, Monroe Co., Pa.
Conveyance to and from Stroudsburg daily.
6 mo. 4, 1864.—pfwo.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c., of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa..
or, EMMOR COMLY, No. 131,
North Seventh Street, Philadelphia.
3mo. 12, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864 tf.

CHESTERFIELD BOARDING SCHOOL FOR Young Men and Boys; situated on the Crosswicks Road, three miles from Bordentown, N. J.
The forty-eighth (48) session of this Institution will commence on the 16th of 5th month, 1864, and continue twenty weeks.
TERMS, $70; one-half payable in advance, the other in the middle of the session.
For further particulars address,
HENRY W. RIDGWAY,
Crosswick's P. O., Burlington county, N. J.
4th mo. 9, '64—3m.

EATON ACADEMY, Kennett Square, Chester Co., Pa., for BOYS and YOUNG MEN.
GEO. A. NEWBOLD, *Principal*.
Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.
A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.
4th month 16, 1864.—tf.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.
WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

STOKES & FOULKE, MERCHANT TAILORS, No. 521 Arch St., have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices
Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj Stratton, *Richmond, Ind.*
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James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 275.)

The foregoing journey, through some of the Eastern States, being at a period when the Revolutionary war was at its height, he had many trials to pass through, in moving about amongst the armed forces. Of these trials his wife and family at home had largely to partake. His house stood in a neighborhood where many of the troops were collected, and at one time there was a guard of fifty men stationed at his house. At first they appeared rather hostile, but soon changed their conduct, as they became acquainted with his wife and family, and were satisfied that he was absent on a religious visit, though it appeared strange to them that he could leave a comfortable home in such perilous times; from this circumstance they were at first almost induced to believe that he had gone to the enemy. One day, when several soldiers were present, his wife received the following letter, which, after having read, she handed to one of them, desiring him to take it to the camp and show it to their officers, that they might be satisfied of its contents.

NANTUCKET.

My beloved Companion—

The tender ties, both of grace and nature, call on me to embrace every opportunity of writing to thee. After a salutation of tender love, these may inform thee that I have to-day finished my service in this island in visiting nearly two hundred families, which service I have been favored to perform beyond my expectation, through the helping hand of Divine Goodness. My mind has been much with my tender and beloved family, and at times the flood of affliction has run so high that I have been almost overwhelmed; though at this time I feel, in some measure, relieved from it, and hope to be resigned to the Divine Disposer of all things, who, I may say, has hitherto helped me.

I expect, in a day or two, to leave this island, and proceed, unless I find my mind released from further service, which seems to be my daily desire. I am comforted at times, under a confirming belief that He who requires the service of me is a merciful covenant-keeping God, in whose arm of power I trust, and that he will preserve me and mine under the shadow of his wing, if we are but faithful to him; and that we may be so is the fervent breathing of my mind. I expect that thou, perhaps, hast met with close trials, and had great exercises to pass through; and though I am separated from thee, my earnest desire and prayer is, that thy faith fail not, and I am persuaded that Jacob's God and Israel's King will not forsake us; though more trials may be near, yet as our eye is single to him, we shall be preserved. I hope thou wilt not be dismayed or cast down, but trust in the Shepherd of Israel; cast thy care upon him, for he cares for those who trust in him. I have been favored to believe that he will be a father to my beloved infant children, and as a husband to thee, seeing he has or-

dered our separation in this trying season. My love is to my beloved parents, brothers, and sisters, and dear inquiring friends. In the most affectionate and heartfelt regard, I am thy loving husband. DAVID SANDS.

It is stated that some of the soldiers often came in and sat with them during their meetings, and appeared very civil and respectful. Clementina Sands lent them several Friends' books, particularly Barclay's Apology. When they left, they took a friendly leave, and appeared to wish for the welfare of the family. During their stay, her friends felt very anxious for her removal to a place of safety, but she felt most easy to remain, though much exercised, desiring to be shown what was best for her; and, on one occasion, she retired to wait in silence to be guided by Him who is alone able to direct in best wisdom. She felt drawn to open the Bible, and her eye rested on the 27th Psalm: "The Lord is my light and my salvation, whom shall I fear: The Lord is the strength of my life, of whom shall I be afraid?" which was so fully applicable to her present trying situation, and also the promise of care so beautifully expressed, that her mind became quieted, and all fear and anxiety were at an end. She felt full confidence in him who had sent her protector away from her on an errand of gospel love, for the benefit of his fellow-creatures, believing that He would extend a fatherly care to her and her little ones.

After his return in the winter, 1779 and 1780, he remained at home until the following summer, when he felt a concern to visit Friends in Philadelphia, particularly in their families, which service engaged him until the 2d mo., 1781. He was much comforted with the openness manifested to receive the truth; and though it was an arduous labor, yet he was favored to return with peace and thankfulness to Him who had required it of him. The following is from his Journal:—

In the year 1780, I felt my mind drawn to visit Friends in Philadelphia and parts adjacent. I spread my concern before the Monthly Meeting to which I belonged, and obtained a certificate expressive of the unity of my friends, and encouragement to proceed to perform the service required of me as way might open. I left home about the 8th month 1st. On arriving at Philadelphia, my friends received me kindly, uniting in my anticipated service and labor. I visited all the families of Friends, and was kindly accompanied by some of them through this extensive service, in which much exercise and close labor was found to be in the way of my duty. I felt a comfort in believing that it was owned by my great and good Master. I attended many meetings, both for worship and discipline, to the relief and comfort of my own mind, and, I trust, to the general satisfaction of concerned Friends, whose sympathy and exercise for my welfare I was fully sensible of. I had many meetings, and much labor amongst those of other societies, much to my satisfaction. I also attended many meetings, both for worship and discipline, amongst Friends of the adjacent parts.

In a letter to his wife he thus expresses his lively concern for her preservation under her many trials, and for the welfare of his own family:—

PHILADELPHIA, 8th mo. 20th, 1780.

My dearly beloved Wife—

Duty, as well as inclination, invite me to embrace this opportunity to write to thee. Though absent in body, few hours pass without remembering thee and my beloved children. But I still feel a reviving hope that thou art mercifully cared for by Him whose care is for His dependent children. A sense of his all-sufficient help still remains as an anchor to our minds under every dispensation of His providence. I have with much clearness seen, in the visions of light, that it is according to the saying of the prophet, "It is the Lord that teaches to profit, and leads in the way that we should go;" and though in the cross to our own wills, yet I believe there is no other way to the crown; therefore as far as we may be enabled, let us resign the government of our wills to Him who is the great counsellor of His people, who leads in a way the fowls of the air do not know, and the vulture's eye hath not seen, and who sustains the character of an everlasting Father to provide for and support his children that cry unto Him, and a mighty God to deliver, as well as a Prince of Peace, of the increase of whose government there never shall be an end. Let not thy heart faint nor thy hands fail. Thy acquaintance with trial and disappointment is not new, and if we abide faithful, it will help us to do our day's work in the day time. I have now nearly gone through the families of Friends in this city, and feel desirous of being discharged from further labor, but cannot determine yet whether I shall or not, but desire to be resigned to the Lord's will; and I hope thou wilt not murmur, as I trust the Lord will not only engage me in his service, but make thee sensible of the same. May His powerful arm support and keep thee and my beloved children, is the constant prayer of my heart; that if we are permitted to meet again we may rejoice in that joy that is superior to the joys of harvest, or the increase of corn, wine, or oil. A joy that arises from an evidence that we have done the will of God, which is felt to be "joy unspeakable and full of glory." Thus, my beloved companion, let us be encouraged to hold on our way. Many have landed safely after a rough passage, and have eventually been comforted

within the confines of a calm and quiet harbor. I have no doubt but that He who was with the disciples when the winds blew and the sea ran high, when their faith began to fail, is still "in the side of the ship," and has the same power, as he is called upon, that ever he had, to say, "Peace, be still," and so to bring a calm. Thus may we be encouraged to dwell under the calming influence of His holy Spirit from time to time, and, at all times, knowing that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His," and whose hearts are devoted to serve Him. I trust that it may be the will of our heavenly Father to permit us to meet again, when our close trials and long separations will be forgotten in the sweet reward of faithfulness. My affectionate love to my dear parents and friends. I remain thy tender and affectionate husband in truth's service. DAVID SANDS.

(To be continued.)

FAULT-FINDING WITH YOUR CHILDREN.—It is at times necessary to censure and punish; but very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parents; and hardly anything can exert a more injurious influence upon the disposition both of the parent and child. There are two great motives influencing human action—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by a desire of pleasing rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy; their dispositions become hardened and soured by this ceaseless fretting; and, at last, finding that, whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.—*N. Y. Dispatch.*

A BRIEF MEMOIR OF ELIZABEH FRY.

To most of the readers of the *Intelligencer* the character of Elizabeth Fry may be familiar, while to others, the "brief memoir, reprinted from the Annual Monitor," may be new and interesting.

She was a member of the Society of Friends, (Eng.) by birth, but her philanthropic labors were not confined to sect nor people, so that her presence was valued not only by kings and rulers of the earth, but was hailed with joy also by the convict in his cell and the benighted victim of insanity, whose condition she did so much to ameliorate.

The poor of *every* class found in her a sympathising friend and benefactress. Although richly endowed with natural gifts we have no doubt this devoted handmaiden could adopt the language used by the apostle, "I am what I am by the grace of God." She fully acknowledged her dependence upon the arm of divine Power, which she had found able to sustain, not only in the public work to which she felt herself called, but also under trials which none could know save the Searcher of hearts and her own contrited spirit.

When we reflect upon the temptations incident to high positions, not only in a social but a religious point of view, we consider her preservation in the path of humility and self-denial as an additional illustration of the truth of the declaration, "My grace is sufficient for thee."

It seldom occurs that an individual is favored to accomplish as much as E. Fry appears to have done; but may her faithfulness to the impressions early made upon her mind, have the effect to stimulate others to an equal care to walk worthy the vocation to which they are called, with the belief that if faithful in the little, they shall be made rulers over more; and he who occupies aright even the one talent will be accepted as he who is gifted with the five, and employs them in his Master's service. Let no one excuse himself because of the smallness of his gift, but remember the blessing conferred upon the "widow's mite." It was said of her simple offering, that it was worth more than all that had been cast into the treasury, because, while others had given of their abundance, she had thrown in *all her living.* EDS.

"Elizabeth Fry, wife of Joseph Fry, Upton, Essex, *died on the* 13*th of* 10*th month*, 1845, *aged* 65. She was the third daughter of the late John Gurney, of Earlham Hall, near Norwich. Whilst a child she was remarkable for the strength of her affections, and the vivacity of her mind. She early evinced a disposition to promote the well-being, and to soothe the cares and sorrows of those around her.

As she grew up, philanthropy became a marked and settled feature in her character, and she took great delight in forming and superintending a school on her father's premises,

for the poor children of Earlham, and the surrounding parishes. The effect which her gentle authority and kind instructions produced, in these objects of her care, was indicative of that remarkable gift of influencing others for good, which was so distinguishing a feature in her character in after life.

Notwithstanding this and some similar pursuits, she was in no small degree attached to the vain pleasures of the world, and was herself peculiarly attractive to such as were making those pleasures their object.

But infinitely higher and better things than the follies and vanities of polished life awaited this interesting young person. Her health was materially affected, by a complaint which appeared to be of a serious character; and thus the instability of all temporal things became, unexpectedly, matter of personal experience. Soon afterwards, under the searching, yet persuasive ministry of a Friend from America, (the late William Savery,) her mind was powerfully awakened to a sense of the infinite importance of having her affections set on things above. She was strengthened to turn away from the allurements of the world, to deny herself, and to take up the cross; being made willing to appear as a fool for the sake of Christ, and to confess him before men.

This change, however, was far from disqualifying her from those social endearments which a widowed father and ten beloved brothers and sisters claimed at her hands. On the contrary, she became more than ever the joy and comfort of the home circle, until the year 1800; when at the age of twenty, she married Joseph Fry, of London, and settled in a commodious house connected with her husband's business, in the heart of that metropolis.

Here new scenes of interest and duty awaited her. She became the mother of a numerous young family, over whom she exerted the tenderest maternal care. Yet her domestic relations did not prevent her laboring with constant zeal and assiduity for the benefit of her fellow creatures. The poor found in her an unfailing friend, and numerous indeed were the instances in which cases of distress were first personally examined by her, and afterwards effectually relieved.

Soon after her marriage her mind became impressed, in a very solemn manner, with an apprehension that it would be required of her, in the line of her religious duty, to bear a public testimony to the efficacy of that divine grace, by which she had been brought to partake of the joys of God's salvation, and for nearly ten years, she passed at times through much conflict under the prospect of this awful engagement. Many and deep were the baptisms of spirit which she endured, but she was preserved in patience.

It was about the thirtieth year of her age, that she first spoke as a minister in our religious meetings. Her offerings in this weighty engagement were marked by much humility—they were accompanied by a precious degree of divine power, and she was frequently led, in strains of peculiar sweetness, to invite all to "come, taste, and see how good the Lord is."

She was early engaged, with the unity of the Monthly Meeting to which she belonged, in paying religious visits to Friends, and also in holding meetings with persons not professing with us, in several parts of this nation. In the year 1818, accompanied by her beloved brother, Joseph John Gurney, and her sister-in-law Elizabeth Fry, she visited Friends and others in Scotland, and in 1827, was similarly engaged in Ireland. Whilst employed in these Gospel missions she also believed herself required to exert her energies in the subordinate yet highly important chararter of a Christian philanthropist. She visited hospitals, prisons, and lunatic asylums, and often addressed the inmates of these and other institutions, in a manner which was most remarkably adapted to the state of her hearers.

It may be truly said that she was eminently gifted with "the wisdom that winneth souls," by which she was enabled, under divine influence, to find her way to the heart and understanding of the child at school, the sufferer on a sick bed, the corrupt and hardened criminal, and even the wild and wandering maniac, and powerful was the impression which her solemn and touching appeals made on the hearts of multitudes among the various classes whom she was led to address.

The leading object, however, of her benevolent exertions, was the amelioration of prisons. Her long and persevering attention to this object, which continued to be dear to her until her end came, commenced with a circumstance, which is already well known to the public, both at home and abroad. At an early period of her life in London, she was informed of the degraded condition of the female prisoners in Newgate. The part of the prison allotted to them was a scene of the wildest disorder. Swearing, drinking, gambling, and fighting, were their constant employments; filth and corruption prevailed on every side. Notwithstanding the warnings of the turnkeys, that her purse and watch, and even her life would be endangered, she resolved to go in without any protection, and to face this disorganized multitude. After being locked up with them, she addressed them with dignity, power, and gentleness; soon calmed their fury, and fixed their attention, and then proposed to them a variety of rules for the regulation of their conduct, to which, after her kind and lucid explanations, they all gave a hearty consent. Her visits were repeat-

ed again and again; and with the assistance of a committee of ladies, which she had formed for the purpose, she soon brought her rules to bear upon the poor degraded criminals. Within a very short time the whole scene was marvellously changed. Like the maniac of Gennesaret, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the care of monitors, with a matron at the head of them, and comparatively speaking, in *their right mind.*

Every morning they were assembled in one of the wards of the prison, when a chapter of Scripture was read aloud in their hearing, either by the matron, or by one of the visiting ladies. On one particular morning of the week, it was Elizabeth Fry's regular practice to attend on these occasions, and to read the Bible herself to the prisoners. This office she performed with peculiar power and sweetness.

The prison was open, on the appointed morning, to any visitors whom she chose to admit; and her readings were attended by a great number of persons, both English and foreign, including many of high rank and station in the world, who were anxious to witness this extraordinary scene of order and reformation. It might often be observed, that the poor prisoners themselves, and the visitors of every class, were equally affected, and the practical comments which she often added, after a solemn pause of silence, and sometimes an impressive prayer in conclusion, were the frequent means, under divine influence, of melting the hearts of all present.

The attention of Elizabeth Fry, and of the visiting Committee, was by no means confined to Newgate; the female criminals in other prisons of the metropolis soon came under their care. In carrying out her measures of reform, she was generously supported by the city authorities, and by all the successive Secretaries of State for the Home Department. She was also kindly patronized by the Royal Family. After the successful formation of the "British Ladies' Society for the reformation of female prisoners," which has now continued its diligent and very important labors for upwards of twenty years, a similar system of reform was, by means of associated committees, established in many of the principal prisons in Great Britain and Ireland. Subsequently the plans of Elizabeth Fry were adopted, (chiefly in consequence of her own influence and correspondence,) in various prisons on the continent of Europe; particularly in France, Holland, Denmark, Russia, and Switzerland; also in Prussia, and in several other German States; and they have been successfully acted upon at Philadelphia and elsewhere in the United Stated of America.

The great objects of the British Society, and of those who followed in its footsteps, were, in the first instance, to place the female inmates of these several prisons, under the care of matrons and other officers *of their own sex;* and secondly, to arrange a plan for their being constantly visited and superintended by benevolent ladies, whose mild yet assiduous Christian influence might, under the divine blessing, become the means of gradually weaning them from their evil ways, and of restoring them as useful members to society. And notwithstanding the disappointments and discouragements that have frequently attended the labors of the committee, it may, with gratitude be acknowledged, that numerous and highly satisfactory have been the instances in which a decided reformation of character has been manifested.

Elizabeth Fry did much to promote her great object, by the publication of a simple yet forcible pamphlet, explanatory of her views of a right prison discipline for females, and of the only sound principles of punishment,—those which tend to promote reform and restoration. She regarded the penalty of death with strong disapprobation. She often visited the cells of condemned criminals on the day or night preceding their execution; she marked the agony of some and the obduracy of others; and she traced the hardening effect of such punishments on the fellow-prisoners of the sufferers, as well as on the lower orders of the public in general. She was firmly convinced that such awful inflictions were opposed alike to an enlightened expediency and to sound Christian principle; and cordially did she unite with other well-known friends of humanity, in bearing her testimony against them with persons in authority, and in taking every means in her power for hastening their abolition.

It was a remarkable evidence of the confidence which successive governments reposed in Elizabeth Fry and her associates, that the convict ships for females about to be transported to New South Wales, were placed under their especial care and superintendence. This was a most important part of their service, and the success of the admirable regulations which they introduced into these vessels, was frequently acknowled by the Colonial authorities.

Every poor convict was supplied with a variety of articles, needful to mitigate the sufferings necessarily attendant on the passage to the distant colony; and care was taken, that each one should possess a copy of the Holy Scriptures.

(To be continued.)

WHO is old? Not the man of energy; nor the day laborer in science, art, or benevolence; but he only who suffers his energies to waste away, and the springs of life to become motionless.

A Farewell Letter written by WILLIAM PENN, *on shipboard, after his first visit to his colony.*

DEAR FRIENDS & PEOPLE

My love and my life is to you & with you & no waters can quench it, nor distance wear it out or bring it to an end. I have been with you cared over you & served you with unfeigned love & you are beloved of me & neer to me beyond utterance.

I bless you in the name and power of the Lord & may God bless you with his Righteousness, peace & plenty all the Land over.

O, that you would eye him in all, through all, and above all the works of yr hands. & lett it be yr first care; how you may glorify God in yr undertakings, for to a blessed end are you brought heither & if you see & keep in ye sense of yt Providence, yr coming, staying and improving will be sanctifiyed, but if any forgett God & call not upon his name, in truth he will pour his plagues upon you & they shall know who it is yt Judgeth ye children of men. O, now you are come to a quiet land, provoke not ye Lord to trouble it, & now liberty & authority are with you, & in yr hands, lett the government be on his shoulders, in all yr spirits, yt you may Rule for him to whom the Princes of this world will one day esteem it their honor to Govern under & serve in their places. I cannot but say when these things come weightily into my mind as the apostle did of old, what manner of persons ought we to be in all godly conversation, truly the name & glory of the Lord are deeply concerned in you as to ye discharge of yourselves in yr present stations, many eyes being upon you, & remember, yt as we have been belyed about disowning ye true religion, so of all government & yt to behold us exemplary & christian in ye use of yt will not only stop our enemys, but minister conviction to many on yt account prejudiced.

O yt you may see & know yt service & do it for ye Lord in this yr day.

And thou Philadelphia the virgin settlement of this province, named before thou wert born wt love, wt care, wt service, & wt travail have there been to bring thee forth & preserve thee from such as would abuse and defile thee.

Oh that thou may be kept from the evil yt would overwhelm thee, yt faithful to the God of thy merceys in ye life of righteousness thou mayst be preserved to the end. My soul prays to God for thee yt thou mayst stand in thy day of triall that thy children may be blest of the Lord & thy people saved by his power. My love to thee has been great and the remembrance of thee effects my heart and mine eye. The God of eternal strength keep and preserve thee to his glory & thy peac. So Dear friends my love again salutes you all, wishing yt grace, mercy & peace with all temporall blessings may abound richly among you, so says, so prays,

Your Friend & Lover in the truth

WM PENNE.

from on board ye Ketch Endeavour ye 12th of 6 mo 1684.

For Tho: Lloyd, J. Claypole, J. Simcock, Ch. Taylor, & Ja: Hamilton.

THE DECAY OF CONVERSATION.—The ancient art of talking is falling into decay. It is an ascertainable fact that, in proportion to the increased population, the aggregate bulk of conversation is lessening. People now-a-days have something else to do but talk. Not only do they live in such a hurry that there is only leisure for just comparing ideas as to the weather, but they have each and all a gross quantity of reading to do, which puts talking out of the question. If persons remain at home, they read; if they journey by the rail, they read; if they go to the sea-side, they read; we have met misguided individuals out in the open fields with books in hand; young folks have been seen stretched underneath trees, and upon the banks of rivers, poring over the opened page; on the tops of mountains, in the desert, or within forests,—everywhere men now pull printed sheets from their pockets, and in the earliest, latest, highest occupations in this life, they read. The fact is incontestably true, that modern men and women are reading themselves into a comparatively silent race. Reading is the great delusion of the present time; it has become a sort of lay piety, according to which the perusal of volumes reckons as good works; it is, in a word, the superstition of the nineteenth century.—*Chambers' Journal.*

For Friends' Intelligencer.

A REVIEW OF THE "PRIZE ESSAYS" *of George Stephenson Rowntree and Thomas Hancock, on the decline of Quakerism in Great Britain.*

THE REVIEW, BY T—, OF BALTIMORE.

6TH MONTH, 1864.

(Continued from page 279.)

The seventh chapter of the Essay, which treats of the marriage regulations of the Friends, and their mode of legislation, exhibits much serious reflection, and when we consider the source from whence these reflections have emanated, may be remarked for their ingenuousness.

The opinions expressed on the disownments which have taken place in the Society for "marriage contrary to rule," are in unison with the opinions entertained by the greater portion of the Christian world on the subject.

Prefixed to this chapter is a well chosen matter from the writings of John Bright, a member of the Society of Friends, and also a member of Parliament. We present the matter entire, as a fitting introduction to the revelations which follow. "A wonderful picture of what good men may do, acting on mistaken notions of duty; to destroy the very structure they are most anxious to uphold."

After two pages devoted to the marriage ordinances of the Friends, the author proceeds with his considerations on the many excommunications from the Society, for "marriage contrary to rule." He takes the trouble to furnish undoubted proofs of the truth of his assertions, and declares, "that from the year 1800 to 1855 upwards of four thousand persons have been disowned by the Friends of the United Kingdom, for marrying contrary to their laws." The inference to be drawn from such a procedure is obvious, and from the disaffection thereby produced in the families where such excommunications have taken place, a diminution in the sect may be easily accounted for.

But the Society of Friends in England, Scotland, and Ireland, has perhaps been as much lessened by emigration as by any other cause, large numbers of the Society having within the last fifty years emigrated to the United States, particularly to the Western States, to Canada, and to Australia. In this last named country, since the town of Sidney became a flourishing trading port, many Friends have sought a residence, preferring its warm climate to the climate of the British Islands. They have built a fine meeting house at Sidney, and we are told a Yearly Meeting for all the Australian provinces is annually held there; the Friends of those distant settlements are said to be highly respectable representatives of the faith.

The decrease of the Society of Friends in Great Britain, from the two causes above mentioned, is sufficiently clear to be understood, and yet it seems its decline is more in point of numbers than in power. We judge from the moral force displayed by some of the Friends, and from the Quaker representation in Parliament, that although they may be "fewer in number in the United Kingdom than they were at the beginning of the present century," yet that their enlightened conservative principles were never more highly appreciated by the masses in the mother country, than they are at the present time.

After the matter which the Essayist has selected from the writings of John Bright, to precede his remarks on the legislation of the Quakers, he devotes twelve pages to the subject, from which we select the following:—"Experience might have taught the Quaker legislators of the eighteenth century, that the direction of mankind in the affair of marriage is one of the most difficult and delicate tasks that can be undertaken, and that it is preeminetly one in which, whilst men may be influenced by Christian counsel, by education and persuasion, it is also one in which they will not be driven and dragooned. The latter policy is short, summary, and easy. The former requires ability, discrimination, patience, and strong faith in principles. The latter was chosen by the Quakers of the middle age, and has been maintained with little relaxation to the present day. We consider it as the most influential proximate cause of the numerical decline of the Society."

The last chapter commences with a quotation from Dr. Arnold, which, from its suggestive character, we give without curtailment.

"There is nothing so revolutionary, because there is nothing so unnatural and convulsive to society, as the strain to keep things fixed, when all the world is, by the very law of its creation, in eternal progress; and the cause of all the evils in the world may be traced to that natural, but most deadly error of human indolence and corruption, that our business is to preserve, and not to improve."

This entire chapter is written with so evident a desire to present "the people, called Quakers," with a true picture of themselves, and the various inconsistencies which have detracted from the merits of their enlightened faith, we imagine the likeness must be apparent to all who have had any knowledge of the proceedings of their disciplinary meetings for the last fifty or sixty years. He prefaces his remarks by confessions of kindly feelings, which had they appeared in his first pages might have induced the readers amongst the Friends to approach his subjects with the good humor which would have secured him the advantage of an attentive perusal; he has however made so many manifestations in favor of the idea, that there was not only "something wrong in the original constitution of the body," but in fact also in almost all their doctrines and testimonies, that many ere half way through the work have laid it aside in disgust at his prejudices. Had he remembered the maxim of the old Classics, "When you desire to administer bitter potions to the sick, you must sweeten the rim of the cup with honey," his reception had been more favorable; but he has, as we see, placed the bitter before the sweet, and to the detriment of his interests as a writer. Had the favorable sentiments which are breathed forth in his last pages been uttered in time, he would have secured more readers for the instructive matter he presents. We allude to what he says on "the attitude assumed by the Friends towards the Fine Arts," and what Ban-

croft styles their distrust of them; to his remarks on birth-right membership, and their disownments for marriage, and the consequences which have resulted to the Society of Friends from the opinions entertained on these subjects. We may also repeat again (although we dissent from the judgment the author has expressed, of the low condition of the ministry of the Quakers of Great Britain,) that a part of his observations on the ministry are worthy of consideration; as are also his suggestions on their neglect of religious teaching, and his opinions on prayer. On the last named subject, however, notwithstanding he conveys useful hints, his writings appear to be the efforts of a young man.* To illustrate our declaration of the genial sentiments manifested toward the conclusion of the Essay, we close our review by two extracts from the last chapter.

"Our task, now drawing to a close, has been a somewhat ungrateful one. The nature of our subject has compelled us to dwell chiefly on the defects of Quakerism; to disclose its weak points; to exhibit the mistakes of its defenders, and to trace the connection existing between such mistakes and its present decrepid condition. It would have been a more inviting employment, but a less useful one, to have unfolded the happier aspects under which Quakerism has displayed itself; to have showed how much it has accomplished for the truth, and how beneficially it has influenced the theology of the whole professing church; to have told of its noble struggle for liberty of conscience; of its practical philanthropy; of its zeal for popular education; of its unfaltering protest against war; or to have painted a lovely, because a faithful picture of the exceeding happiness that dwells round hundreds of Friends' firesides." "But such a course would have been useless to the Society, and might have been mischievous by stimulating the error too prevalent amongst its members, of relying on the prestige of their predecessors, and of adducing the numerous bright examples of Catholic self-devotedness, that within the present century, have adorned their section of the church, as a sufficient answer to all who speak of lessening numbers and declining strength."

On another page, in continuation of his speculations, he furnishes the following, with which we conclude this article:—"One point is certain, there is so much of truth in its [Quakerism] fundamental principles when rightly understood, that they are indestructible; and whether the exposition of these truths remains with the Society of Friends, or passes into other hands, the knowledge of them can never again be banished from the earth."

(To be Continued.)

* We have no knowledge of the author of this Essay. The *Saturday Review* says of him: "The religious proclivities of Mr. Rowntree are not known." Judging from the information he has divulged concerning the legislation of the Society of Friends, taken from its records, we place him in close proximity with the Quakers; and suppose him to be a member of a family "dissaffected," and perhaps justly so, by the disciplinary decisions of their Monthly Meetings.—REVIEWER.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 16, 1864.

On First-day, P. M., the 3d inst., a meeting was held at Frankford, in accordance with the proposition which was made by Friends of that place, and sanctioned by the Quarterly Meeting, in the 5th month. A number of the committee appointed to have an oversight of the Circular Meetings, was present.

The meeting, we believe, was generally satisfactory. Encouragement was given to attend to so reasonable a service as the assembling together for *Divine worship*. That while the worship in spirit was not confined to time nor place, yet constituted as we are—social beings, there is a want of the mind that will be supplied by thus drawing in unison one with another to the Fountain of grace and of truth, seeking that spiritual intercourse mercifully granted by the Father, to those who love and serve Him.

The audience, though not so large as at some other places, appeared interested and attentive, and, we trust, the seed sown may bring forth much fruit.

DIED, in Attleboro', Buck's county, Pa., on the 14th of 6th month, 1864, MARY KIRKBRIDE, in the 78th year of her age; a member of Middletown Monthly Meeting.

——, at the residence of Isaac Eyre, in Middletown, Buck's county, Pa., on the 4th of 7th month, 1864, ABIGAIL STAPLER, in the 49th year of her age; a member of Middletown Monthly Meeting.

——, at the residence of her daughter, Rebecca Satterthwait, in Mahoning county, Ohio, from the effects of apoplexy, on the 28th of 2d month, 1864, ANNE GARRETSON, in the 80th year of her age; a member of West Monthly and Salem Quarterly Meetings; in early life she was a member of Western Quarterly Meeting, Chester county, Pa.

——, suddenly, in Alliance, Stark county, Ohio on the 20th of 6th month, 1864, the wife* of Benjamin Marshall; a member of West Monthly and Salem Quarterly Meeting of Friends.

* Name not given.

DIED, on the 27th of 4th month, 1864, at his residence, in Salem, N. J., EVI SMITH, in the 79th year of his age, late of Philadelphia.

——, in New Castle county, Delaware, on 4th day 4th of 5th month, 1864, AGNES EDWARDS, aged 73 years. Hers were those sterling virtues, which adorn domestic life, and shed a halo of comfort around the family circle. "Who shall find a virtuous woman, for her price is far above rubies?" A.

——, of consumption, at her residence in Huntingdon county, Indiana, on the morning of the 13th of 6th month, 1864, MARY JANE TYSON, in the 50th year of her age; a member of Maple Grove Monthly Meeting of Friends.

——, on the 22d of 6th month, 1864, in Guernsey county, Ohio, of hemorrhage of the lungs, SABELLA AMANDA, daughter of John E. and Elizabeth B. Lee, in the 19th year of her age; a member of Stillwater Monthly Meeting of Friends. She will long be remembered by those who knew her.

——, suddenly, on the 14th of 6th month, 1864, of heart disease, at her son's, Enos Cook, in Columbiana county, Ohio, HANNAH COOK, wife of Caleb Cook, in the 73d year of her age; a member of West Monthly and Salem Quarterly Meeting of Friends. She was formerly a resident of Chester county, Pa.

——, at her daughter's, Mary Middleton, in Mahoning county, Ohio, on the 17th of 1st month, 1864, MARY TRAGO, in the 77th year of her age; a member of West Monthly and Salem Quarterly Meeting of Friends. She was formerly a resident of Chester county, Pa.

A settlement of Freedmen has been lately established on Mason's Island, in Potomac River, for which the Friends' Association of New York, is desirous of procuring a Teacher. Any Friend willing to go there, will please address

ROBERT HAYDOCK, 101 Liberty Street,
7th mo. 9th, 1864. New York.

A Conference on the subject of Education, as connected with the establishment of a first class Institution of Learning, under the care of members of the Society of Friends, will be held at East Caln, at the close of the Quarterly Meeting, on Fifth day, 28th of 7th month, at which conference several members of the Executive Committee expect to attend. All Friends feeling an interest in the promotion of education, are invited to be present. 2t.

ELEVATE THE FREEDMEN.—While we may well thank God and congratulate one another on the prospect of the speedy emancipation of the slaves of the United States, we must not for a moment forget, that from this hour new and mighty responsibilities devolve upon us, to aid, to direct, and educate these millions left free, indeed, but bewildered, ignorant, naked, and foodless in the wild chaos of civil war. We have to undo the accumulated wrongs of two centuries,; remake the manhood that slavery has well nigh unmade; to see to it that the long oppressed colored man has a fair field for development and improvement, and to tread under our feet the last vestige of that hateful prejudice which has been the strongest external support of Southern slavery. We must lift ourselves at once to the true Christian attitude, where all distinctions of black and white are overlooked in the heartfelt recognition of the brotherhood of man.—*John G. Whittier.*

For Friends' Intelligencer.

Respected Friend:—On our return from Canada, where we had been to attend the late Genesee Yearly Meeting, I and my companions were at the house of John Bedel, Oneida County, New York, a venerable, aged Friend, who related to us the story I send thee, entitled "The Death Council," or "The Second Pocahontas," and assured us of its truth. He had heard it testified to by Achas Rathbone, also a venerable and intimate friend of my Father's, who lived in the same County and was acquainted with James Dean. We all concluded the very interesting account ought to be preserved, and we would much like to see it in "Friends' Intelligencer;" for this purpose the aged Friend gave me the paper he had so long preserved. R. H.

Westbury, 6 mo., 1864.

THE DEATH COUNCIL OF THE ONEIDAS.

OR, THE SECOND POCAHONTAS.

A true Story of the Early Settlement of New York.

BY HENRY R. TRACY.

The first white settler of the town of Westmoreland, in Oneida County, New York, was James Dean, Esquire, a native of New England, and a graduate, we believe, of Dartmouth College. In his boyhood, he had been sent among the Indians on the Susquehanna river to acquire their language, as it was the intention of his parents that he should become a missionary to carry the gospel among the dark-skinned sons of the forest.

He became intimately acquainted with the Indian character and customs, so that upon his appointment to the post of Indian Agent, with the rank of Major, after his studies were completed, and upon the breaking out of hostilities in 1775, he made himself a favorite with the Oneidas, in whose vicinity he was stationed during most of the war, and was adopted into the tribe according to an Indian custom, and became a favorite son of the wife of a chief.

In 1787 he found himself settled upon a tract of land two miles square, granted to him by the Oneidas at the close of the war, and on which he had erected a small house which afforded a comfortable shelter for his young wife and two rosy children, one two years old, and the other an infant of a few months.

Major Dean was at this time happily situated, so far as himself or any human intellect could discover to the contrary. The war of the Revolution was ended. His beloved country, although she had waded through seas of blood

to achieve her independence, was now,—thank God—free; Major Dean was far on the frontiers of civilization, almost in the bosom of a tribe of savages, but they were noble savages—the Oneidas, who alone of the Six Nations had fought under the American standard—and he was an adopted son of the tribe. It is true that his young wife often sighed as she thought of the home she had left behind in a pleasant village in the valley of the Connecticut, now celebrated for its onions; but he reminded her of the advantages of their early location in a section of the country whose fertility would soon attract the enterprising New-Englanders to the neighborhood which then seemed so lonely. Although there were no white residents within many miles, yet the red-skins were friendly. The wife of Skenandoah, the great chief of the Oneidas, was his mother by Indian adoption, and she often visited "the wigwam of her pale-faced son" with presents for "his white squaw and little pappooses." They lacked not for soft moccasins, ornamented with beads and quills of the porcupine, dyed scarlet, blue and yellow. And especially did the good Nankoah delight in adorning the person of the oldest "pappoose," after the Indian fashion, with trinkets and gauds which seemed to civilized eyes, more grotesque than comely; and her black eyes sparkled with delight when she saw the little boy toddling about—a miniature brave lacking only the tatooing and scalplock. She also bestowed upon the family, presents, which in their circumstances were more valuable to them. Their larder never lacked for game, even when the Major's rifle and fowling piece failed to procure a supply, for Nankoah brought the choicest the forest afforded just when it was most needed, and most acceptable. If any member of the little household fell sick Nankoah was at hand with healing roots and herbs which had greater efficacy than the more expensive medicamentums of the professional leech. Without prying into the affairs of his family after the civilized fashion, she was enabled by her native gift of intuition to discover and anticipate many little wants, and thus she added materially to the sum of their happiness, secluded as they were from intercourse with their own race.

Thus did the dark countenance of the Indian woman become a light to Major Dean's cottage. She was beautiful, as those who in latter years have seen favorable specimens of her noble tribe will readily believe. Hers was a wild and solemn beauty, so to speak, which seemed reflected from the dark evergreens of her native forest. Her form, which had never been *improved* in the modern fashion, was faultless, her raven hair was always arranged with a certain degree of taste, her black eyes were calm and loving in their ordinary expression, while it was manifest to a keen observer that when passion stirred her heart, hatred and scorn would flash in lightning through them from its depths.

The orange-colored mantle of autumn had been thrown over the forests, and the crops, small but valuable, which Major Dean had cultivated on his clearing, were already garnered. For some days he had noticed that the Oneidas, whose village was situated about three miles off, had apparently avoided him, and as he was on the most friendly terms with them as a tribe, and some of them had ever treated him with particular marks of esteem, he was unable to account for this sudden coldness. On several occasions when he had sauntered into the skirts of the woods in search of game he had casually met with an Oneida, but before he could gain an opportunity to accost him, the wily red-skin had disappeared in the depths of the underwood. These circumstances had begun to produce an impression on his mind, for he knew that they boded no good to him, when at length an Indian, who was especially indebted to him for kindness, came suddenly upon him in the edge of the forest one day and revealed to him some facts and circumstances which was calculated to produce great uneasiness in his mind.

An Indian of the Oneida tribe had been murdered by a white man, and according to the belief of the red men there could be no rest for the departed spirit until his death was

[*Here the copy is obliterated.*]

when one of all the tribe was murdered, if possible, and if that was impracticable, one of his tribe must pay the penalty of his life to secure rest to the soul of the murdered brave. An Oneida had been slain by a white man, and as Major Dean was the only white within their reach, the chiefs of the tribe were debating in solemn council the propriety of putting their friend to death.

For several days the debate was prolonged, the friendly Indian giving a report each day to Major Dean of what had passed in the council. He hoped, fondly hoped, that the party opposed to sacrificing him would prevail. He could not fly with his wife and little ones for he knew that he was watched, and that the nearest white settlement was too far distant to be reached in safety. He dared not inform his wife of the uncertain tenure on which he held his life, so dear to himself for her sake and her children's. The suspense in which he lived was fearful, and it required all his self-command to conceal the anxiety that was consuming him.

In the covert of the forest he prayed in agony of soul that his wife and babes might not be left without a protector in the wilderness. A voice from heaven seemed to assure

him that his petition was granted, and he retired to his couch that night more cheerful than he had been for several days. His Indian friend had not visited him that afternoon, but he felt sure that the council had decided in his favor.

He slept soundly until near midnight, when he was awakened by a cry proceeding from the neighboring forest. His quick ear discovered that a band of the Oneidas were approaching, singing his death song! He aroused his wife, and in a few words informed her what had taken place, and what must now be his doom. Imprinting one kiss on her pale brow he left her bending over her little ones in silent prayer and went into the outer room to meet the Oneidas who were already at the door.

In spite of his strongest efforts at self-possession, Major Dean's paleness betrayed the anxiety, the agony which gnawed his heart. But his lips were compressed, and the hand which waived a haughty invitation to the chiefs to enter, trembled not. He was brave, and feared not to die; but the thought of what might befall the little group he had left in his sleeping apartment almost unnerved him for the task of dealing with his fierce guests; for he was determined to try the power of his eloquence and reasoning with them, feeling certain that no personal ill-will against him, but rather a sense of duty had prompted them to seek his life.

The chiefs, six in number, sat down, and Major Dean having placed a candle on a table which occupied one corner of the apartment, placed himself in an attitude of attention. Silence reigned for some moments, the countenances of the savages betraying no emotion whatever. At length a chief arose, and in a brief but energetic address, explained the object of their visit.—Their murdered brother, who had been a brave man during his life, could have no rest in the hunting ground of the spirits until his murder had been avenged by the death of a white man. The Great Spirit himself was now angry with his red children for delaying to execute the sentence which some of their tribe had been willing to pronounce on him for many days.

Major Dean replied in a speech which he hoped would make an impression on the savages sufficiently powerful to cause a reversal of their sentence. He had been accustomed to speaking in Indian councils, was versed in Indian lore, and knew what arguments would be likely to have weight in the minds of the red sons of the forest. All these he urged with all the eloquence of which he was master, dealing with the question mostly in the abstract, and hardly referring to himself and the personal interest which he had in his own life.

The Indian orator rejoined, and again Major Dean replied to him, and thus the debate went on between the two, the remainder of the party preserving silence, and seeming perfectly indifferent, or as if the matter was prejudged, and the doom of the white man already fixed. It became evident to him that all the arguments which he was capable of adducing had already been adduced and overthrown in the protracted debate held at the council of the tribe.

And as the debate went on, hope waxed fainter and fainter in the heart of Major Dean. He felt that no personal enmity was entertained for him, but the Indian spirit of revenge, taking high ground, operating like the white man's sense of religious duty, was harder to deal with, more difficult to allay or satisfy than any mere personal animosity. It was the old Jewish code—an eye for an eye, and a tooth for a tooth—blood for blood and life for life. But the motive of these poor savages was more comprehensive in design than this bloody part of the Jewish code—it was not merely to prevent murder, but to secure eternal rest to the soul of a slain brother.

(To be concluded.)

MAN'S ONLY POWER OVER NATURE.—This one operation of putting things into fit places for being acted upon by their own internal forces, and by those residing in other natural objects, is all that man does, or can do, with matter. He only moves one thing to or from another. He moves a seed into the ground; and the natural forces of vegetation produce in succession, a root, a stem, leaves, flowers, and fruit. He moves an axe through a tree, and it falls by the natural force of gravitation; he moves a saw through it in a particular manner, and the physical properties by which a softer substance gives way before a harder, make it separate into planks, which he arranges in certain positions, with nails driven through them, or adhesive matter between them, and produces a table, or a house. He moves a spark to fuel, and it ignites, and by the force generated in combustion, it cooks the food, melts or softens the iron, converts into beer or sugar the malt or cane-juice, which he has previously moved to the spot. He has no other means of acting on matter, than by moving it. Motion, and resistance to motion, are the only things which his muscles are constructed for. By muscular contraction, he can create a pressure on an outward object, which, if sufficiently powerful, will set it in motion; or if it be already moving, will check or modify, or altogether arrest its motion, if he can do no more. But this is enough to have given all the command which mankind has acquired over natural forces, immeasurably more powerful than themselves—a command which, great as it is already, is without doubt destined to

become indefinitely greater. He exerts this power either by availing himself of natural forces in existence, or by arranging objects in those mixtures and combinations by which natural forces are generated; as when, by putting a lighted match to fuel, and water into a boiler over it, he generates the expansive force of steam, a power which has been made so largely available for the attainment of human purposes.—*Principles of Political Economy, by John Stuart Mill.*

[The following Poem, with its explanatory introduction, was read by the author, on the recent excursion of Friends' Social Lyceum, and is furnished for insertion in the Intelligencer, at the request of its Editors.]

DEFENCE OF QUAKERISM.

BY JACOB M. ELLIS.

The origin of what I now propose submitting to you may seem to require some explanation. In another Literary Association, of which I am a member, there was selected for debate, a considerable time since, the following Question:

"To which are we most indebted for the prevalence of liberal ideas,—to the *Puritans* or the *Quakers?*"

During the discussion, in which I did not participate, notwithstanding due credit was given to the Quakers for "their good moral training," "their love of Truth," &c., &c., it was alleged that "they *were not practical,*"—they were "*opposed to education*" until of latter years; that they kept "*within their fold,*" and were thus purely selfish in their benevolence; that their "*belief hung loose;*" that they "*were disaffected,*" and their "*numbers decreasing,*" &c., &c.

Having for a long time previously been in the practice of anonymously reviewing, in this desultory manner, these debates, under the self-adopted caption of "*Reporter,*" and feeling that justice had not been done them, I forwarded to the next meeting of the Association, on the succeeding week, the following imperfect "*Defence of Quakerism,*" characterized as "Reporter No. 54,"—which has slumbered in my portfolio from that time until the present occasion:

Reporter, being slow of speech,
More prone to *listen* than to teach,
Neglected, during last debate,
A few strong *facts* therein to state.
The *Quakers* were not well defended,—
Each on his friend too much depended;
So now, a word or two we *claim*,
For justice only,—not for fame.

Without a doubt, the *Pilgrims* did,
Just at their rise, what MASTER bid:
How long they ran the race thus well,
When first they swerved, 'twere hard to tell;
With faith as firm as granite rock,
This firmness formed a common stock;
And, had it kept its rightful place,
Angelic virtues would have graced;
But *action* craving, found relief
In persecutions—for *belief*;
And where *this* clashed against their *creed*,
Then was their firmness sad indeed.
With *morals*, just as pure and strong,
A sterling worth to them belonged.

A barren soil was theirs to till,
That needed labor hard, to fill
Their garners, where was careful stored
Bright treasures for a cheerful board.
This toil, this firmness, well combined,
Gave strength of body, force of mind;
Thus, *industry*, with *keenness* blended,
From sire to son has e'er descended.

Extending wide, and having place,
From son to sire we backward trace.
Then more the pity,—that a name
With much to honor, has the stain
Of bigotry, and blinded zeal,
Destructive of— the common weal.

Said some, who strong their cause espoused,
This zeal of theirs was ne'er aroused,
Save from a good and honest cause,
For trampling on the *civil* laws,
We claim—*religious*, with the civil blended,
That scarce one knew which way they tended,
Where each began, or where it ended.

Then was a tribute justly paid
To Quaker worth, as now displayed,
In moral training, love of truth,
From sire and dame to faltering youth;
But yet 'twas said, their efforts ceased
Within *their* fold. A slow increase
Of numbers showed a want of care;
A disaffection, too, to share
In public toil, where *effort* would
Bring forth results of common good.
E'en *Education*, too, was slighted,
Until, of late, they've been benighted!
A "*practical*" career was needed,
For— from the world they had seceded.
Their *liberal* views, that some had quoted,
The *opposite*, another voted;
"*So loose*" they held their simple faith!
Give him a *creed*, and not a waif.

"*Not practical?*" Pray, what was FOX,
Who gave the Priesthood awful knocks?
He'd have them of their power shorn,
And preach a purer faith inborn.
He heeded not their angry spite,
But taught the people—"*Mind the light.*"
To "*mind the light*" *he* never ceased,—
He nobly practised what he preached.
As foul a Priesthood, since that day,
Has not o'er earth held potent sway!
Though *still* they rule too much the people
With empty forms, with church and steeple;
And some, as erst, would fain create
An union 'twixt the Church and State.

"Not practical?" Who peopled Penn*
With pious, firm, courageous men?
Who feared not Indian bows and darts,
Whose teaching reached their savage hearts?
Whose *lives* a striking index bore
Of *inward* faith, an ample store?

"*Not practical?*" Who felled the oaks
Of forest. Penn, with sturdy strokes?
And "*Disaffected!*" *Who*, we ask,
Accomplished that herculean task
For our loved *State*: *a code of laws?*
To seek a *wiser*—nations pause.

"*Not practical?*" *Who* first began
To *woman*, treat as well as man?
Who owned her strength, as well as grace,
And gave her judgment proper place?

* Pennsylvania.

Who finds for her co-equal grounds,
Where talent, and where skill abounds?
Who *first* an equal claim admitted,
To wealth from sire to sons transmitted?
And more,—their discipline of laws
Upholds another righteous cause.
In Church affairs, they always take
The noble ground, that equal stake
Has woman. *Her* voice is heard,
And by *her* pleadings hearts are stirred.

(To be continued.)

From the Quarterly Review.

POMPEII.

(Continued from page 256.)

The diggers and basket-carriers return to their work until the discovery of another object is announced. At length the chamber is entirely cleared. It forms part of the house of a wealthy citizen. We are in the "tablinum," a small recess opening upon the great hall or atrium. The walls are elaborately painted after the usual Pompeian fashion. If they are found to be falling, they are at once strengthened by iron brackets, or, if necessary, sustained by wooden props or by masonry. If the paintings are of more than ordinary merit, they are carefully removed, by detaching the plaster from the wall. A varnish is laid over those which remain, to preserve them from the effects of exposure. The ancients themselves were careful to keep them from damp, and many of the most richly painted walls have, for this purpose, a sheet of lead between the "intonaco" and the wall itself. The pavement is either of mosaic, sometimes rich with flowers, fruit, masks, or figures in bright colors; or of simple patterns in white and black tesseræ. On removing from it the last layer of rubbish, we come upon a perfect skeleton; it is that of a woman, probably the mistress of the house. She had attempted to fly on that fatal night, and had thought to save her jewel-case—the "mundus muliebris"—"the woman's all"—enclosed in its wooden casket or pyxis. We find the hinges, the lock, and the ornamental fittings, which, being of bronze and ivory, have been preserved, whilst the wood-work has perished. Scattered around her are its contents,—her golden ear-rings, bracelets, and a necklace hung with curious amulets, such as objects in coral, supposed to bring fecundity, a closed hand, with the two fingers extended to ward off the evil eye, a bee in onyx of exquisite workmanship, as an augury of good, and little bells whose sound drives away contagion, her jewelled rings, a fragment of her ivory comb, her bronze looking glass, the ivory pins that gathered up her tresses, and a few small glass and alabaster vases and bottles which held her ointments and perfumes. If the lava mud has penetrated into the chamber, the mould of the casket itself may be preserved, so that a perfect cast may be taken of it, and even the impression of the linen garments which formed part of her wardrobe may be plainly seen. Near her lies a terra-cotta lamp, with its elegant dolphin-shaped cover. It had fallen from her hand when she sank exhausted, after in vain groping her way through the thick darkness.

But the excavations at present carried on are mostly confined to a part of the town which seems to have been inhabited by the poorer classes. The ground-floor of the houses consists of mean shops, with an outer room entirely open to the street, and an inner, small and dark, in which the stores were probably kept.

These humble dwellings are, however, by no means devoid of interest. They afford us a curious insight into the manners and mode of life of the inhabitants of Pompeii. Many trades and crafts still well known to us were carried on in them. Some have their appropriate sign, such as we see over modern shops. A kind of eating-house was recently discovered. In the front room was the usual slab of white marble, upon which the smoking meats, and probably the stewed gourds, and such like delicacies, were exposed, as in Naples at this day. On it stood an earthern pipkin containing small fish, which had apparently been cooked in oil with raisins and onions, and had been ready to serve up when the sudden cloud gathered over the town. Let into a kind of brick dresser were deep basins of earthenware and metal, beneath which were small, open fireplaces to keep the soup and other messes warm. Upon it were lying the ladles which had been used to distribute the contents of the vessels. A rude iron tripod stood upon the floor, supporting an iron pot or kettle for boiling water; and in the middle of the room was a portable iron cooking-stove, such as Soyer himself might have envied. Ranged against the walls were a number of deep bronze trays of various sizes, fitting one into the other. Such trays are still used in the East to serve up a meal. A few glass wine-jars were scattered over the floor, and one or two square panes of real window-glass, showing that the Romans were not ignorant of what, until recently, antiquarians declared to be a modern invention. In the inner shop half a dozen earthern jars or amphoræ of various sizes stood upright against the wall. They had contained select wines, for which, no doubt, the host enjoyed a local reputation. Each bore its mark, and the name of the wine it held; some the year of the vintage fixed by the consular date. Thus, on one amphora we read "FRVT. T. CLAVDIO. IIII. L. VITELLIO. III. COS." The contents were consequently thirty-two years old when the town was overwhelmed, having been "bottled" in the fourth year of the consulate of Tiberius Claudius and the third of Lucius Vitellius, or A. D. 47. One wine, from the island of Cos, is called

"COVM. GRANATVM." The epithet "granatum" is supposed by Signor Fiorelli to indicate some peculiar flavor which was specially esteemed. It is noted that it was bought from the cellar of Aierius Felix at Rome,—no doubt a celebrated wine-merchant "of the period." Another jar is marked "KOR. OPT."—the very best Corcyra; the island was well known for the produce of its grapes. One contained a wine which was evidently considered very choice: it is called "Old Luna," and we are informed that it was bought by one Cornelia out of the cellar of M. Valerius Abinnericus (a very Eastern-sounding name—perhaps he was a Jew), and had been kept four years in bottle.

CORNELIA
LVN. VET
AIIIIR
XIIIIS
M. VALERI. ABINNERICI

The letter R may indicate that it was red. The number preceding the letter S may mark the price paid for it, or the measure of the amphora. At the bottom of this inner room was a baking-oven. The mouth was still closed with an iron plate. On the floor beneath lay the iron shovel with which the loaves had been placed in the oven, and with which they were to be taken out when fit for use. When the iron door was removed, it was found that it had so completely closed the entrance that neither ashes nor mud had entered the oven, which was as it had been left by the baker after he had placed his loaves in it for baking eighteen hundred years ago. Within were the loaves themselves, eighty-three in number, black and charred, but still retaining their shape, that of a modern double loaf scored on the top. Scattered about the room were found olives, onions, beans, nuts, and the bones of fish. Near the oven were other bronze trays; and various vessels in metal were on the floor. Two large leaden tubs, in a corner of the room, had probably been used for slops and refuse. Squalid cook's shops, not unlike that discovered at Pompeii, are to be seen in many a back street of modern Naples.

At a short distance from this humble restaurant is a small mean house, opening by opposite doors into two narrow and secluded streets. Its character is sufficiently indicated by the sign placed over the entrances. It was a "lupaner." It consisted of two floors, the lower a nest of small rooms or rather closets, over the doors of which were obscene paintings; the upper more decently decorated. It had been previously rifled, and nothing was found in it, except the bronze bell which was hung up in such places, and a metal vessel filled with beans and onions, the dish which had been prepared for the frugal supper of the unhappy inmates of the place on the 24th of August, A. D. 79. The curious antiquary should not fail to visit this singular building. Judging from the inscriptions scratched upon the walls of the rooms, it was chiefly frequented by gladiators. These rude inscriptions are called "graffiti" by the Italians. Signor Fiorelli has published a valuable comment upon them. They are of considerable interest as illustrating the manners of the people, but are for the most part too coarse to be quoted.

Such "graffitti" are constantly found at Pompeii, and are amongst the most curious illustrations of the customs and every-day life of its inhabitants. In one street a school-boy ha rudely scratched his Greek alphabet upon the wall of a house. We may conjecture that he was a very small boy, as his little hand could scarcely reach above three feet. Some idler has elsewhere scribbled part of the first verse of the Æneid, writing the words as they were probably pronounced in the dialect of the South of Italy,

"ALMA VILVMQVE CANO TLO . . ."

On another wall may be traced a verse from "Ovid's Art of Love." These are the only fragments from any known classic authors which, as far as we know, have been discovered at Pompeii. On the wall of the Basilica itself some disappointed and spiteful lover has written what we trust was a scandalous libel upon a faithless mistress: "LVCILLA EX CORPORE LVCRVM FACIEBAT." On the wall of a room the mistress of the house or her cook had noted that on the 15th July she had laid in part of her household stock, two hundred pounds of "Axungia," which Signor Fiorelli conjectures to have been a kind of lard, and two hundred and fifty handfuls (manuplos) of garlic—not uncommon contents of a modern Italian larder. In many parts of the town we find sentences and words in Greek, Oscan, Etruscan, and other ancient characters. The great room of the baths, the Spoliatorium in which, as in the modern Eastern bath, the bather reposed and gossiped, is very rich in these "graffiti." In one may be detected, in ill-shaped Hebrew characters, the Jewish proper name of "Sirach." People of all nations, from the East and the West, congregated in these public places.

The inscriptions painted on the outer walls of many houses in black and red colors are not less interesting than the "graffitti." They refer chiefly to the periodical elections of the Ædiles and Duumviri, which were taking place at the time of the eruption. Each householder had a favorite candidate, and solicited the votes of the electors in earnest terms, painting his name and qualifications at the sides of the house-door after the fashion of our election placards. "I beg you," writes one, "to choose Capella for one of your duumviri." Another

entreats his friends to vote for Cneius Helvius, "for he is worthy." Another declares that Pansa, who seems to have had many supporters, is "dignissimus." One Popidius, a youthful candidate, and, from the frequent occurrence of his name, evidently very popular, is pronounced "verecundum adolescentem"—a modest youth, and "egregium adolescentem." An elector asks Proculus to vote for Sabinus, promising that Sabinus shall vote for him in return. "SABINUM . AED . PROCULE . FAC . ET ILLE . TE . FACIET." Other inscriptions refer to the protection which the inhabitant of the house claimed as the client of some powerful patrician.

Amongst the several inns recently discovered, one has the sign of the elephant rudely painted on the pilaster which divides two doors. The animal is in the folds of a huge serpent, and is led by a pigmy. An inscribed tablet states that one Sittius had recently restored the tavern,—SITTIVS RIISTITVIT ILIIRANTV. (for elephantum), and our host informs travellers that he has a triclinium with three beds and every comfort:—

HOSPITIVM . HIC . LOCATVR
TRICLINIVM . CVM . TRIBVS . LECTIS . IIT . COMM . . .

Other inscriptions announce the performances of gladiators, and inform the public that there will be combats with wild beasts, and that the Ampitheatre, open to the sky, will be supplied with awnings,—"VENATIO ET VELA ERUNT."

Space will not permit us to dwell any longer upon many other new and interesting discoveries which have been made at Pompeii since the Cavaliere Fiorelli has directed the excavations, but we must not omit to mention what he has done for the greater comfort and convenience of the traveller. Those who visited Pompeii in former days will not easily forget the swarms of hungry "custodi," or guardians, who infested the place, and pounced, like a spider upon an entangled fly, upon the helpless traveller. In every building of interest there lurked one of these plagues, who, keeping its treasures under lock and key, exacted his fee before he opened the door.

This curse of the sight-seer in Italy has been abolished. The ruins are now entered at two points,—by the Street of the Tombs, as formerly, and by the Gate leading to the forum, which is close to the railway-station, and to which a road has recently been cleared. The number of visitors is checked by a turn-stile. Each pays an entrance-fee of two francs, and no further gratuity is required. A guide is then selected to conduct him through the ruins. A very intelligent class of men has been appointed to this office. The visitor further receives a printed plan of the excavations and a list of the principal buildings, those of peculiar interest being marked with a star, so that he may either examine all that is to be seen, or, if his time should be limited, may make the most of it. He is left, as much as possible, to himself. It is expected that a sense of propriety will restrain him from injuring any of the monuments, and from indulging in the low habit of writing his name upon the walls. Signor Fiorelli has devised a method of bringing to shame those who are guilty of this breach of good manners. He has ordered the names thus written to be published weekly in the Naples paper which has the largest circulation. He has been requested to furnish a list of those of our own countrymen, that they may be similarly exposed to public reprobation at home. Notices in several languages are placed at the entrances and in different parts of the ruins, calling upon visitors not to give gratuities, and threatening with instant dismissal those who venture to receive them. And these rules are rigorously enforced, and have already had a salutary effect upon this formerly demoralized race of Italian custodi. A bright-eyed, smiling boy, who had been employed for a whole day in carrying the drawing materials of a sketcher and in performing various little services with that singular quickness and intelligence which distinguish the Italian peasant, resolutely refused the "buonamano" to which, it was believed, he was fully entitled for his extra work; and this instance of his virtue was the more remarkable as no superintendent was near. It is impossible to over-rate the effect that these seemingly trifling rules—now enforced in all the public institutions in Naples—will have upon the character of the people. Where but a short time ago there was everywhere corruption, from the throne to the beggar,—where every public officer, from the highest to the lowest, lived upon the bribes which he exacted,—this attempt to inculcate principles of honesty deserves the highest praise and should meet with every encouragement.

(To be continued.)

GENUINE virtue has a language that speaks to every heart throughout the world. It is a language which is understood by all. In every region, every climate, the homage paid to it is the same.

From the Scientific American.

THE OLDEST FAMILY—ITS GROWTH AND DECLINE.

The vast multitude of facts which have been collected by the students of geology have developed the general law, that each family and species of animals made its first appearance on the earth in individuals few in numbers, and small in size; it gradually increased both

in size and numbers, till it attained its maximum, and then through long ages it slowly and gradually declined.

In making the soundings for the Atlantic telegraph between Newfoundland and Ireland a small tube with a valve was fitted to the end of the line, so as to bring up a little of the sediment from the bottom of the sea, and when this was dried it was found to be a dust so fine that on rubbing it between the fingers it would dissappear in the cracks of the skin. On placing this dust under a microscope each particle was seen to be a shell—the home of a sentient being! When these shells are highly magnified little holes are discovered in them through which delicate filaments protruded that were the animal's organs of locomotion. As these filaments branch out like the root of a tree, the animal is called a rhizopod, from two Greek words which signify root-footed.

As the rhizopod is the simplest form of animal life it is probablv the oldest. The shells are found in all of the geologic periods, and as we go down in the strata, or backward in the ages, they regularly increase in size and numbers. They form a large portion of the chalk formation which was laid down in the age of reptiles, and at that time the shells were generally of about the size of a pin's head; in lower strata the shells are found as large as a penny, and in still lower a foot in diameter.

By a communication on another page from the geologist Dr. Stevens, it will be seen that the Canadian geologists have found the remains of rhizopods in unstratified granite, a rock heretofore supposed to be destitute of organic remains. These rhizopod shells in granite are three feet in diameter. Thus it is proved that the seas were swarming with life in that remote time when the oldest formation was hardened into rock. And at that time the rhizopods had reached their maximum development. Unless this family forms an exception to the general law of animal life, it must have been growing through unmeasured ages before the time when the hardening granite first unfolded the gigantic remains in their everlasting tomb.

PHILADELPHIA MARKETS.

Flour and Meal.—Sales of superfine Flour at $ 9 75; extra $11 25; Pennsylvania and Ohio family at $11 50 a 12 50 per barrel, and fancy at $13. Small sales to the trade from $9 50 up to $13 50 for common and fancy. Sales of Rye Flour at $8 00. In Corn Meal there is nothing doing to fix quotations.

Grain.—Sales of good and prime Red Wheat at $2 65 a 2 70 per bushel, and white at from $2 70 to 2 76. Rye ranges from $1 70 to $1 73. Corn—Yellow is dull at $1 70 a 1 71, afloat. Oats are unchanged. Sales of Pennsylvania at 96 a 98 cts.

Seeds.—Cloverseed is in demand at $9 00 a $9 50 per 54 pounds. Timothy is in demand at $3 00 a $4 25 per bushel. Small sales of Flaxseed at $3 50.

JUST PUBLISHED, and for Sale, Thomas Wetherald's Sermons: Price $1 per copy, containing fifteen (15) sermons. Can be had of James Baynes, Baltimore; William Finis, Wilmington, and Elizabeth Hartley, Philadelphia.

FREE SUGAR.—Choice Maple Sugar, from Somerset county, Pa. for sale, (by the barrel only,) at Wm. H. Woodward's, 7th month 2, 1864.—1m. 516 Market Street.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $15.00.
6th mo. 25, 1864.—2m. npf. George Chandlee.

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Journal and works of John Woolman, carefully collated and prepared	1.00
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3mo. 12, 1864.—tf.

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3d mo. 12, 1864 tf.

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Summer Session of 12 weeks, will commence the 11th of 4th month, 1864. For Circulars address the Principal, Kennett Square P. O., Chester county, Pa.
A few Summer Boarders will be accommodated during 7th and 8th months. G. A. N.
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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 291.)

In the latter part of the year 1792, David Sands felt a concern to visit Friends in Philadelphia again, and obtaining a certificate of the unity of his friends with his prospect, he proceeded to that city, and attended many meetings both for worship and discipline. In the course of this service he was many times closely proved and tried, and on one occasion he felt constrained to declare unto them that he believed that the judgments of an offended God were about to be poured out upon the inhabitants of that city.

He remarked that "it is appointed unto all men once to die, and after this the judgment." "There is something like death imprinted on all your houses, in measure according to the value you set upon them, and which with great care and pains you have erected. The handwriting upon the wall is found upon all your pleasant walks, beautiful trees, fine gardens, lofty buildings, and pleasant streets; and what if these very things which you have taken so much delight in should, in time, become the graves of some of you; yea, all these things become a ruinous heap, and some of you be buried in the midst of them, for we know such things have been; and what sins were there committed in Sodom that are not committed here? And before very long, according to my present prospect, it must be the case here; for like causes may produce like effects. And some of you that have become vessels of wrath and displeasure in the hand of an offended God, may be swallowed up in holes in the earth, part of your bodies in and part out of it and above ground, for examples or warnings to those who may see it. And this city may become a stinking hole, and they who pass by may say, 'Where are all those lofty buildings, and those pleasant things?' And what if I should say, the child is now born that may live to see these things come to pass, unless there be a turning to Him who hath all power in his hand, and who can cause the earth to reel like a drunken man"

This remarkable testimony was delivered publicly, at an evening meeting held in the High-street Meeting-house in Philadelphia, on the 18th of the 11th mo., 1792, previous to the breaking forth of the awful and most desolating yellow fever, the first that was permitted to visit that part of our land, at least of late years. The disease commenced almost like the plague in violence, attended in many instances with immediate death. The alarm was sudden, and the results, in many cases, so fatal, that for a time medical aid was of little or no avail. It was the most trying scene ever witnessed in that city.

The conflict and trial of faith which David Sands had to pass through, in connection with the delivery of the foregoing communication, was very great; but he was fully aware that omitting to perform what appeared clearly to be

required of him would have been of still more painful consequence. In the course of his engagement he was concerned to exhort them "to flee from the wrath to come," and to seek refuge in the Lord Jehovah, in whom is everlasting strength.

In the course of his ministry, David Sands, having himself a deep and abiding sense of the mutability of all things here below, and in the ardor of his soul to warn men against placing their affections unduly upon sublunary objects, it was not unusual for him to express himself in language which some undiscriminating hearers regarded as prophetic, when such was not his real intention or meaning. In some cases this has been attended with inconvenience, the event not answering the expectations thus unintentionally excited.

His ministry was frequently of a searching, awakening character, attended with a large degree of power and of the Divine anointing. It fell to his lot to labor much in parts but newly occupied, bordering on the wilderness, where he found many of the inhabitants like the parched thirsty ground, drinking in with avidity the instructions communicated. Many of them possessed very few opportunities of instrumental help in their concern for the salvation of their souls.

For several years a prospect of duty opened and pressed on the mind of David Sands, of his being required to travel in the service of the gospel in Europe. This concern increased until the year 1794. In the spring of that year he spread his prospect before his friends, and in the 5th mo. he obtained a certificate from the Yearly Meeting of New York to Friends in Great Britain, &c. He felt his mind drawn to pay another visit to New England, and then embark from thence to Halifax or Liverpool, as way might open. But this visit and these labors were ultimately more weighty and extensive than he had anticipated, which was at times cause of much anxiety both to himself and his friends. But though at times very deeply tried, he found that the only path of peace was to be found in following his guide, and moving cautiously along in the performance of apprehended duty from day to day. He was thus enabled to finish his service, before embarking for England, to his full satisfaction, and had the acknowledgment of the full unity and fellowship, both of his Friends at home and those brethren amongst whom he had been laboring, many of whom had been sharers with him in various exercises and arduous labors for the promotion of the cause of truth and righteousness.

An Account of my travels from my own Home, on a Religious Visit to Friends in Europe.

My mind having been long exercised with thoughts of crossing the seas to pay a visit to Friends and others in Europe, after having obtained a certificate from the Monthly and Quarterly Meetings, and the Yearly Meeting of ministers and elders, I set off, after a tender parting with many Friends, and with some of my own family, on the 29th of 6th mo., 1794. My wife and son accompanied me to a meeting in Smith's Close, after which I parted with all but my wife, who remained with me, and we parted in the morning, after a solemn time in a friendly family. I proceeded to New York, taking several opportunities of holding meetings amongst those not members of our Society, where I met my aged father-in-law and my daughter Martha, and having spent some time with them, and sought an opportunity of a vessel to embark in, but finding none that I was easy to go in, I felt my mind turned towards Long Island, and proceeded accordingly, visiting all the meetings of Friends, and holding some amongst other people, I believe to good satisfaction.

I rested the 6th of the 8th mo., at the house of my friend John Searing, having passed through many close trials since I set out from my own house, which I hope may serve to carry on the work of sanctification, and prepare and purify me more and more for service. I wrote several letters to my wife and children, and also to a number of my friends, and thence proceeded to visit several places, in company with my much-esteemed friend Jacob Willis; and as I thought I might now leave Long Island, I came to Newport, Rhode Island, where I had several meetings; from thence proceeded to Tiverton, where I met with my much loved friend James Bringhurst, who was very low in mind, but was much better before we parted.

The following letter from James Bringhurst will be read with interest:—

My dear Friend,

For such I truly call thee, from a sense of thy kindness in coming to visit me, in my low distressed situation of body and mind, wherein thou wast made instrumental in raising me in a good degree out of it, to a feeling of that power which is lastingly good; on which, if our trust and dependence is wholly placed, we are supported and enabled to bear up in and through the many troubles we find by sorrowful experience are allotted to us, in passing along through this world of danger and of conflict. May I be kept truly humble under them, and sensible of the kind hand of Him who permits these afflictive dispensations, and who yet gives strength and ability to bear them, to our own improvement.

I thought I should be most easy to write a few lines, and express a little of that sincere love I feel towards thee, my beloved friend,

in which I much desire thou mayst be, from day to day, favored with a renewal of strength, and of right qualification to go through the arduous work before thee, to the honor of our great Master, and the full establishment of thy own peace, which in the end will happily crown all. I feel more towards thee than I can express; mayst thou sometimes think of me with desires that I may be supported through every trouble and danger, (as there are many in this world,) so that I may hold out to the end, and then all will be well. My earnest desire is, that I may be favored with patience and with resignation to whatever is permitted to be my experience, without any murmur or repining, though sometimes this is hard to come at, so fully as ought to be the case. Thy sincere friend,

JAMES BRINGHURST.

(To be continued.)

A BRIEF MEMOIR OF ELIZABETH FRY.

(Continued from page 293.)

The diversity and importance of the many engagements into which Elizabeth Fry was led, by the deep Christian solicitude that pervaded her heart, on behalf of the degraded inmates of the prison-house, can scarcely be conceived by any who were not, in some measure, sharers in her labors of love. She was peculiarly fitted for the work assigned her; being endowed, in an extraordinary degree, with a *calm firmness of mind* combined with *great sensibility of feeling*. Thus, under the constraining power of divine love, she was qualified to sympathize with that condition of misery, into which sin had plunged its wretched victims, to minister to them the word of solemn warning, and to point to the door of mercy, opened, through Christ Jesus, to every penitent soul. Awfully impressive were many of the opportunities, when in the cell of the poor agonized criminal, sentenced to expiate crime by a dreadful and ignominious death, her spirit was poured forth in fervent solicitude that the power of Him, who "was manifested that He might destroy the works of the Devil," might, even for such as these, prevail against the cruel enemy, and impart ability to look from the depths of despair unto that Omnipotent One, who is "exalted" at the right hand of God, "to give repentance and remission of sins."

Although the great object of prison discipline involved much personal exertion, and a solemn sense of weighty responsibility, yet the attention of this diligent laborer was by no means restricted to this particular channel of usefulness to her suffering fellow-creatures. Her heart expanded in tender commiseration towards the distressed of every class. The destitute poor, the famishing and houseless wanderer, the untaught and neglected child, were objects of her deep sympathy; and she was the means, by the exertion of her personal influence with people of varied rank and party, of forming District Societies for their effectual and well arranged relief, in many of the large cities and towns of this empire.

The formation of libraries, for the use of the Coast Guards, in all their numerous stations round the British Isles, was another engagement which deeply interested her. Under the generous patronage of the Government, and with the help of a large subscription from her friends, she completely succeeded in accomplishing this object. It is believed that there is not a single station of this description on our coast, which does not owe a useful and instructive library to her care and exertions; and very numerous are the testimonies which she has received, of the value and usefulness of the books which have thus been provided.

The many currents in which the stream of her benevolence flowed, drew her into contact with persons of widely differing stations and opinions; yet, so remarkably was she guided by a sound discretion, and so humbly did she seek for that wisdom which cometh from above, that she was enabled to obtain a powerful influence over the diversified classes with whom she was called to associate.

Wherever summoned by the call of duty, whether to the prison, the cottage, or the palace, she was alike firm and upright in her advocacy of truth and righteousness. Her demeanour was dignified and courteous; yet she never stooped to anything approaching to obsequiousness or flattery; and in the presence of the mightiest earthly potentates, she maintained an unflinching adherence to the simplicity of that Christian profession, into which religious conviction had led her; and truly it may be said, in thus mingling with the various ranks of men, she was animated by that divine charity that "seeketh not its own." This heavenly principle glowed in her bosom, as an unquenched coal on the altar of fervent devotion to her gracious Lord; and by its holy influence, she was made willing to deny herself, patiently to encounter many difficulties, and cheerfully to dedicate her time, her strength, and all that she possessed, to promote the extension of that kingdom, whose coming was announced by the angelic anthem, "Glory to God in the highest, on earth peace, and good will towards men."

When led by the constraining power of redeeming love, to testify of the unsearchable riches of Christ, to plead with transgressors, to warn the impenitent, to encourage the contrite, or to comfort the mourner, she was favoured to minister in the demonstration of the Spirit, and with a heavenly unction that melted into tenderness the hearts even of many too little acquainted with that spring of celestial love, of which they were thus, through the

grace that was bestowed upon this servant of God, brought to participate. The gifts of the Holy Spirit shone through this beloved friend with much brightness; being accompanied, in a remarkable manner, by deep humility, and an abiding sense of her dependence on the preserving, guiding power of her Divine Master. He saw meet to train and discipline her spirit through much tribulation, and she meekly bowed under the chastening hand of His love.

At one period of her life, when it pleased Infinite Wisdom to permit her to experience great and sore adversity, the writer of this memoir was privileged to belong to the meeting which she then, when health permitted, constantly attended. The opportunities of public worship, as well as many of a more private character, were often favoured with a solemnity, of which, perhaps, no adequate idea could be conveyed in words; and the precious offerings in prayer, and, at seasons, in devout thanksgiving, which this afflicted handmaid of the Lord was enabled to dedicate to her Almighty Sustainer, cannot, even now, be remembered, without a reverent and affecting sense of that loving-kindness and tender mercy which thus strengthened her to glorify God in the midst of the fire. She read much in the Holy Scriptures, of the contents of which she possessed an enlarged knowledge; and in times of deep sorrow, she derived unspeakable consolation from the blessed truths which they unfold. The book of Psalms, especially, was to her a source of sacred delight and instruction. Her little text book, which she freely distributed, in several of the continental languages, and which contains passages that had been the daily subjects of her own meditation, is to many, and will doubtless continue to be, a sweet memento of this beloved mother in Israel, and a stimulus to seek, as she did, to learn in humility from these records of heavenly wisdom. Having been taught in the school of Christ, knowing "how to be abased, and how to abound," she was prepared by her Lord's Spirit, to sympathize with the different states of the people of varied denominations, countries, and stations; and, under the influence of divine love, and with the full concurrence of her friends at home, she paid religious visits in this nation, and several times to many parts of the Continent. It pleased her Great Master to make the way for her to labour in his Gospel, not only amongst the poor, and many of the most abject of the people, but also with pious persons of all ranks, and to declare his truth before sovereigns and princes. Powerful was the impression which her ministrations made on the minds of many, and numerous have been the evidences of the preciousness of her testimony; and we may reverently believe that "the abundant grace" bestowed on her, did, "through the thanksgiving of many, redound to the glory of God." In various instances, she was not only instrumental in *sowing* the good seed, but she was enabled effectually to nurture it; and with a remarkable discretion, and sound discriminating judgment, she cherished that which was of the Lord.

Some portions of her correspondence with an individual, who, when altogether unacquainted with our Religious Society, had been brought under much exercise of mind through the ministry of this dedicated servant, may prove instructive to the reader; especially to such as may be compared to babes in Christ. On receiving a letter from the stranger alluded to, she writes, "I find my dear friend, that thou art one of those whose heart has been touched with a Saviour's love. Mayst thou have grace to '*follow on* to know the Lord,' that thy soul may eventually 'be filled with the unsearchable riches of Christ.'" Soon afterwards, she addressed the same person as follows: "I see, my dear friend, the need of deep watchfulness, and much quietness of spirit, that thou mayest discern the voice of the True Shepherd, *that still small voice*, (which is very gentle in its leadings,) from the voice of the stranger, who would imitate this true voice, and deceive, if it were possible, the very elect. I long for thy preservation and growth in the truth, and, as in *quietness*, *humility*, and *faithfulness*, thou followest and servest the Lord Jesus, I believe thou wilt be blessed, and made a blessing to many."

Not long after this, she again wrote, "I feel much interest on thy behalf, and truly desire that the Lord may defend thee with his armor, on the right hand and on the left; keep thee by his own power, in the meekness of wisdom, and guide thy steps safely. As thou art concerned 'patiently to wait, and quietly to hope, for the salvation of God,' I fully believe thy way will be made plain before thee, and all liberty granted to thee that thou canst desire." A few weeks later, she addressed the following to the same individual:—"I feel hopeful about thee, my dear friend, and believe, as the Lord himself is thy Governor, and the Holy Spirit thy Sanctifier, all will be well with thee; and all, in the end, will be at peace with thee; but thou must be very patient, very quiet, very watchful, and very humble; and the Lord himself will be with thee and bless thee, and make a way for thee where thou canst see no way." The following very instructive letter, written subsequent to the last extract, and when this object of her deep Christian solicitude had been admitted into membership with our religious society, may suitably be subjoined.

"*Upton*, 12 *mo.* 11, 1839.

"My dear young Friend,

"I believe thou hast been visited of the

Lord, and dealt very gently with by him, and that much is due from thee to him; but my belief is that, in a very especial manner, he calls thee to prove thy gratitude and love to him who has done so much for thee, by a very watchful, humble, and circumspect walk before him, and before his servants; and particularly by being adorned with the meek and quiet spirit, which is of great price in His sight. As thou fully experiencest thy own spirit to be thus subjected, I believe he will make use of thee with others; but we must be well instructed in the school of Christ ourselves, before we can do much in teaching others; and if we are really taught in this school, self must be of no reputation in our own eyes; but in humility and devotion of heart, we must dwell as at the foot of the cross; and as we there receive instruction, be willing to communicate it to others, when called for at our hands. I have for weeks past had it on my mind to advise thee, also, to be on thy guard against any undue dependence on man, for I have seen Satan often very busy in this way. He would often try to make even sweet spiritual unity degenerate into a false dependence on each other. I therefore warn my friends on this point; receive the word of caution from one who loves thee.

"I should like a few lines of love from thee. Give my dear love to ———, who is dear to me (may I not say) in the Lord. I know I am unworthy of this sweet fellowship, but am in mercy permitted to feel it; and also towards thee, dear young friend.

"My desires are strong for thy growth, and real preservation in 'the truth, as it is in Jesus.'

"I am thy affectionately interested friend,

"ELIZABETH FRY."

(To be continued.)

DON'T DESPISE SMALL THINGS.—Some years ago, a gentleman visiting a farmer in Tolland, Connecticut, took from his pocket a small potato, which somehow had got in there at home. It was thrown out with a smile, and the farmer taking it in his hand to look at it, a curious little boy of twelve, standing at his elbow, asked him what it was: "Oh," said he, "nothing but a potato, my boy; take and plant it, and you shall have all that you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, carefully divided it into as many pieces as he could find eyes, and put them into the ground. The product was carefully put aside in the fall, and planted in the spring, and so on till the fourth year, when, the yield being good, the actual product was four hundred bushels! The farmer seeing the prospect that the potato-field would, by another year, cover his whole farm, asked to be released from his promise.

For Friends' Intelligencer.

A REVIEW OF THE "PRIZE ESSAYS" *of George Stephenson Rowntree and Thomas Hancock, on the decline of Quakerism in Great Britain.*

THE REVIEW, BY T—, OF BALTIMORE.

6TH MONTH, 1864.

(Continued from page 296.)

The Quakers or Friends; their Rise and Decline.

"The Peculium; an endeavor to throw light on some of the causes of the decline of the Society of Friends in Great Britain, and especially in regard to its original claim, of being the peculiar people of God. By Thomas Hancock."

A similarity exists between the title of this essay of Thomas Hancock* and that which we have before reviewed, of John Stephenson Rowntree; but in all other respects, and especially in the spirit manifested throughout the work, there is scarcely a point of resemblance. The author is a forcible writer, whose sentiments we cannot peruse, without confidence in his piety, and in the good will which he feels towards mankind.

But we nevertheless believe, notwithstanding his correct and elegant representations of the doctrines and testimonies of the early Friends, that his opportunities for making observations on the Friends of our own day have not qualified him to be an impartial witness on their behalf. And besides this, he also appears to possess a gloomy temperament, which an attentive reader will readily observe and place to this account the melancholy views in which he occasionally indulges concerning the religious efforts of Christian professors in general—and of the Society of Friends in particular. He imparts his suppositions with great earnestness and sincerity, but from evidences within our reach, and which we need not now produce, he must be incorrect in some of his inferences.

The essay is composed of ten leading articles, comprising an article on Sects; another on Reformations; then one on Religious Error; afterwards, Fox and his Friends; the Society; its Developements; Reaction Promoted; Restrictive Peculiarities; Individual Characteristics; and Secularism and Spiritual Wickedness. On all these different subjects he displays great elocutional power, and the larger portion of his reflections, produced as they are in a style of composition which, notwithstanding the introduction of numerous "hard words," must commend itself to all admirers of this kind of perfection, are sufficiently liberal to have a bene-

* The Saturday Review of 1860, gives the following information:—"Mr. Hancock is an adherent of the Anglican or High Church school of theology, as represented in the present day, by the pious and much abused, Dr. Pusey."

ficial effect on contemplative readers of all denominations. They may read and acknowledge with the wise king; "in the multitude of counsellors there is safety."

We make our first extract from the article on "Reformations," but shall not be able to give selections from all the subjects introduced.

"It has become almost a trite remark, that the Reformation was not the work of one age, or of one, or of a few individuals merely. Its promoters could always invoke the sanction and accordance of successive previous exponents of the same truths, and principles. Their assertions and expositions, whether relating to abstract or practical matters, found ready reception with minds corresponding with their own in intellectual vision. In its progress we may trace three several kinds of operation:—against moral corruption; against theoretical or doctrinal error; against ecclesiastical pretentions."

The author then proceeds in a concise manner to estimate how far some of "the features of the seventeenth century" prepared the minds of George Fox and his converts, for the doctrines he received and taught, and goes on to inform us, that, "after a manner, not without its parallel in Bacon's method with secular knowledge, did Fox and the Friends deal with those subjects of spiritual import which by the motion of men's susceptibilities, as well as by the sanctions of an ever-existing visible church, are perpetually the theme of human consideration. By an unprofessed and perhaps unconcious process, religious truth, and the nature, objects and method of religious duties, were subjected to a severe analysis, alike indifferent to the offence occasioned amongst men, and strictly with a reference to Divine authority and practical ends. By a method equally careful and exact, the process of synthesis followed. Whatever may be said in disparagement of the constitution, efficiency, and subsequent history of the Society of Friends, it cannot be contemplated and examined either from a religious or philosophical point of view, without a certain amount of admiration. For if only as an experiment and example, it has furnished to the world that which may in vain be sought for, under any other name and form. Its errors, corruptions, and perversities, have been like itself in other aspects, much in contrast with the common exhibitions of human failings, and may serve to lead to a more perfect apprehension of the true sources of spiritual danger, as well as to illustrate under new phases, some of the more ordinary causes of religious declension."

"Of Fox and his Friends," he declares:—"It was reserved for Fox and his Friends to exhibit the most complete and positive protest in favor of gospel truth, and against whatever in principle or in action, was inconsistent with its full supremacy;" and adds also, "The assertion therefore of the entire simplicity and Divine communication of gospel truth formed the leading purpose of their ministrations."

"THE SOCIETY."

"But the most significant result was in what followed, by necessary consequence, from the adherence to the simple essentials above indicated, and the extent to which the Friends ignored or opposed prevailing ideas and customs, secular or religious. Although compelled at various times, in answer to accusations, to establish the authority of their doctrinal views, for them it was neither necessary or prudent, to revive or cultivate the discussions on those topics of a metaphysical character which have so extensively occupied and bewildered the minds of men, and of men whose time and talents thus misapplied, were more than lost to their fellow men. Creeds and systems forever being constructed to be torn to pieces! But their belief like their practice, was not mere eclecticism, but sprang directly from the fundamental germ of their doctrine."

The author then turns toward the disciplinary provisions of the Friends, their spiritual ministrations and preaching; their disunity with the ordinations and doctrines of the dominant and other churches; and the spoilation, imprisonment, and exclusion from civil rights, which resulted from them; their assertion that the rights of conscience were inviolable; their declaration that their persecutors were aliens from the spirit and power of the Gospel; their confessions of the "duty of themselves, and all who own Christ as Lord, to submit to the power of rulers, and not in any way return evil for evil." He then proceeds to set forth the nobleness of this confession, made whilst under the hands of their oppressors, and says: "We of the present day, can have but an imperfect idea of its significance, already in possession of benefits, for which they contended by their sufferings and their labors. Its entire consistency with the gospel, those only can doubt who are strangers to its precepts and principle. The effect of it upon themselves, in renewed rigors and oppressions, mercilessly inflicted, and bravely borne, are to be found, though imperfectly, on the page of history. They would not bear arms, for "all who take the sword shall perish by the sword." "They would not conform to the usages and spirit of the world, in the changing fashions of dress, in receiving or attributing titular distinctions, in flattering language, in salutations that were insincere, in humiliations before men, which were capable of being understood as worship of worldly greatness. They would 'swear not at all,' but let their communications be "yea, yea, nay, nay." They would contribute voluntarily nothing for

the maintenance of church establishments, which they deemed superfluous in the details of their constitution, and contrary in doctrine and spirit to the teachings of Christ. They would uncover the head and bow the knee only in prayer to God. They practised no carnal ordinances, such as water baptism, and that known as the supper of the Lord. They would observe no holy-days. They would keep no set fasts and festivals. They would have no ritual, liturgy, devout offices, or common prayers They would have no fore-appointed order of ministrations, in their meetings for worship. No music. They would have no consecration of buildings, burial-places, or furniture. No pulpits, no pews, no sarcedotal or any special vestments for ministers; no pre-eminence among them, except such as should arise by each esteeming the other better than himself."

"The Development," is next taken up.

"Their unity, earnestness, courage, forbearance, and consistency, soon begat for them the esteem of the unprejudiced and the good. They practically exhibited an example, that without all the complex and imposing machinery of systematic theology; a trained, authorized, and venerated, and paid clergy, the practice of ordinances of doubtful or purely human invention; without ceremonial, ritual, or appointments of any arbitrary kind; it is possible that men can arrive at a knowledge of the essential nature, conditions, and duties of a Christian life."

"With the Friends, intellect was, by their revolt against human authorities, emancipated from outward thrall. Its submission was not transferred from one set of artificial ordinations to another. Even the authority of the Scriptures, was regarded as mediate, though superior to all human assumptions."

"With fewer conventional trammels, clearer conceptions of the nature of human actions, thought and feeling; with an invigorated intellectual power, as well as a quickened moral sense; they addressed themselves to the common exercises of life and labor. They realized in mind the dignity of man in his nobler faculties, his moral nature, his divine paternity; and with a keen regard to the conditions of his dominion in the created world, they did not abandon the consciousness of extensive privilege, as well as of solemn duty, in the prosecution of their several secular avocations and intercourse with men. That habit of mind which led them to perpetually recurrent self-inspection, that sought for guidance by further interior illumination, necessarily strengthened the reflective faculty, induced self-reliance, and quickened their scrutiny of human actions."

Upon the "restrictive peculiarities" of the Friends, the author has bestowed the deep reflection which has characterized his other disquisitions and remarks: "But from an early date of their history, their study and efforts of a religious kind had assumed increasingly a strict relation to their own body, and comparatively little reference to the world without. They were thrown into the defensive attitude by persecution, by the contempt and jealousy, and still more by the ignorance of the multitude" He afterwards continues his illustration of this subject throughout twelve of the sixty pages which comprise the work, and takes under consideration various matters connected with the subject; and if we could believe a High Churchman, as the Saturday Review represents Thomas Hancock to be, qualified to pass sentence on subjects which we have always understood a well trained Quaker alone rightly comprehends, we should incline, from his earnest and serious manner, to accept his conclusions without much examination. But he evidently occupies a position too clearly outside of the Society, to be entitled to the precedence we should willingly yield to one who writes from within its jurisdiction. He expresses himself to the same purpose, though in different language, when he acknowledges, "The Society, though a religious society, does not allow to common observation ready opportunity of discovering its religious nature; for its practised reticence denies to the public the means of acquaintance with its special characteristics." He nevertheless proceeds to speak of the "Restrictive Peculiarities" of the Friends, and conveys his suggestions (with a degree of severity it is true) but in so friendly a manner, as to make them worthy of examination by the people.

The article on "Individual Characteristics," and that also on "Secularism—Spiritual Wickedness," are marked by the same finish of execution apparent in the rest of the essay, and concludes the book; but the sentiments contained in them are not reconcileable with the opinions expressed by the author on many previous occasions; nor is the spirit in which he deals with his subjects consistent therewith. We make no selections from them, because, to be appreciated, they should be read as a whole.

BE RELIGIOUS IN EVERY CALLING.

Spurgeon never uttered more truth than when he spoke as follows with reference to the every-day devotion which Christ demands of his people. There is no obligation that binds a preacher to a devoted life, that does not fall equally upon the lawyer, the tradesman, or the mechanic. He says:

"Sometimes, when some of you have been stirred up by a sermon, you have come to me and said; 'Mr. Spurgeon, could I go to China? Could I become a missionary? Could I become a minister?' In very many cases the brethern who offer are exceedingly

unfit for any service of the kind, for they have very little gift of expression, very little natural genius, and no adaptation for such a work, and I have constantly and frequently to say: 'My dear brother, be consecrated to Christ in your daily calling; do not seek to take a spiritual office, but spiritualize your common office.' Why, the cobbler can consecrate his lapstone, while many a minister has desecrated his pulpit. The plowman can put his hand to the plow in as holy a manner as ever did a minister to the sacramental bread. In dealing with your ribbons and your groceries, in handling your bricks and your jack-planes, you can be as truly priests to God as were those who slew the bullocks, and burned them with the holy fire in the days of yore. This old fact needs to be brought out again. We do not so much want great preachers as good upright traders; it is not so much deacons and elders we long for, as it is to have men who are deacons for Christ in common life, and are really elders of the church in their ordinary conversation. Sirs, Christ did not come into the world to take all fishermen from their nets, though he did take some; nor to call all publicans from the receipt of custom, though he did call one; he did not come to make every Martha into a Mary, though he did bless a Martha and a Mary too. He would have you to be housewives still; be sisters of mercy in your own habitations. He would have you to be traders, buyers and sellers, workers and toilers, still; for the end of Christianity is not to make preachers, but to make holy men; the preacher is but the tool; he may be sometimes but the scaffold of the house; but *ye* are God's husbandry; *ye* are God's building; *ye*, in your common acts and common deeds are they who are to serve God."—*Episcopal Recorder.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 23, 1864.

THE PRESENT WAR.—The exclusion of all "war news" from the pages of our paper, has not been satisfactory to many subscribers.

If *reliable* information could be given in a condensed form it might not be objectionable, but the uncertainty attending that which we hear is such, that often what is received as truth one day, is found to be incorrect the next, so that what could be furnished our readers in a weekly journal, might be of but little value.

We have, therefore, been discouraged from making the attempt, and have felt the necessity of endeavoring to keep the mind as free as possible from the spirit of bitter strife which is now devastating our beloved country. We wish to do nothing to strengthen the feeling which we fear has been imbibed by too many of our members, that the present war is morally right, because of the great issue at stake.

The ground taken by the founders of the Society against all "wars and fightings," is strictly in accordance with the teachings of the blessed Jesus,—"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil," &c., and it is also in keeping with the divine law of love, written upon the heart and placed in the inward part,—"Thou shalt love the Lord thy God with thy whole heart, mind and strength, and thy neighbor as thyself."

We would not call in question the honest convictions of any; but wish to encourage those who have been educated within the pale of a non-resistant sect, to look seriously at the subject, whether they can with freedom of conscience, act counter to a testimony founded upon such high authority, and borne with unflinching zeal by many of our predeeessors, who could suffer imprisonment and death rather than violate the peace principle inculcated by the Divine Master, and sealed upon their understandings by the Witness for Truth in their own breasts. Verily, it is a time to try our faith, and we have need to seek daily for spiritual guidance, in order that our hearts may not fail us "for fear, and for looking after those things which are coming on the earth," but trusting in One who is mighty to save even to the uttermost, we may not be moved from the sure foundation—the light of Christ within—against which it is declared *evil* shall never prevail. An adherence to this righteous testimony, does not prevent our sympathies flowing out toward the suffering of every class,—and we have remembered with solicitude our dear friends whose homes are near the scenes of conflict, some of whom have not only suffered "the spoliation of their goods," but who have been deprived for a time of personal liberty.

Under the consideration of so much that is depressing, the secret cry has been "How long! Oh Lord, how long," wilt Thou suffer these things to be?

Though our pages may fail to manifest any

concern on the absorbing subject of the day, we are earnest in desire that an undue trust "in princes and in horses" may be withdrawn, so that our confidence may be reposed in Him who hath all power both in heaven and in earth, and who can alone assuage the passions of men.

Died, on the 16th of 6th month, 1864, Mark Brear, aged 78 years, formerly of Wakefield, England, where he was received into membership with Friends. He came to this country with his wife and children in the year 1819, and soon afterward settled at Wilmington, Delaware, where he resided until he removed to this city three years since, and became a member of Spruce St. Meeting. Until prevented by indisposition, he continued diligent in the attendance of all our religious meetings. When assembled with his friends in these opportunities, as well as in his family circle, he evinced a solid and weighty deportment, evidently showing that his mind was staid on that Rock, which is the alone foundation upon which all true worshippers must build.

——, at Fallsington, Bucks county, Pa., on First day morning, the 10th inst., Susan Elizabeth, wife of Milnor Gillingham, and daughter of George Comfort.

——, on the 12th inst., at the residence of her son-in-law, Charles Evans, Tacy Morgan, in her 88th year.

——, on the 15th of 7th, month, 1864, at Atlantic City, John Acton, infant son of Clement A. and Fanny C. Griscom, members of Philadelphia Monthly Meeting.

——, on the 14th of 7th month, 1864, at the residence of her son-in-law, Samuel W. Townsend, Sarah Z., widow of the late Job Lewis, in the 75th year of her age. A member of Green Street Monthly Meeting.

A settlement of Freedmen has been lately established on Mason's Island, in Potomac River, for which the Friends' Association of New York, is desirous of procuring a Teacher. Any Friend willing to go there, will please address

Robert Haydock, 101 Liberty Street,
7th mo. 9th, 1864. New York.

A Conference on the subject of Education, as connected with the establishment of a first class Institution of Learning, under the care of members of the Society of Friends, will be held at East Caln, at the close of the Quarterly Meeting, on Fifth day, 28th of 7th month, at which conference several members of the Executive Committee expect to attend. All Friends feeling an interest in the promotion of education, are invited to be present. 2t.

John Howard, the philanthropist, when shut up in a sick room, far from home and amidst strangers, writes thus, "Do me good, O God, by this painful dispensation. May I see the uncertainty of health, ease, and comfort, and that all my springs are in Thee. In pain and anguish all the night, my very life is a burden to me. Help, Lord, for vain is the help of man. In Thee do I put my trust; let me never be confounded. My soul, stay thou upon that Rock. This night my fever abated, and my pain became less. I thank God, I had two hours' sleep. Righteous art Thou in all Thy ways, and holy in all Thy works. Sanctify this affliction, and show me wherefore Thou contendest with me. Bring me out of the furnace as silver purified seven times. Oh, may I not be a cumberer of the ground, but live to the glory of God, and be made, through grace, an honor to my Christian profession.

Extracts from the Minutes *of Genesee Yearly Meeting of Friends, held at Pickering, C. W., by adjournments, from the thirteenth of the Sixth month to the sixteenth of the same, inclusive,* 1864:

On calling the representatives named in the reports received from our several Quarterly and Half Yearly Meetings, they all answered but one from Scipio.

A certificate of unity was received from the Women's Meeting, and read for Rachel Hicks, a minister from Westbury Monthly Meeting, held 18th of Fifth Month last.

Epistles have been received and read from all the Yearly Meetings with which we correspond. Their interesting contents, evincing that our distant brethren are yet concerned to maintain our noble testimonies inviolate, and to seek for that qualification, to bear them before the world, which is only found in deep humility of spirit, and an entire surrender to the requisitions of the divine will, have afforded us cause for encouragement to press forward in the work assigned us; thus corroborating the evidence immediately furnished us in our own hearts, have strengthened us in endeavoring to faithfully do our part in furthering the cause of Truth and Righteousness in the earth.

While thus considering the state of Society, much salutary counsel was handed forth, to encourage us to more faithfulness and dedication of heart.

The importance of fulfilling that reasonable duty of attending all our religious meetings, was feelingly adverted to, and the young in particular were invited to greater faithfulness in this respect, particularly in the attendance of our mid-week meetings. They were shown that obedience to this duty would open the way for further advancement, as the mind was concerned, when thus gathered with their brethren, to become still, and to be centered on the manifestations of the light of Truth. Herein they would know of being fed with that food which alone can nourish the immortal soul, and thereby be strengthened in their confidence in their God, so as to become more willing to

obey when other and higher duties are required.

We were reminded that love is emphatically the true badge of discipleship, and that under its benign influence, we are led into the possession of that feeling and principle that breathes "Peace on earth and good will to men;" and that unless this was the experience of the heart, we could not be possessors of the religion of Christ; and that under the guidance of this pure principle, we would be qualified to manifest a forgiving spirit among all those with whom we are brought into contact; and by thus manifesting that love was our governing and actuating motive, our influence for good would be extended in our own neighborhoods.

And we were shown that in the cultivation of a forgiving spirit, we were not simply conferring a favor on those who may have designed to wound or injure us, but that we ourselves would receive the greater benefit, that it would redound to own peace, and consequently tend to promote our own happiness.

We were counselled to remember, that in our intercourse with the world, our example would exert a far more powerful influence over our neighbors, and in our own families, than our precepts, and we were exhorted to dwell near the true Fountain, that our example might be such as to lead in the way of Truth.

The young as well as the old were exhorted to prize the privileges they were enjoying as members of our religious communion, and to suffer nothing of self, the world, or their gratification, to lure them away from its influence for good. They were reminded that our noble testimonies had their origin in the manifestations of the Divine Will, and that as they were thus opened by this power to our early Friends, they were by it prepared to bear them in so faithful a manner; and it was shown that as we in this day surrender our whole hearts to the direction of this immediately manifested will of our Heavenly Father, we would be gradually prepared to take them up, not because they have been transmitted to us by our fathers, but because they will be opened immediately to us, and that with a fresh anointing; and then we shall be strengthened to bear them faithfully and unflinchingly in every hour of trial.

The deficiencies manifested in the maintenance of our testimonies against war and a hireling ministry, were cause of deep regret and sorrow. While we feel that the present time is one calculated to closely try our foundation; while we clearly see that the specious appeals to our sympathies on behalf of the injured and oppressed are calculated to draw us from our guard, and enlist our feelings; while we discover the invidious approaches of the cunning and deceit of priestcraft, yet we are assured that if our chief care and concern is to know the mind and will of our Divine Master to direct our footsteps, we shall be enabled to detect the various approaches of the enemy, though he may transform himself into the appearance of an angel of light, and thus be preserved from running out into those things which but dazzle to blind and allure to destroy. But while we are aware that this dependant condition, this state of patient waiting for divine direction is the only true place of safety, we feel to exercise a caution not to judge too harshly, or condemn too hastily, those who for a season have listened to the voice of this siren, but by maintaining our dwelling under the canopy of the Father's love, find the ability to win them back, for we indeed know, that the exercise of that true charity which flows from the universal love of God, is far more powerful to bring back to virtue and truth than harsh judgment or hasty condemnation.

The Minutes of the Meeting for Sufferings were now introduced and read, and the proceedings of that Committee were satisfactory to this Meeting.

To the Yearly Meeting:

The Committee on Epistles have conferred together, and are united in presenting an essay, a copy of which to be forwarded to each of the Meetings with which we correspond, embracing the minute of exercises, with a few additional paragraphs.

On behalf of the Committee,

JOHN SEARING.

Pickering, 6th mo. 15th, 1864.

Having, during the consideratien of the several concerns which have claimed the attention of the Meeting, been preserved in a good degree of Christian condescension, and brotherly love, and having known the canopy of the Father's love to be spread over us, under which we have been baptized together, our hearts flow out with gratitude to our Divine Master for the favor, and we feel that our strength has thereby been renewed; and under this precious feeling and solemn covering the Meeting adjourns to meet at Farmington, N. Y., the usual time next year, if consistent with the Divine will.

JOHN J. CORNELL, *Clerk,*

"Sweet, when *the river was crossed* to find that in fulfilling some little, humble, every-day duty, one had actually been serving and pleasing the Mightiest, the Saviour of the world. But if one could only know it, *whilst one was struggling through the flood,* how delightful that would be! How little one would mind the icy water, or the aching shoulders, or the tottering, failing limbs."—*Chronicles of the Schonberg-Cotta Family.*

A letter from a member of the Executive Board of "Friends' Association for the aid and elevation of the Freedmen" has been received, from which we have been permitted to make the following extracts.—EDS.

LETTER FROM CAMP TODD.

Camp Todd, 7th month 7th, 1864.

DEAR S.—I am at work in earnest. I have the entire co-operation of all the officials hereabout, and think I am in the right place at the right time. I wish I could give thee a word-picture of all Sally and I have seen and done these last two days.

We went over to Mason's Island with both our boxes yesterday, and as the doctor went his rounds, we followed him with our dainties for the sick. The sights that met our eyes were revolting. The quarters have been barracks for soldiers, and are well ventilated and comfortable, so far as the buildings can make them; but when that is said all is said. The poor inmates are destitute of every comfort, ragged, filthy, and lying on the floor; few of them having even straw. Nearly the half are sick, and we might say were actually dying for something they could eat. Raw meat, tainted by the extreme warm weather, was lying in sight of poor creatures who were in the agonies of death, and raw beans and salt pork and beef, that had been issued to those who were too sick to prepare them for food, or to eat it if prepared by others, were scattered everywhere. Piles of rags and dirty clothes lay in every corner and at every place where the poor sufferers found rest for their aching bones. We kept a kind hearted black soldier, who was in disgrace, cutting our dried beef all the afternoon; he became very expert, and shaved it nicely enough for our own table. My 13 pounds of crackers and delicate biscuit were exhausted by the time I had gone through all the houses, which are, I think, twelve in number. They are long and narrow like all other barracks. I also distributed my five pounds of chocolate. We came home at a late hour, with our minds busy trying to decide what we had best attempt to do further for them.

——— Nichols is in command. I told him I had a pass from Colonel Green, that allows me to go where I please for ten days, from the 5th instant. S. and I compared views, and made up our minds how to proceed. So this morning we went, as early as we could get off, to Captain Brown, who is in command at the Freedmen's Village. He was not in, but we found his next in office, and were glad to discover him to be all we could desire. He said we might go over there, and do whatever we thought was best. With lightened hearts we left him, promising to call on our return, and see Captain Brown.

Soon as we reached the Island, I went to the person in command, and told him we would like to have a place to prepare food for the sick, and that we had the day before found two women who we believed worthy of trust, and would do whatever cooking was necessary. I have not time to enter more into detail.

He gave us one of the kitchens, put our two cooks on the pay roll at $6 per month, had a load of wood hauled, and gave us the control of as many men as we wanted. I undertook the supervision of this department, while Sally followed the doctor and his assistant through the wards, with crackers and beef. The floors were scrubbed, and our cooks soon had apples stewed and gruel made, and many a poor famishing creature was comforted.

I then went into two of the barracks, and ordered all the children who were able to walk to be taken down to the river, and thoroughly washed. Those who were too sick, I had bathed in tepid water, of which there was plenty on our great round stove. Then to each clean child we distributed clothing. We set our scrubbers to cleaning the houses; had lime scattered all around outside; and feeling we had done all we then could do, had our buggy brought, and started home to Camp Todd. We stopped to see Captain Brown, who heartily endorses all we have done, and promised us all that it was in his power to give.

I stopped writing to attend a prayer meeting, held at the house of one of the men here, under an arbor made of the boughs of the neighboring trees. They had a good time, and I felt glad to be present with them. I could write, if I had time, much that would amuse and interest you all. We have been so busy that we have not read a paper since I came here. We heard to-day that you are having stirring times.

I do not see how to leave until I have given these poor creatures a start. There never was a clearer duty before me than the one that now claims my attention. I am perfectly well—find Mason's Island a delightful place—it is only unhealthy when vegetation begins to decline. It contains the former residence of Mason, of "Trent" notoriety. When I can get the cooks fully under way, give a clean whole garment to every needy, ragged, filthy body, and set those who can spell to teach those who cannot, I shall feel that I have performed the labor given me to do. Sally and the doctor can then supervise, and I am sure the "Executive Board" will have done a work they need not be ashamed of; but to do this it is imperative that I remain at least till the middle of next week, and also important that I have the material to work with. Without delay, thou wilt see the Treasurer, M. A. G., and as many of the "Board" as thou canst.

Say to Margaret that I would like to have two large boxes of children's clothing—boys' pants and shirts, baby slips and frocks, suited to ages from 3 years up to 10 and 12—not *many* women's garments or dresses, but for *girls* all that she can gather.

For the sick I must have corn-starch, crackers, dried beef, &c. If the "Board" can send me money, I can purchase these as cheaply in Georgetown as they can be procured in Philadelphia, and save the expense and trouble of transportation. We have a boat at our service, and men to row across the river to Georgetown. It is making an unusual request, but as a member of the "Board," and seeing the need, and knowing these things will be the life and comfort of hundreds who will continue to suffer without them, I urge upon all of you to grant it. I know those in whose care all will be intrusted are worthy your confidence.

The exigencies of the military services engross everything now, and I fear it will be almost impossible to get the boxes of clothing. If the money is sent for buying nourishment, I can continue my supplies to the sick, even though they should suffer for the want of clothes.

To supply the want of crackers to-day, Sally took half of our white sugar over to George T., and exchanged it for them. We have enough for to-morrow; after that, will have to depend upon the Friends' aid, &c. The corn meal served out is of the most inferior quality. The rest of the provisions generally good, except the fresh beef, which I insist shall not be served to them while the weather is warm, in which Captain B. fully concurs.

LOUISA J. ROBERTS.

DEFENCE OF QUAKERISM.

BY JACOB M. ELLIS.

(Continued from page 301.)

"The Quakers are not practical,"*—they are opposed to Education,"—"their belief hangs loose,"—"they are disaffected,"—"keep within their fold," and "their numbers are decreasing," &c.

(*Vide charges in debate.*)

In "*Education*," too—behind!
Just let *Reporter* call to mind,
A "LANCASTER," who was the first,
To found the noble scheme that burst,
And sped like lightning through the land,
So blessed by all who had command
Of Public Schools. Their number doubled,
And soon were rid of much that troubled.
And who *now* toil with tempered zeal
In these same Schools?—Who feel
More interest?—more careful guard
'Gainst aught that would their beauty mar?

"*Averse to learning?*"—Look around
Where schools on schools are quickly found;
No hamlet e'er, where *Quakers* thrive,
Is found without the *Teachers'* hive!

'Tis true, they found no college school,
Where men may learn to preach by rule,
They *inward* look for this behest
And wait.—Though e'en they rest
And preach not: They sometimes think,
Example's fount the best to drink.
They colleges of *learning* rear,
The student's panting heart to cheer.

"*Within their fold?*" They always bear
(Except for *War*) their fullest share
Of public burdens—Taxes pay—
In works of love—pray where are they?
In *Prisons*, who have labored more?
For needy poor, who yield their stores
More freely? The name of "PENN"
Our "*Hospital*" well claims.—Their men
In "*Refuges*" and "*Shelters*" too;
And "*Reading Rooms*," stand full in view.
Improvements great, that spread our fame,
And for our city build a name,
Find Quakers lending all their aid
To push them on, and help our trade.

"*Belief hangs loose*"—'Tis doubtful quite,
Just follow HICKS, to set *that* right.
He thundered forth in strength and power,
His *doctrines*, by the lengthened hour,
And be these doctrines right or wrong,
No *looseness*, *weakness*, *there* belongs.

"*Belief hangs loose.*" Just think again,
Where? firmer faith proposed by men,
Than that of heavenly "*light within*,"
And freedom from our inborn sin?
What *firmer* than assertion strong,
That man doth to himself belong,
Who moves and thinks, an agent free,
For good or ill,—His destiny,
Is as his choice. But then,
Accounts he to his God; not men.
Predestination ne'er believed
Nor can such doctrines be received;
They ne'er admit such partial laws
That thus impugn *The Great First Cause.*

"*Belief hangs loose*"—"*are ne'er aroused!*"
What have they *not* of good espoused
And carried out? The *pioneers*,
Of many things the Christian cheers.
'Gainst *War*, who did or suffered more?
Oppression too,—pray at whose door
Lies more of *doing*, *acting* well,
Of firmer stand, what *sect* can tell?
Intemperance, show us one who labors
More zealously for home and neighbors?
Who *first* refused the morning dram,
Amid the sneers of fellow man?
Who first in olden times demurred
At *creditors* so oft "*preferred?*"
Who made a rule, and never swerved
That *like and like*, should all be served?
'Till *now*,—the same our *Laws* demand
And thus join Quakers, hand in hand.

"*Not Practical*"—"*Keep in their fold*,"—
"*Are disaffected too*,"—we're told
"*Belief hangs loose*"—they "*learning scout.*"
Were all these true, then out and out,
Poor tools were they. But list
Methinks the track, you've rather missed,
Just *backward*, our few items trace,
Let justice reign—give each a place.
Their *numbers* may not e'er increase,
The *Sect itself* may even cease.
But *then*, as *now*, will underlie,
Their noble truths, that never die;

*The "not practical" portion reviewed last week.

The *people*,, will have been imbued,
With *testimonies*, great and good,
And though they no more bear a *name*,
They will not then have lived in vain.

That *Quakers* have their faults, we know,
That, had we time, we'd freely show,
We only claim for them, their *share*
Of fruits, *communities*, now bear.
Then nobly place them, side by side,
With *others*, who sincere, have tried
Reforming evils—error showing,
And e'en their *lives*, for *truth*, bestowing.
So, let *Pilgrims—Quakers* too,
Do all the good that each can do:
May *every sect*, with single eye,
The beauties of this *truth*, descry;
May *one and all*, then find a rest,
Where hearts sincere are ever blest.

The "Defence," as originally penned here closed, and the author addressed the concluding lines to the company then assembled in the grove, which, it will be remembered, was on a portion of the ground selected as the site of the proposed "*Swarthmore College.*"

And *now*, kind friends, a word for *you*:
We thank you much, for listening to
So patiently, our lame review.

Though months have passed, since it was penned,
Its facts, *are* facts, that *should* defend,
From charges false, our worthy *Friends*.

On "*Swarthmore*" grounds 'tis surely meet
The comely forms of *Friends* to greet,
Arrayed in costume, trim and neat.

On "*Swarthmore*" grounds, ere they disperse,
'Tis thus we've ventured to rehearse,
In their behalf, our hobbling verse.

When "*Swarthmore College*" rears its head,
Resounds with students' busy tread,
With mental lore, its tables spread;

When "*Swarthmore*" coffers fill and thrive,
Twill prove to scoffers—we're alive,
While yonder hums, the "*Teacher's hive.*"

What, tho' plaited crowns and breadth of brim,
Have yielded *some*, to fashion's whim,
We claim, that in the sight of Him,

Who knoweth all things, full and well,
The *heart* alone is left to tell,
In what its *treasures* live and dwell.

What, though our simple "thee and thou"
Tho' shades of drab, and collars straight,
Are somewhat lost—yet still I trow,
Do *many* on their Master wait.

What, though in the *world*, we move
More than worthies did of old,
We yet for *others* show a love,
And comfort *sorrow* with our gold.

And though too much, perchance, we prize
This glittering gold—we *need not* sin,
Nor *will not*, if we turn our eyes
To beacon sure—the "*light within.*"

Philadelphia, Seventh mo., 1864.

He that has no resources of mind is more to be pitied than he who is in want of necessaries for the body; and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.—*Colton.*

THE DEATH COUNCIL OF THE ONEIDAS.

OR, THE SECOND POCAHONTAS.

A true Story of the Early Settlement of New York.

By Henry R. Tracy.

(Concluded from page 299.)

The annals of mankind furnish but few scenes like that in the white man's cabin in the frontier wilderness at midnight, where he was pleading alone for his life. No, not for life, for he knew that when he became a mere suppliant for existence he would incur the contempt of the savages, and peril his last chance of saving it. He was, rather, engaged in an attempt to prove, logically, his right to live, and that they had no right to slay him.

He had for a long time maintained this high position, but his hopes, as we have said, were growing fainter and fainter as the debate proceeded. The listening chiefs were beginning to manifest slightly their impatience at the protracted nature of the conference, when, during a brief pause, Major Dean caught the tones of his wife's voice in the other apartment, conferring not with flesh and blood, but pleading fervently with her Heavenly Father to cause the life of her husband to be spared. This was too much for him to bear without betraying the weakness incident to the nature of civilized, refined men. For the moment he forgot the group before him of terrible war chiefs come to take him off to execution. He saw only that other group in which his heart was bound up, and for them he trembled with emotion, for them he condescended to beg his life at the hands of the stern warriors.

Urged by an impulse which he could not resist, he poured forth a vehement appeal couched in language such as he would have addressed to a band of white men in like circumstances. When he had ended he detected instantly a smile of exultation on more than one of the dark countenances before him—a smile which seemed to say, "he, like all white men, is weak-hearted." The orator bounded to his feet to reply, but during that instant of silence a noise from another quarter arrested the attention of the whole party.

A pattering of soft-moccasined feet was heard on the threshold of the outer door and across the bare floor, and Nankoah entered the apartment, followed by five other Indian women, the wives of the tribe. With a soft step, but with determination stamped on their brows, they entered and ranged themselves on one side of the room. The chiefs, inexpressibly surprised as they were by this unheard of breach of Indian etiquette, (which forbids unconditionally any woman to enter their councils,) let fall some

ejaculations expressive of their astonishment, but [illegible] ah signed to the orator to proceed. He did so in a vein of irony mingled with invective, ending in a strain like the following:

"Our brother's heart has grown soft since the wars are over, and he is afraid to die. We thought our white brother a brave, and not like women; but all white men fear death. Is the white man's God less kind to his children than our Great Father is to us that he should fear to go to the land of spirits? Why should not the white man die when one of his nation hath slain an Oneida? The chiefs and the great Skenandoah have spoken it, and he *shall* die! Our knives are sharp, and his blood shall run fast, for we would not torment our brother—but he must die!"

When he had ceased, Skenandoah made a sign as if he would adjourn the council, but at this moment, his wife, Nankoah, the beautiful Indian woman, stepped forward two paces, and the clear music of her voice was heard throughout the apartment, contrasting strangely with the powerful tones of the speaker who had just ended. And while her auditors were paralized with astonishment, she spoke; timidly at first, but more energetically as she proceeded. She used no gesture, as deeming it improper that a woman should attempt to play the orator, but with her hands folded on her bosom, she pressed out from her full heart, words which produced a thrilling and startling effect on all present. To Major Dean she seemed at that moment in her dark beauty, like and angel sent to save him from death, and those whom he loved better than life from orphanage and widowhood.

"Oneidas!" she said, "the white brother must not die. The Oneidas must not make innocent blood to flow. He hath done nothing worthy of death. The white who killed an Oneida, *he* should fall under the hatchet—his life should be paid for that of our brother whom he hath slain.

Have the brave Oneidas come to the wigwam of our brother to frighten his white squaw and his pappooses? Let them rather hunt out the murderer. He is alive—he is guilty—he has a bad heart—but our friend, he has not a bad heart—he has always been our friend, and he is not the friend of the bad man who slew an Oneida. Will you kill your friend who has lived in your wigwams, and let the enemy of the Oneidas live? Have the eyes of your braves grown dim that they cannot find the track of the murderer? Have their limbs grown weak that they cannot pursue him? Will you make the Great Spirit angry by killing an innocent man and letting a murderer live?

Your white brother IS MY SON! He has grown into my heart, and if the Oneidas pluck him out, blood will flow. Nankoah and her sisters love him, and he shall not die alone!

"Look!" she continued, as she drew a glittering knife from beneath her blanket, while each of the Indian women imitated her example, "you said your knives were sharp—ours are sharp too—and we have sworn to the Great Spirit that when Nankoah's son dies they shall find their way quick to our hearts!"

Had the gleam of the threatening knives and the flashing of the dark eyes of the excited women been real lightnings coruscating through the apartment, the assembled chiefs could hardly have been struck with more profound amazement than they were by this speech and the dramatic movement which attended its close.

There was a brief pause in the white man's cabin, during which nothing could be heard except the beating of hearts and the tones, husky with agony, from the adjoining room where the wife and mother was kneeling in prayer. Just at that moment, too, the oldest child awoke, and mingled its prattle with the ascending petition. Major Dean's head dropped on his breast, and the tears ran in currents down his cheeks at the sound of that small voice. Nankoah started forward involuntarily as if about to rush into the sleeping apartment, when Skenandoah, the chief of the Oneidas, sprang to his feet.

"It is enough," said he, "the Great Spirit hath spoken! Never before did woman lift up her voice in the councils of the Oneidas! Our Father wills that our white brother must not die! Let us leave him and return to our wigwams lest the Great Spirit be angry with his red children."

The chiefs arose and after consulting together a moment, left the cottage, singing a farewell too Major Dean, who was too much absorbed by his emotions, to heed their movements.

Nankoah approached him, and taking his hand, said:

"My son is safe! Let him go in and comfort his white squaw and her little pappooses."

Then turning to her companions she pointed toward the Oneidas' village and departed with them from the cottage.

As their pattering feet crossed the outer threshold, Major Dean clasped his wife and children in his arms, and returned thanks to God for his unexpected deliverance from death.

The records of Westmoreland and of Oneida County show that he subsequently lived many years; and when the whites had occupied the rich lands of that region in great numbers, he was ranked as one of the leading men of his County, and held many offices of trust to universal acceptance.—And from that hour of extreme peril was he bound with the chords of affection and gratitude to Nankoah, the Second Pocahontas.

From the Quarterly Review.

POMPEII.

(Continued from page 303.)

The illiberal and foolish rule which formerly prevented a stranger from making the slightest sketch of the ruins or of any object discovered in them, and even from taking a few hurried notes, has now been abolished. Every one, under necessary regulations, may draw, describe, and publish as he thinks fit A small museum has been opened at Pompeii to contain such objects as may specially serve to illustrate the ruins and the manners and mode of life of the former inhabitants; and a collection of the remains of various animals,—such as dogs, horses, goats, tortoises, and a sucking-pig still in the baking-pan,—and of various edible objects, adds much to its interest. In addition, Signor Fiorelli has established a library, which is destined to contain a complete collection of works on Pompeii and of such as illustrate the arts and manners of the ancients. The student of archæology and history, as well as the mere tourist, may thus spend many profitable and pleasant hours amongst the ruins.

The nomenclature of the houses and streets has been changed. Formerly, the principal buildings were named after some distinguished person who may have been present when they were discovered. There was the House of the Queen of England, the House of the Grand Duke, etc. Signor Fiorelli has endeavored, by consulting the inscriptions painted on the walls, and from other sources, such as seals and relics found in the ruins of the house itself, to restore to it the name of the owner. When this cannot be done, the house is numbered, and the occupation of the owner is noted: we have, for instance, the house and shop of the dyer, in which his pans with the remains of the dye in them are still seen, of the baker, of the colorman, of the jeweller, the eating-house, the inn, etc.

Many important statues and other objects, such as furniture, which have been taken to the Museum at Naples, have been replaced by plaster casts, so that their original site and the use for which they served may be understood.

We must not conclude without alluding to the magnificent work on the ruins of Pompeii, the title of which we have placed at the head of this article, now in course of publication by Signor Niccolini, the Secretary to the Royal Museum, and the son of the original editor of the "Museeo Borbonico." Thirty-three numbers, forming half of the entire work, have already been issued. Colored lithographic plates represent with great fidelity, and in the most pleasing form, the paintings, architectural decorations, statues, and various objects in glass, metal, marble, and other materials, discovered in the principal buildings. Each house and its contents are separately illustrated. The plates are mostly executed from the faithful and spirited drawings of Signor Abbate, an artist of great merit and experience, well known in this country for his admirable restoration of a Pompeian house in the Crystal Palace.

This work will furnish a much better idea than any yet published of the extreme beauty and elegance of the houses of the richer classes in a Roman city. There is no doubt much at Pompeii opposed to the purest taste, as shown in remains of the best period of classic art. The ornamentation is sometimes coarse in execution, inharmonious in color, wanting in purity of design, defective in drawing, and perhaps ill calculated for interior decoration. But at other times it is of a very high character, and singularly pleasing and effective. It must be remembered that after all Pompeii was but an unimportant provincial town, in which probably there was no school of art of any merit, and where the common workman sought to imitate, to the best of his means, the skilled and highly trained artists of Rome, or to copy and reproduce those remains of more ancient art which had even in those days been accepted as the standards of the highest taste and perfection. It is probable that the paintings on the walls of the houses of Pompeii, like the mosaic pictures of the pavements, are for the most part copies from well-known Greek or Roman works which were esteemed by the refined and cultivated citizens of Imperial Rome as masterpieces of art. This is especially so with regard to those beautiful groups of figures representing familiar subjects taken from the Homeric poems and from the classic writers of Greece. However, to some of the frescoes discovered the ancients themselves must have attached considerable value; for we find an instance of one representing Bacchus and Silenus, which had been very carefully removed from another site and so neatly fitted into the wall with iron cramps and cement that it was almost impossible to detect that it did not originally form part of it. The subjects are limited in number, generally Bacchus and Ariadne, with groups of fauns and nymphs, Hermaphroditus with Silenus, Bacchantes and Satyrs, Hercules and Omphale surrounded by Cupids, who are sporting with his club and shield, Achilles discovered by Ulysses amidst the maidens of Lycomedes, Orestes and Pylades, Thetis obtaining from Vulcan the arms of Achilles, etc. The treatment is singularly simple, the disposition of the figures reminding us of a bas-relief, and conveying the impression of having been suggested by a sculptured frieze. The execution is almost always inferior to what the Germans call the "motive"—that is, the attempt to tell the story by the general composition, and the attitude and ex-

pression of each person represented; this is a sufficient proof to the practised eye that the work is a copy, or that the painting has been made up with figures or groups taken from other pictures. Even in technical execution, however, many of these paintings have no ordinary merit. There is a richness and glow in the color, a subtle gradation in the flesh tints, a rich and voluptuous harmony of tone, and a vigorous outline, which remind us of the finest productions of the Venetian school, and especially of Giorgione. In violent and picturesque contrasts of light and shade they are wanting. No attempt is made to produce those striking and exaggerated effects of chiaro-oscuro which distinguish the Italian and Dutch schools of the seventeenth century. Everything is represented in the broad glare of day, and is beaming with sunlight. The colors have faded after a lapse of eighteen hundred years, but when the soil which covers a painting is first removed, they are still bright and luminous, and produce a magical effect in the clear Italian atmosphere. Some have changed completely after long exposure to the air, and this must be borne in mind in examining the paintings detached from the walls and preserved in the Naples Museum. The details of the decoration of the rooms are frequently marked by the greatest elegance of outline, and the most exquisite harmony of color, as in the dancing fauns and nymphs, set in borders of beautiful design, or introduced into landscapes and architectural scenes, and the wanton Cupids sporting amidst festoons of fruit and flowers. This graceful ornamentation was in harmony with the furniture of the room and the rich hangings, and must have produced the most pleasing effect. But if the dwelling of a country gentleman at Pompeii was such as we have described, what must have been the magnificence and luxury of that of the proud and wealthy patrician in the capital itself?

(To be concluded.)

Where the reins of government are too slack, there the manners of the people are corrupted: and that destroys industry, begets effeminacy, and provokes Heaven against it.—*Penn.*

The aid of Friends and others in the country is desired in procuring suitable places for Fifty Colored Orphans, expected in this city this week, from Fortress Monroe.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 307.)

I next proceeded to Providence, where I stayed some tme, and visited my old friend Daniel Howland, who, with his family, were very well, and Friends generally were glad to see me. Returning to Rhode Island, I went to a Quarterly Meeting in company with J. Mott, held at Bedford, where I met with my much-loved friend William Rotch, who had just arrived from Europe with his wife, two daughters and two public Friends, John Wigham and Martha Routh. Here we parted, and I went to Nantucket, where I spent about ten days to my great satisfaction, and then returned to Bedford, and so to Longplain, Sandwich, Pembroke, Boston, and after acceptable service in each place, I proceeded to Lynn, and so on to the eastward; finding many of my friends glad to see me. I was at the Quarterly Meeting at Davom, formerly called Royals Town, where many had been convinced by my ministry, who were like my children. At this Quarterly Meeting I had to look back on the former travail of my soul, when passing through this most gloomy wilderness, then with few inhabitants, and those very ignorant of Friends' principles, and in many respects an uncultivated warlike people. Oh, what alterations are made for the better, when the Lord's hand is in the work! I do not see any thing in myself that is worthy to claim any share, more than as an instrument, and that of a weak kind. At this Quarterly Meeting I met with Martha Routh, on her return from visiting Friends to the eastward; and here we were favored to put many things in order that were otherwise; having had much of the Lord's presence with us, we were enabled to conclude our meeting in brotherly love, and I returned to Dover Quarter, where Martha Routh and I continued laboring in much nearness of spirit, and having waded through many exercises we were favored to close in much love and tender regard. I may say I have had many trying seasons since I have been in this land, sometimes being silent for many meetings in succession, and my way in the ministry much closed, though I have no just cause of complaint, as the least favor is more than I really deserve. I believe I have been enabled to move so as not to give any occasion of complaint to my friends. Since visiting Dover Quarter I have been laboring constantly among Friends and others. The attendant exercises and various trials are not to be described fully, and as they are often much the same, I think no great advantage can arise from any endeavor to open them very frequently; yet I may say, for the encouragement of Zion's travellers, that I believe there is no great cause to fear, but that if we are sufficiently resigned to the Divine will we shall be carried through, so that at last we can say, "His ways are ways of pleasantness, and all His paths are peace." Many circumstances have turned up, but to take notice of them all would soon swell the account,

therefore I have omitted naming those families where I put up, as they may alter, and sometimes I have seen something of pride arise in families because Friends frequently put up with them. I wish to make no remark of any thing that may be applied to families or meetings to their disadvantage, as they that are pretty well off in various respects, sometimes soon alter for the worse, and some that are in low circumstances alter as soon for the better; so that as all ministers are left to feel their own way, without any thing to mislead them, they will be most likely to speak to things as they are.

Having spent considerable time at Ware or at Harris Town (where is a pretty large body of Friends) to a good degree of satisfaction, I now felt bound towards Amberry, where I made but little stay, but proceeded towards Boston, taking Salem and Lynn in my way, where I attended several meetings, generally large, and I hope not without some use.

Sails for Halifax.—I was now very much straitened in my own mind as to what I should do; but thought under all circumstances, it was best for me to take shipping for Halifax, which I did, on board a schooner bound to St. John's, in Nova Scotia Government. After being out about three days, in Marble Head Harbor, we were driven on shore, in which time of trial no tongue can tell what I underwent. About four o'clock in the morning, myself and companion were called to get up and put on our clothes, to make the best shift we could, as our vessel was near the rocks and would be on them in a few minutes. The countenances of the seamen were expressive of the most awful danger. They stood trembling, saying, "We are or shall be lost; there is no hope for ourselves or the vessel." We got our clothes on, and made ready to shift for ourselves. My dear companion being struck with sea-sickness added to my difficulty, as he was unable to help himself; but seeing no way open but by urging on the seamen to exert themselves, looking unto Him who makes a way where none appears, I ventured on deck, where I saw all the appearances of immediate death, as our vessel was dragging towards a point of rocks whose top appeared higher than our masts, and so steep that there was no way to ascend them. In this awful moment I had to resign my spirit into the hands of Him that gave it, and my body, not only to a watery grave, but to be dashed to pieces against the rocks. I advised what I thought our only way of escape, but the master thought it would be of no use. The storm was violent, mixed with hail and rain, and being dark, the dashing waves resembled fire, without giving light. In this situation, I felt so poor I thought I did not feel worth begging for, but found a little strength to do it for my companion and the poor seamen. I say so poor, but I may add, so unworthy. Here our anchor hitched, and held until daylight, which was a favor I had begged for. We lay within a few yards of the place before described, and saw ourselves as in the arms of death, when one of the seamen cried out, "We are just upon striking; all hands upon deck." At which time, the master proposed to try the measures I had previously recommended, saying, "It is only trying, as nothing could add to our difficulty, turn how it would." At which critical moment, we may say, we were snatched from the arms of death. The mate said there had not been such a time before, as the wind favored us two points, and as our vessel wore round under her jib, having cut one cable and slipped the other; her stern struck, as we suppose, twice, while the dashing of the waves carried away our boat. Thus we escaped, without any other prospect than that of running her ashore in some place where we might save our lives. I was obliged to stand by and assist what I could, though I fell several times. We soon arrived at a place to run ashore. I cannot describe the joy that filled every countenance, notwithstanding the sea was breaking over us in a most violent manner, and our vessel trembled as if she would burst in pieces every moment. After the storm had subsided a calm ensued, and our friends came alongside of our vessel with a sleigh, and took us out.

On leaving the vessel we returned to Salem, and after a short stay there we went to Lynn, from whence, after recruiting again, with the advice of my friends, I proceeded towards the eastward on horseback, taking meetings as they fell in course, and appointed many others. The journey was very trying to my feeble constitution, and I had a heavy cold, yet continued our course towards Kennebec, where we arrived 5th month 9th, 1795, and found things greatly altered since my first visit, being now a pretty large Monthly Meeting, where there was not the face of a Friend to be seen when I first visited the country; but rather a hard warlike people, addicted to many vices, but now become a solid, good-behaved body of Friends.

After paying a pretty general visit here, I set forward, still eastward, intending to go to Penobscott; from which place I expected to ship either for Halifax or Europe, and having had many meetings in the way, and in some places where I had travelled before, wherein I thought the power of truth was felt to the convincing of many; and I believe that amongst them there are divers who will stand as seals to my labors. I have had in this part of my journey my much loved friend Remington Hobby, a man of a good gift in the ministry; and having now accomplished my service, took leave of many tender people in great brokenness of spirit, as also of my dear companion,

Joseph Wing, who had borne me company near nine months, in which time we were so nearly united to each other that not one hard word or thought had taken place between us. Parting also with my companion and fellow-laborer, Remington Hobby, was very trying, being now left to go on board amongst strangers, having taken my passage to Liverpool on board the ship "Two Brothers."

(To be Continued.)

SWEET OLD AGE.—God sometimes gives to man a guiltless and holy second childhood, in which the soul becomes child-like, not childish, —and the faculties, in full fruit and ripeness, are mellow, without sign of decay. This is that sought-for land of Beulah, where they who have travelled manfully the Christian way, abide awhile, to show the world a perfect manhood.

Life, with its battles and its sorrows, lies far behind them; the soul sits in an evening undress of calm and holy leisure. Thrice blessed the family or neighborhood that numbers among it one of those not yet ascended saints! Gentle are they and tolerant, and apt to play with little children, easy to be pleased with little pleasure.

For Friends' Intelligencer.

SELF-IMPOSED CROSSES.

"*Whatsoever He biddeth thee do, that do.*"

It is highly important that we attend to this injunction, however trying or humiliating a requisition may sometimes be; but it is equally important that we do not bring to ourselves the application of the query, "Who hath required this at thy hand." We may readily do so, by taking upon ourselves crosses or penances, which have never been laid upon us by the great Head of the church,—never been given us to bear as a needed discipline. Very various are the means by which our spirits are purified, and the work of sanctification accomplished; as various as are our temperaments; all of which need different restrictions. While unto some of us, the command goes forth, touch not, taste not, handle not, others are allowed to participate, and may without danger walk in a broader path. Ah, surely, we are in the keeping of One who is infinitely wise, and if we profess to have come under His guidance, we have no more right to place crosses in our path, than we have to turn aside from any clear requirement of duty. There is great beauty in being led and guided by the influence of the divine mind—entrusting ourselves wholly to the protecting and guiding care of an ever-present power, spoken of in Scripture as "a lamp to the feet and a guide to our path."

One of the evils attendant on our wearing a self-imposed cross is, that it is seldom worn consistently; or to speak in other language instead of bearing it upon the shoulders, whereby the whole man is subjected, we ride upon it, and thus self is exalted, under, it is to be feared, the guise of humility.

Let us watch closely, lest the temptation to take up an unbidden cross should prevail, to the injury not only of ourselves, but those around us, who may be looking to see how the professed followers of the "Light within" walk,—looking to see if they give evidence that they are following a wise Counsellor, a safe Conductor—One whose ways are ways of pleasantness, and whose paths are peace. "Whatsoever He biddeth thee do, that do," unflinchingly—willingly—even cheerfully, so far as ability may be given, but take not upon thyself a self-imposed burden, lest in bearing it (not being sustained by divine sanction), thy walk through life shall be attended by so many inconsistencies and so shaded by gloom, that the looker on is forced to the conclusion—Surely the Light of the Lord shines not upon that path. J.

Philadelphia, 7th mo. 18th, 1864.

A BRIEF MEMOIR OF ELIZABETH FRY.

(Continued from page 309.)

About fifteen months later, the deeply interesting extract which follows, was penned to the same young friend. It is inserted on account of its being a faithful and most instructive transcript of her own feelings, as well as of her concern on behalf of the individual to whom it was addressed.

"I think thou art, as far as I am concerned, like a weaned child, not longer needing my help as a nurse or mother; for, dear friend, thou art graciously and wonderfully cared for by the Shepherd of Israel, who has, through his own unmerited mercy, supplied thy need, and led thee very gently along; and if he should see meet, after cleansing thee by his blood, to decorate thee with his ornaments, even then thou must keep at the feet of him who has done so much for thee, and in watchfulness and instant prayer, cleave close to him in spirit. The experience of my life leads me to an awful fear of self ever being exalted, and therefore, for myself or others, there is nothing hardly that I desire so much as that, however our Lord may grant us any of his gifts or graces, however he may anoint our lips to speak well of his name, we may be kept humble before him, and meek and lowly in heart, following his most holy and blessed example."

Many were the instances, during Elizabeth Fry's travels in foreign lands, as well as in our own country, in which she was led successfully to intercede for the persecuted and oppressed. Great and important changes were, in consequence, effected; particularly an enlarged

degree of liberty of conscience, and and a relaxation of the severity of prison discipline. Many persons, in whose minds religious conviction had been secretly cherished, and others who had been eminently devoted to love and serve the Redeemer, were brought into sweet fellowship of spirit with this beloved friend. Of these were some of the most distinguished amongst men. The King of Prussia, who, with his Queen and other members of his family, had become nearly united to her in Christian love, visited Elizabeth Fry at Upton, during his stay in London, in the year 1842. By his particular request, she also met him at the Mansion House, between the times of public worship, on First day the 30th of 1st month. They passed nearly two hours together on that occasion—and had much very serious and important conversation, at the close of which, the King expressed a strong desire to attend the reading at Newgate the next day, Arrangements were accordingly made for his doing so. Elizabeth Fry was accompanied to the prison by her beloved brother and sister S. and E. Gurney, her justly valued friend Jane Pirie, (then Lady Mayoress,) and several other coadjutors in the prison cause—the writer of this being one of the number. The female prisoners were seated on each side of a lengthened range of tables, neatly clad, and with countenance that bespoke serious attention. Some of the city authorities were present, and the King was accompanied by several noblemen, English and Foreign. He led Elizabeth Fry through the passages and apartments of the prison, until they reached the seats placed for them at the extremity of the line of tables. A deep stillness ensued—then Elizabeth Fry read Rom. 12th chapter and a Psalm. This was followed by a very solemn silence, broken, at length, by a most striking address, one part of which was particularly remarkable, from the manner in which she adverted to that *perfect equality* in the divine sight, subsisting between the souls of *all mankind.* She said she had been "much impressed by the passage, 'We, being many, are one body in Christ, and every one members one of another.'" Adding, "If, through yielding to the grace of our Lord Jesus Christ, we are brought to be his disciples, we are made *one* in Him—even from the lowest and most degraded of these poor prisoners before us, to our dear friend the King and Sovereign who is now with us, if brought in true repentance and living faith to Christ, *all are alike one in him.*" After another solemn pause, Elizabeth Fry knelt in prayer—the king knelt beside her—and she poured forth her supplication with great fervor and sweetness, first on behalf of the prisoners, then for all classes present, then she particularized "the beloved monarch with us at this time," that he might "experience the holy Spirit to sanctify him, and to direct all his counsels, that he might govern his kingdom in righteousness," then for "those most dear to him in life," for all who might be "placed as rulers of his people," and for "his subjects generally;" and lastly for "all the nations of the earth," that they might "become 'the kingdoms of our God and of his Christ,'" &c.

During the whole of this opportunity, the king manifested great seriousness, and was often much contrited. All the various persons present conducted themselves with strict propriety, but none more strikingly than the poor convicts; not any one of them was observed to turn the head, or to look at the august stranger: all of them appeared very serious and attentive, and tears of tender contrition trickled down the cheeks of many. Who could witness such a scene within those walls, and recur to days that were past, when nothing met the eye or ear, but that which exhibited the utmost degradation of the human species, without feeling a deep sense of adoring gratitude to Him, whose power was thus manifested to be sufficient to subdue the most obdurate heart!

On leaving the prison the king accompanied Elizabeth Fry to her own house.

In reference to the visits to Newgate and Upton, E. F. wrote, on the second of 2d month, to a friend, "I think thou wilt like to hear that the king's visit was most acceptable and satisfactory—I think there was no common sense of peace over us—I may say, blessing. In the silence, before and after luncheon, there was a great solemnity; I felt also helped to say a few words. The king appeared deeply to have felt his visit. I think he was much pleased with the address of our Friends, presented at Upton, by the Committee of the Meeting for Sufferings.

The calling of Elizabeth Fry was, in some respects, in a peculiar line, which perhaps few could measure; but she was singularly endowed with qualifications to follow it. She was, at times, led in a way that appeared, even to herself, difficult to comprehend. On a particular occasion she believed it her duty to meet a large company, comprising many of the most distinguished members of the administration. There were attendant circumstances which caused it to be viewed by some as a questionable step; but she was enabled, in a striking manner, to avail herself of the opportunity, not only to explain our principles, as a Society, on several weighty subjects, and to bear her testimony against things inconsistent with her Christian profession, but to impress on persons of influence then present, many subjects of importance to the well being of mankind.*

* The relief which, through this opportunity, was obtained for many sufferers, under very diverse

On the morning of that day, she addressed the following note to two beloved friends.

"My dear Friends,

"I very much desire your prayers for me this day, I begin it in much weakness, bodily, and I may say mentally, but I remember what faith *has* done, 'out of weakness made strong;' there I must look. He is faithful who keepeth His *most* unworthy servants—I feel entirely of this number, if I dare say servant.—I am not disposed to say much, but desire your prayers.—I am your loving friend,

"ELIZABETH FRY."

After the day was over she wrote as follows:

"My late deeply interesting and important engagement has appeared, both for myself and others, of a peculiar nature. I had, for two weeks past, had a pointing in my mind to go. I believed that if health permitted, I ought to go; even at the risk of my reputation with some. I may say I went in the fear of the Lord, and I think I never more knew what I believe to be the Holy Spirit teaching me what to do, and what to leave undone."

(To be continued.)

Gentleness is a sort of mild atmosphere, and it enters into a child's soul like the sunbeam into a rose-bud—slowly but surely—expanding it into beauty and vigor.

A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—*Pope.*

circumstances, and in different parts of the world, leads to a consideration of some striking events recorded in Holy Scripture, which shows that it has, at times, pleased the Almighty, in order to effect purposes of mercy towards his rational creatures, to lead some of his chosen instruments into circumstances which, to the eye of human reason might appear to be utterly incompatible with that separation from the spirit and practice of a sinful world, that becomes the servant of Christ; but there are widely different callings and allotments in the household of faith: and our short-sighted vision has little capacity to comprehend the designs of the Most High, in his dealings with the children of men. Perhaps none could perceive in Joseph, (when, as ruler of Egypt, he was "arrayed in vestures of fine linen," with a "chain of gold about his neck" and when riding "in the second chariot," "they cried before him, Bow the knee,") that sorrowful yearning of the heart towards his bereaved father, and that longing after a visible union with the worshippers of the One Eternal God, which was so deeply yet secretly cherished in the heart of the Hebrew captive: and who could have anticipated that stream of blessing, which through Joseph's instrumentality, became the means of sustaining, not only the Egyptians and the family of Jacob, but also "the people of all lands," during a period of universal famine.

ON WORKS OF AMUSEMENT,

Addressed to his Pupils, by the late Dr. Arnold, of Rugby.

The late Dr. Arnold, of Rugby, well known as a teacher of superior order, was sedulously concerned for the welfare of youth. He considered that there was, perhaps, nothing that tended so powerfully to counteract every effort for their improvement, as the indulgence of a taste for reading works of amusement, especially such as excite the imagination, and stimulate the passions, but which, at the same time, effectually divert the mind from the pursuit of those studies that enlighten the understanding, correct the judgment, and amend the heart. In tracing some of the causes of that lightness and frivolity of character, and that disinclination for the exercise of the reflective powers, so lamentably common in the present day, he says: "One cause I do find, which is certainly capable of producing such a result; a cause undoubtedly in existence now, and as certainly not in existence a few years back; nor can I trace any other beside this, which appears likely to have produced the same effect. This cause consists in the number, and character, and cheapness, and peculiar mode of publication, of the works of amusement of the present day. In all these respects the change is great, and extremely recent. The works of amusement published only a few years since, were comparatively few in number; they were less exciting, and therefore less attractive; they were dearer, and therefore less accessible; and not being published periodically, they did not occupy the mind for so long a time, nor keep alive so constant an expectation; nor by thus dwelling upon the mind, and distilling themselves into it, as it were drop by drop, did they possess it so largely, coloring even, in many instances, its very language, and affording frequent matter for consideration. The evil of all these circumstances is actually enormous. The mass of human minds, and much more of the minds of young persons, have no great appetite for intellectual exercise; but they have some, which, by careful treatment, may be strengthened and increased. But here, to this weak and delicate appetite, is presented an abundance of the most stimulating and least nourishing food. It snatches it greedily, and is not only satisfied, but actually conceives a distaste for any thing more simple and more wholesome. That curiosity, which is wisely given us to lead us on to knowledge, finds its full gratification in the details of an exciting and protracted story; and then lies down as it were gorged and goes to sleep. Other faculties claim their turn and have it. We know that in youth, the healthy body and lively spirits require exercise; and in this they may and ought to be indulged; but the time and interest

which remain over, when the body has had its enjoyment, and the mind desires its share, have been already wasted and exhausted upon things utterly unprofitable; so that the mind goes to its work hurried and languidly, and feels it to be no more than a burden. The mere lessons may be learnt from a sense of duty; but that freshness of power which, in young persons of ability, would fasten eagerly upon some one portion or other of the wide field of knowledge, and then expatiate, drinking in health and strength to the mind, as surely as the natural exercise of the body gives to it bodily vigor; that is tired prematurely, perverted and corrupted; and all the knowledge which else it might so covet, it now seems a wearying effort to attain.

Great and grievous as is the evil, it is peculiarly hard to find a remedy for it. If the books to which I have been alluding were books of downright wickedness, we might destroy them whenever we found them; we might forbid their open circulation; we might conjure you to shun them as you would any other clear sin, whether of word or deed. But they are not wicked books for the most part; they are of that class which cannot be actually prohibited; nor can it be pretended that there is a sin in reading them. They are not the more wicked for being published so cheap, and at regular intervals; but yet these two circumstances make them so peculiarly injurious. All that can be done is to point out the evil; that it is real and serious I am very sure, and its effects are most deplorable on minds of the fairest promise; but the remedy for it rests with yourselves, or rather with each of you individually, so far as he himself is concerned. That an unnatural and constant excitement of the mind is most injurious, there is no doubt; that excitement involves a consequent weakness, is a law of our nature, than which none is surer; that the debility of mind thus produced is, and must be, adverse to quiet study and thought,—to that reflection which alone is wisdom, is also clear in itself, and proved too largely by experience, and that, without reflection, there can be no spiritual understanding; and therefore childishness and unthoughtfulness cannot be light evils.

Whatever is to us an hindrance in the way of our intellectual, and moral, and spiritual improvement, that is in our case a positive sin."

(From the Birmingham Post.)

THOMAS MARTIN RANDALL, *of Staffordshire, England, died 23d of 8th month last, aged 73 years; one of England's worthies.*

On Friday last, [8th mo. 26th,] at Shallowford, Norton Bridge, in the Quaker's burying-ground—a quiet sunny spot, within hearing distance of the murmurings of the Trent—were laid the last remains of a good and clever man. "Nameless till they die, and leaving no memorial but a world made better by their lives," is true of many good and sterling simple-minded men among "Friends," as it is of thousands belonging to other denominations of Christians. Beyond the circle of "Friends;" of manufacturers and others engaged in the higher branches of porcelain—which manufacture he himself aided in developing by his efforts to rival the choicest productions of our Continental neighbors—Thomas Martin Randall, the subject of this brief notice, was little known. By these his abilities and virtues were admitted and admired. Born at Broseley, he served his time—like the late Robert Minton's father—at Caeghley, the earliest of our Shropshire porcelain works, and the nursery of a class of our very clever men. From thence he removed to Coalport, thence to London, afterwards to Madeley, and thence to the Potteries, where he succeeded, after great perseverance and expense, in producing specimens of porcelain, equal to those he made his model—the highest productions of the Royal Sevres Works in the palmy days of Louis XVI. "Aye, sir," said a well-known dealer in the Strand, in our hearing, "the old Quaker stands first at the top of the tree, but he will not put the French mark on his ware (the double L), otherwise I could sell any quantity at the tip-top price old Sevres china sells for." "He has a conscientious objection, and would not be a party to deception." "Conscience!" replied the keen-witted tradesman; "there is no conscience in business." The Quaker thought differently, and made the inward monitor ever his guide and judge in commercial and private life. For a quarter of a century he was the advocate and supporter of the temperance cause. When the movement first came up, he emptied his barrels, cut them in two for tubs, and had the mashing stick made into a good stout walking staff, which until his death he carried as a trohpy of the victory he had achieved over popular prejudice and long continued habit.

Speaking of the Australian coffee-seed, the Michigan *Farmer* says: "Mr. R. H. Holmes, of Unadilla, Livingston county, in this State, has forwarded us fifty seeds of this comparatively little known and useful seed; in appearance they are much like a marrowfat pea, having, however, a slight upraised turned point on one side. They are said to make good coffee, and are cultivated like white beans,—putting *one* seed in a hill two feet apart. This rare seed was sent from Australia to Mr. G. R. Huffman, of Effingham, Ill., by his son, who is in that country. Mr. Holmes has raised them for two years, and has found them a

great success for farmers who wish to raise their own coffee; they seem well adapted to this soil and climate."

For Friends' Intelligencer.

WATER LILIES.

Amongst the most beautiful and interesting flowers now open are the water lilies. Prominent amongst these are the Nymphea Celerata, or white pond lily, and the Nelumbium Luteum, or water Chinquepin. The former has been truly described as "One of the loveliest of flowers, possessing beauty, delicacy and fragrance in the highest degree."

It is found in ponds and sluggish streams throughout the United States east of the Rocky Mountains—though in many parts thereof not common. The leaves are orbicular, from five to six inches in diameter, cleft at the base quite to the insertion of the long leaf-stalk, with the lobes ending in short acuminate points, very smooth and of a dark shining green above, reddish-brown, with prominent veins below. The flowers are from three to four inches in diameter, very double, of a delicate creamy white, occasionally tinged with rose, closing in the evening and opening with the rising sun. The fragrance resembles that of the Magnolia, and is very fleeting, sometimes scarcely perceptible.

But glorious, above all uncultivated herbaceous plants growing in this country, is the Nelumbium. It is indigenous to the lagoons and sluggish rivers of the Southern States, but by various means has been introduced into a few localities further north. The nearest point to us where it can be found is in the Delaware river below Philadelphia, at the mouth of Hay creek near Girard's old barn, whence the flowers are frequently brought to the city for sale. Gray in his Botany mentions it as growing in three other places north—at Big Sodus bay, Lake Ontario, and in Connecticut river near Lynn.

The leaves are peltate, orbicular and entive, from twelve to eighteen inches in diameter, floating upon the surface of the water, very smooth and glossy above, much veined and reticulate beneath. The leaf-stalks are inserted on one side of the centre of the leaf and vary in length according to the depth of the water in which they grow. Bartram, in his Southern travels, found them growing in a lake, near the Cape Fear river, which was twelve feet deep, the leaf-stalks being that length.

The flowers are from six to eight inches in diameter, very double. The petals are disposed in concentric rows, concave or cup-shaped, of a brilliant white, tinged with shades of yellow towards the base; closing, like most water lilies in the evening, opening again in the morning. These are succeeded by large seed vessels, from three to four inches in diameter, shaped like a top, broad and circular above, narrow and almost pointed below. They contain many perforated cells, containing nuts, much resembling chinquepins or pin-oak acorns in size and a chestnut in taste. The root is from ten to fifteen feet long, and from two to four inches thick. This lily is identical with the Egyptian Lotus and the sacred bean of India, so intimately connected with the Mythology of most heathen nations. The ancient Egyptians dedicated it to their god Osiris and his wife Isis, who were acknowledged to be, by them, the one universal power for good in nature and elsewhere, and were always represented as enthroned upon its flowers.

They entwined it with the decorations of their temples. The masses of sculptured stone that are found in the ruins of Karnack, and the capitals of the columns of ancient Thebes are adorned with the spreading blossoms of the Lotus.

It was also dedicated by the Buddists of India to their gods, Brahma and Vishna, who, with them, represented the reproductive powers of the earth, and is still, on that account, held sacred by them, and regarded with religious veneration.

Bayard Taylor, in his journey to Central Africa, found it growing in the waters of the White Nile, in latitude 12° north, though it was not in flower. The seeds and root, which much resemble a potato in consistence and taste, with a strong flavor of celery, was eaten by the Shillook negroes who inhabit that region. Dr. Knoblecher found it growing in the same river several degrees further south, and remarks, "That the appearance of thousands of showy blossoms as they flash open at sunrise, is a scene of vegetable pomp and splendor which can be witnessed in no other part of the world."

It grows abundantly in China and Japan, and is there cultivated as an article of food. M. Hue, in his travels through China, in speaking of this plant says, "There is nothing comparable to the effect produced by this splendid plant upon the ponds and basins of China. The Economist has extolled it for its utility; the Doctors of Reason have placed it amongst the ingredients of the Elixir of immortality; the Poets have celebrated it in their verses, on account of the beauty of its flowers."

There is found growing in the ditches and canals of Lower Egypt, in the neighborhood of Cairo, a lily that is frequently mentioned by travellers as the Egyptian Lotus. This is the Nymphea Cerulea, or blue water lily, and is entirely different from the one mentioned above. The leaves are cleft at the base, with semi-luneu indentations around the circumference, the flowers are comparatively small, of a bluish

color, and the root a globular tuber about one and a half inches in diameter.

Neither must the fruit or nut of the Nelumbium be identified with that eaten by the Lotophagi, or Lotus eaters of ancient writers. This is now generally believed to be the Cyrenæan Lotus of Herodotus and the Rhamnus Lotus of Linnæus, a thorny shrub growing on the Northern coast of Africa, producing a farinaceous berry about the size of an olive, and a taste resembling that of dates. It is generally pounded in a wooden vessel, and dried in the sun. It was believed by the ancients that it had the power of making strangers who ate it, forget their native country and distant friends. For this reason the Lotophagi desired Ulyssis, king of Ithaca, during his wanderings after the fall of Troy, to partake of it, so that he and his followers would have no desire to return to their native country, but remain with them.

In regard to the extended application of the term "Lotus," an eminent writer remarks, "That the truth seems to be, that at various times and in various languages and nations, it has been applied to some plant of eminent use to men." The correctness of this opinion seems to be corroborated by the number of different plants to which this name was given by many writers of ancient history. M.

Quakertown, 7th mo., 1864.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 30, 1864.

CHRISTIAN TOLERATION.—While it is incumbent upon us to examine carefully our every thought and act, and as much as possible to live in accordance with what is shown unto us as good; it is also important that we avoid a censorious judgment of the motives of others whose course of action differs from our own, and endeavor to be governed in all things by that blessed "charity that thinketh no evil."

We hope and believe that we, as a people, are more and more realizing that,—

"God has many ends to compass, many ministers to send;
And his messengers are fitted, each, to some distinctive end."

How true and how beautiful it is that there is a spot for each one to fill, and if we are found in our own place there can be no clashing,—but each recognizing the right of each to pursue the allotted vocation, a blessed sympathy will go forth, with "God speed thee on thy way,"—even though our paths may widely diverge, for we know the illuminations of Divine light are not confined to one limited pathway.

This faith opens wide the gate of heaven to every devoted spirit, irrespective of the vocation to which the energies may be directed.

An editorial, issued a few months since, stated, that marriage notices presented for publication must state that the marriage had been accomplished in accordance with the order prescribed by our discipline. We only wish to avoid the publication of a marriage, in the accomplishment of which, any of the testimonies held by Friends have been violated.

ERRATA.—In the "*Defence of Quakerism*," published last week, may be found, about the middle of the second column, the line—

"And freedom from *our* inborn sin,"

for which read—

And freedom from *an* inborn sin.

Careless manuscript, doubtless, caused the typographical error, and made the author apparently admit the doctrine of *original sin*, which he disclaims.

J. M. E.

DIED, on the 17th of 6th month, 1864, of dysentery, after a short but severe illness, ELIZABETH RUSSELL, widow of Abel Russell, in the 74th year of her age; a member of Pipe Creek Monthly Meeting. The deceased was an invalid a number of years, from attacks of paralysis, rendering her weak both mentally and physically; but when the disease which terminated her earthly career fell upon her, her mind became bright and clear; and she often said in her intervals of suffering, "I want to go home." She bore her afflictions with Christian fortitude; often remarking she was afraid she was not patient enough. About a week before she was called away she had the family collected around her bedside, bade them farewell, and expressed herself ready and anxious to go.

——, on the 16th inst., 1864, JOHN TOWNSEND, in his 76th year; a member and minister of Spruce Street Monthly Meeting, Philadelphia.

——, on the 11th of 4th month, 1864, HANNAH GARRETSON, in the 89th year of her age; a member of Monallen Monthly Meeting, Adams county, Pa.

——, at her home, near Magnolia, Putnam county, Illinois, on the 28th of 5th month, 1864, LYDIA S. WIERMAN, aged 59 years; a minister and member of Clear Creek Monthly Meeting. She was a daughter of Joseph and Mary Lundy, of Burlington county, New Jersey; whose early admonitions left their impress upon her mind. Her health had been much impaired for several years. She was entirely conscious of her approaching dissolution: looking forward to it with joy, hope and faith, she departed calmly.

——, at Mount Kisco, N. Y., on the 27th of 6th month, 1864, of consumption, HANNAH T., wife of Barnabas Wright, aged 61 years; she was a consistent member of Mount Kisco Preparative and

Chappaqua Monthly Meeting, and viewed her departure with calmness, desiring her faith and patience might hold out to the end. While health permitted she held the important office of overseer, and acted with that love, forbearance, and fear of wounding the feelings of others, so characteristic of a true Christian. The deceased was an affectionate wife, a kind and tender mother, a loving sister, and valued friend, and while we mourn her loss, it is with that consolation that our loss is her eternal gain.

DIED, on the 10th of 6th month, 1864, at his residence, in Somerton, 23d ward, Philada., JESSE HAWKINS, nearly 57 years old; he had a well grounded hope that his peace was made, and that his spirit would be admitted into the presence of his Heavenly Father.

——, on the 19th of 7th month, 1864, at her residence, in Somerton, 23d ward, Philada., ELLEN H., only daughter of Jesse Hawkins, lately deceased, in the 24th year of her age. Her life was one of innocency and purity, and her end was crowned with great peace.

The aid of Friends and others in the country is desired in procuring suitable places for Fifty Colored Orphans, between ten and fourteen years of age, of both sexes, expected in this city, from Fortress Monroe and Mason's Island; also several women with and without children.

Those in want, will much oblige by writing *immediately*, stating age and character of help needed.

Address J. M. Truman, Jr., 413 Franklin St., Phila.
7mo. 19

A settlement of Freedmen has been lately established on Mason's Island, in Potomac River, for which the Friends' Association of New York, is desirous of procuring a Teacher. Any Friend willing to go there, will please address

ROBERT HAYDOCK, 101 Liberty Street,
7th mo. 9th, 1864. New York.

THE real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.

EXTRACTS FROM THE REPORT OF THE BLOCKLEY INSANE ASYLUM.

Edward C. Jones, Chaplain of the Blockley Insane Asylum, has sent us his Report for 1864, with a request that we would notice it in our paper. The following are extracts :—

Nothing can yield more pleasure to the benevolent heart, than to be enabled to devote the energies for a series of consecutive years to one work of mercy, and to trace the practical good which has thus accumulated from a long and unbroken connection with the cause of love. Indeed it requires this adhesion to a work of philanthropy to make it productive of positive benefit. For some time we are at school studying the nature and bearings of the field into which we have entered as laborers, and qualifying ourselves for usefulness. With this acquired experience we secure the necessary adaptation to our office, and can now advance in the enlightened presentation of our plans. The subscriber has now completed his fifteenth year as chaplain of a large insane hospital, and he would not detach himself for any wordly consideration, from a work, to prepare himself for the discharge of whose duties has cost him years of study and observation. He hopes to end his days in a field into which in early manhood he entered with much trembling, but where God has blessed his efforts beyond his expectations or desert. Happy will he be if his last message of mercy shall cause a ray of hope to fall on hundreds of clouded intellects; if his last address shall cause the cross to draw to itself the spirit distempered by fanciful delusions, and break even partially the potent spell of aberration, as with healing more than medical it melts the heart and stimulates the comparatively benumbed and torpid intellect. Ah! who is worthy to hold such an office; an office kindred to His, who probably never preached without the presence of the lunatic, and whose soft and gentle voice quelled even the rage of the demoniac and enchained the frenzied heart. Yes, the extent of our Saviour's ministrations in behalf of the mentally affected, has never yet received its correct graduation at the hands of the church. Commentators have overlooked it. Professed theologians have almost ignored it, and it is but lately that the church, compelled to follow in the wake of a far-reaching philosophy, has admitted the fact that the insane were proper recipients of the influences of grace. And yet pure reason would teach us that only in the case of blank idiocy, or where all the faculties are wrecked, is the hermit-soul inaccessible to that voice which centuries ago sounded through Judea as a spell, "Come unto me all ye that are weary and heavy laden and I will give you rest."

It was in the beginning of the present century that Dr. Benjamin Rush, following the suggestions of his own philosophic mind, and impelled by a pure spirit of humanity, held by way of experiment the first religious service among the insane, in the Pennsylvania hospital, at the corner of Pine and Eighth streets, in this city. In his mind there was no doubt as to the result, but others were skeptical. He held the first religious service himself, and has left the record on the pages of his great work on the "Diseases of the Mind," that all the company conducted themselves orderly and were deeply engrossed with the prayers offered and the Scriptures read: One person was fancifully decorated with feathers, but his fancy did not overrule his judgment on this occasion, for he was as meekly attentive as others of less vivacious temperament. Thus a layman

was the pioneer in giving the gospel to the insane. The general apathy on the subject was not, however, fully conquered till many years had elapsed. In about the year '35, of the present century, the introduction of chapel worship in our various asylums took place, and has never yet been superseded, as all intelligent physicians harmonize in their opinion of the practical good following the system now indicated. The distinguished physician of the asylum at Worcester, Mass., assured me by letter in '54, that on no other point was there such uniform harmony among the physicians in charge of the insane. In our hospital the concurrence of medical opinion has proved the correctness of his averment. The physicians who, for fifteen years past, have been stationed at Blockley, have held up the hands of the subscriber in his work. Drs. Benedict, Haines, Henley, Stewart, R. K. Smith, Campbell, McClintock, and Butler, have in turn regarded the work with favor. One physician disapproved of the assembling of both sexes in one chapel, but sanctioned meetings in the separate wards, and this was the only demurrer.

It may be interesting to the readers of this report to know what class of subjects are most suitable to such a company as assembles in our chapel. All argumentative subjects are avoided. They bewilder the sound minded and would more than confound the insane. All subjects involving the terrific displays of the anger of God are also carefully avoided. They would but deepen dejection, and fix melancholy, but all subjects treating of the paternal character of God, his tenderness and clemency are selected for their encouraging influence. The life of Christ as it stands connected with humanity, his benificent miracles and words of cheer, the providential dealings of God in behalf of his children, as Joseph, David or Daniel, where the suffering Saint emerges from darkness and poverty and danger to light and affluence and security; all such discussions tenderly conducted awaken hope and inspire confidence, leading the afflicted to anticipate the dawning of a brighter day when even their huge sorrows shall be dissipated and joy come in the morning to counterbalance their night of grievous storms. References to the domestic relations, to home and early training, to the days of youth and happiness, soothe and tranquillize even while causing the tear to course its way down the cheek, and therefore such allusions are frequently made. The hallowed images of early hours are never obliterated by mental disease. Their vividness is often conversely augmented and deepened. All who have read Dr. Abercrombie on the intellectual powers, will recall this beautiful instance of the effect of early associations, to wit: A lady with whom Dr. Benjamin Rush had often played in childhood, in the neighborhood of a tree where an eagle had built its nest, had become sadly deranged. The doctor called to see her, and after a few words to which she replied incoherently, he bent over her and whispered in a gentle voice, while he fixed his eye closely on hers, "The eagle's nest." With these words the past history of her joyful childhood was again painted on her soul, and that one incident was the rallying point of her reason. A gradual musing calm followed her frenzied restlessness, and connected speech followed close upon incoherency. She recovered, and never met Dr. Rush afterwards without accosting him with the words which now had a hallowed significance, "the eagle's nest."

It is true that neither doctor nor chaplain can be acquainted with particular incidents in the lives of nearly six hundred patients, but there are general features in the early lives of all which will answer as key-notes to awaken the healthy feelings of the heart and intellect. A mother's kiss, a father's counsel, youthful friendships, early aspirations, all these may be alluded to advantageously, and each heart roused from its torpor will furnish the details applicable to itself. Allusions also to the current topics of the day where they can be woven naturally into the body of a discourse to illustrate some scriptural truth will be quite effectual in rousing the attention, for the inhabitants of a hospital are more acquainted with what is transpiring in the busy outside world than many would appear to imagine; newspapers find their way to the most sequestered nook, and will be read with eagerness and avidity by all who have the ability to peruse their columns. And here what a contrast we have between the old system of treatment and the present charitable and mild regime. Witness forty years ago the chained patient, looked upon as under the peculiar curse of Deity. Who would approach him with prayer or hand him a book or newspaper, or take him to church to worship God, even afar off, with shadowed intellect? What parent would put her little infant into his arms, however mild the type of his disease, and however inoffensive his conduct for years of incarceration? But the other day a lady and gentleman with their infant of six months old or a little more, passed through our lodge, as it is termed, a small building detached from the main one for special cases, and a female patient of a very mild character begged the permission of holding in her arms, just for one moment, the fair little innocent. The patients crowded around to look, and the mother allowed the nurse to place her young charge in the outstretched arms of the expectant patient. After caressing it and lavishing on it almost maternal blandishments she returned it carefully to the

nurse. And it may be here remarked that the presence of young children in the hospital is always like the introduction of a new sunlight to the heart of the desponding.

The subscriber closes with one word as to the footing on which his good work is based. How is it upheld? The Asylum itself being an eleemosynary institution, he is upheld purely by the voluntary donations of the community, and kind friends at a distance who may be interested by the perusal of the report he sends them. Other than such benefactions he has no income or salary. He would therefore beg all who feel for his cause, and have the ability, to lend him a helping hand to do so. His work of mercy has the highest recommendations.

CHEERFULNESS.

See how the day beameth brightly before us!
Blue is the firmament, green is the earth;
Grief hath no voice in the universe-chous—
Nature is ringing with music and mirth.
Lift up the looks that are sinking in sadness—
Gaze! and if beauty can capture thy soul,
Virtue herself will allure thee to gladness—
Gladness, philosophy's guerdon and goal.

Enter the treasuries pleasure uncloses—
List! how she thrills in the nightingale's lay!
Breathe! she is wafting the sweets from the roses;
Feel! she is cool in the rivulet's play;
Taste! from the grape and the nectarine gushing
Flows the red rill in the beams of the sun—
Green in the hills, in the flower-groves blushing,
Look! she is always and everywhere one.

Banish, then, mourner, the tears that are trickling
Over the cheeks that should rosily bloom;
Why should a man, like a girl or a sickling,
Suffer his lamp to be quenched in the tomb?
Still may we battle for goodness and beauty;
Still hath philanthropy much to assay:
Glory rewards the fulfilment of duty;
Rest will pavilion the end of our way.

What though corroding and multiplied sorrows
Legion-like darken this planet of ours,
Hope is a balsam the wounded heart borrows,
Ever when anguish hath palsied its powers;
Wherefore, though fate play the part of a traitor,
Soar o'er the stars on the pinions of hope,
Fearlessly certain that sooner or later
Over the stars thy desire shall have scope.

Look round about on the face of Creation!
Still is God's earth undistorted and bright;
Comfort the captives to long tribulation,
Thus shalt thou reap the more perfect delight.
Love!—but if love be a hallowed emotion,
Purity only its rapture should share;
Love, then, with willing and deathless emotion,
All that is just, and exalted, and fair.

Courage!—disaster and peril once over,
Freshens the spirit, as showers the grove;
O'er the dim graves that the cypresses cover,
Soon the "forget-me-not" rises in love.
Courage, then, friends! though the Universe crumbles,
Innocence, dreadless of danger beneath,
Patient and trustful, the joyous and humble,
Smiles through the ruin on darkness and death.

J. Mangan.

NOT NOW.

BY ALICE CAREY.

The path of duty I clearly trace,
I stand with conscience face to face,
And all her plans allow;
Calling and crying the while for grace,
"Some other time, and some other place—
Oh, not to-day—not now!"

I know 'tis a demon boding ill,
I know I have power to do if I will,
And I put my hand to th' plow;
I have fair, sweet seeds in my barn, and lo!
When all the furrows are ready to sow,
The voice says "Oh not now!"

My peace I sell at the price of woe—
In heart and in spirit I suffer so,
The anguish wrings my brow,
But still I linger and cry for grace—
"Some other time, and some other place—
Oh, not to-day—not now!"

I talk to my stubborn heart, and say,
The work I must do I will do to-day;
I will make to the Lord a vow:
And I will not rest and I will not sleep
Till the vow I have vowed I rise and keep,
And the demon cries, "Not now!"

And so the days and years go by,
And so I register lie upon lie,
And break with heaven my vow;
For when I would boldly take my stand,
This terrible demon stays my hand—
"Oh, not to-day—not now!"

FOSSIL INSECTS.

Though it may at first seem a little out of place, let us anticipate here, for the sake of the illustration which it affords, one of the sections of the other great division of our subject,—that which treats of the fossil animals. Let us run briefly over the geologic history of insects, in order that we may mark the peculiar light which it casts on the character of the ancient floras. No insects have yet been detected in the Silurian or Old Red Sandstone Systems. They first appear amid the hard, dry, flowerless vegetation of the Coal Measures, and in genera suited to its character. Among these the scorpions take a prominent place,—carnivorous arachnidæ of ill repute, that live under stones and fallen trunks, and seize fast with their nippers upon the creatures on which they prey, crustaceans usually, such as the wood-louse; or insects, such as the earth-beetles and their grubs. With the scorpions there occur cockroaches of types not at all unlike the existing ones, and that, judging from their appearance must have been foul feeders, to which scarce anything could have come amiss as food. Books, manuscripts, leather, ink, oil, meat, even the bodies of the dead, are devoured indiscriminately by the recent *Blatta gigantea* of the warmer parts of the globe,—one of the most disagreeable pests of the European settler, or of war vessels on

foreign stations. I have among my books an age-embrowned copy of Ramsay's "Tea Table Miscellany," that had been carried into foreign parts by a musical relation, after it had seen hard service at home, and had become smoke dried and black; and yet even it, though but little tempting, as might be thought, was not safe from the cockroaches; for finding it left open one day, they ate out in half an hour half its table of contents, consisting of several leaves. Assuredly, if the ancient *Blattæ* were as little nice in their eating as the devourers of the "Tea Table Miscellany," they would not have lacked food amid even the unproductive flora and meagre fauna of the Coal Measures. With these ancient cockroaches a few locusts and beetles have been found associated, together with a small *Tinea*,—a creature allied to the common clothes-moth, and a *Phasmia*,—a creature related to the spectre insects. But the group is an inconsiderable one; for insects seem to have occupied no very conspicuous place in the carboniferous fauna. The beetles appear to have been of the wood and seed devouring kinds, and would probably have found their food among the conifers; the *Phasmidæ* and grasshoppers would have lived on the tender shoots of the less rigid plants, their cotemporaries the *Tinea*, probably on ligneous or cottony fibre. Not a single insect has the system yet produced of the now numerous kinds that seek their food among flowers. In the Oolitic ages, however, insects become greatly more numerous,—so numerous that they seem to have formed almost exclusively the food of the earliest mammals, and apparently also of some of the flying reptiles of the time. The magnificent dragon-flies, the carnivorous tyrants of their race, were abundant; and we now know, that while they were, as their name indicates, dragons to the weaker insects, they themselves were devoured by dragons as truly such as were ever yet feigned by romancer of the middle ages. Ants were also common, with crickets, grasshoppers, bugs both of the land and water, beetles, two-winged flies, and, in species distinct from the preceding carboniferous ones, the disgusting cockroaches. And for the first time amid the remains of a flora that seems to have had its few flowers,—though flowers could have formed no conspicuous feature in even an Oolitic landscape,—we detect in a few broken fragments of the wings of butterflies, decided trace of the flower-sucking insects. Not, however, until we enter into the great Tertiary division do these become numerous. The first bee makes its appearance in the amber of the Eocene, locked up hermetically in its gem-like tomb,—an embalmed corpse in a crystal coffin,—along with fragments of flower-bearing herbs and trees. The first of the Bombycidæ too,—insects that may be seen suspended over flowers by the scarce visibls vibrations of their wings, sucking the honied juices by means of their long, slender trunks,—also appear in the amber, associated with moths, butterflies, and a few caterpillars. Bees and butterflies are present in increased proportions in the latter Tertiary deposits; but not until that terminal creation to which we ourselves belong was ushered on the scene did they receive their fullest development. There is exquisite poetry in Wordsworth's reference to "the soft murmur of the vagrant bee,"—

> "A slender sound, yet hoary Time
> Doth to the soul exalt it with the chime
> Of all his years; a company
> Of ages coming, ages gone,
> Nations from before them sweeping."

And yet, mayhap, the naked scientific facts of the history of this busy insect are scarcely less poetic than the pleasing imagination of the poet regarding it. They tell, that man's world, with all its griefs and troubles, is more emphatically a world of flowers than any of the creations that preceded it; and that as one great family—the grasses—were called into existence, in order, apparently, that he might enter in favoring circumstances upon his two earliest avocations, and be in good hope a keeper of herds and a tiller of the ground; and as another family of plants—the Rosaceæ—was created in order that the gardens which it would be also one of his vocations to keep and to dress, should have their trees "good for food and pleasant to the taste;" so flowers in general were profusely produced just ere he appeared, to minister to that sense of beauty which distinguishes him from all the lower creatures, and to which he owes not a few of his most exquisite enjoyments. The poet accepted the bee as a sign of high significance: the geologist also accepts her as a sign. Her entombed remains testify to the gradual fitting up of our earth as a place of habitation for a creature destined to seek delight for the mind and the eye as certainly as for the grosser senses, and in especial marks the introduction of the stately forest trees, and the arrival of the delicious flowers. And,

> "Thus in their stations lifting toward the sky
> The foliaged head in cloud-like majesty,
> The shadow-casting race of trees survive:
> Thus in the train of spring arrive
> Sweet flowers: what living eye hath viewed
> Their myriads? endlessly renewed
> Wherever strikes the sun's glad ray,
> Where'er the subtile waters stray,
> Wherever sportive zephyrs bend
> Their course, or genial showers descend."
>
> *Testimony of the Rocks.*

In all things reason should prevail.—*Penn.*

From the Quarterly Review.

POMPEII.

(Concluded from page 320.)

It has been the fashion of late years to underrate the style of decoration employed in the private dwellings of Pompeii. There is much in it which might, in our opinion, be advantageously introduced into our own domestic architecture. It is true that at the beginning of this century, when an affectation of classic taste prevailed in Europe, the experiment was tried and failed. But the reason was obvious. Too much was attempted. The true principles of application were misunderstood. The walls were overladen with color and gilding, and comfort and utility were sacrificed to classic forms. Furniture, fire-irons, teapots, and the various objects of daily domestic use, made after the manner of the ancients, could scarcely be turned to their legitimate purposes, however well adapted they may have been to the sacrifices and ceremonies of a Greek or Roman temple. Chairs and sofas strictly made upon the model of the sella curulis, and the bronze bisellium, might have been comfortable in the forum, but were execrable in the drawing-room.

We were at last fairly driven out of the classic mood. We could neither eat, drink, nor sit in comfort. As things are rarely done by halves with us, we rushed into the other extreme, and hailed the Gothic regeneration. We have not gained much. The narrow seat and knobby back of a Gothic chair are not more pleasant to our persons than the ancient sedilia. Nor have we derived much advantage, as far as our comfort is concerned, from the ponderous furniture and the terrible domestic instruments which distinguish the Gothic dwelling, constructed on unexceptionable authority after the true fashion of our ancestors. Neither has our national taste been improved by the hideous deformities in the shape of human and bestial monsters which inhabit our modern mediæval buildings. We shudder as we think of the Houses of Parliament, where honest Joe Hume plaintively protested, in the name of the expectant mothers of England, against the monstrous shapes which peep at the windows and sprawl over the walls.

But to return to Pompeii. The simplest style of ornamentation of the Pompeian house —the border of graceful patterns in stucco, or painted, running round the room, or forming panels; the enframing lines of bright and well-selected colors; pictures, and especially those in water-colors, not hung with tarnished wire, or a dirty cord, but let into the wall, and forming, as it were, part of it; the walls themselves of stucco, hard and polished as marble, cream-colored, or of some other grateful tint—forms neither a very expensive nor a very elaborate style of interior decoration. We have seen the experiment tried with complete success in English houses of no great pretensions. It can be carried out at not much greater cost than is frequently expended on a vulgar *papier-mâché* cornice and paper-hangings, the meanest and most perishable covering for a wall that was ever devised. Imagine what the ruins of Pompeii would have been, had the houses been lined with our fashionable papers! We may form some idea of the effect they would have produced by contemplating a modern dwelling which has been deserted for a few months, with its shabby walls hung with tattered strips of tawdry hangings.

Nothing conveys a loftier conception of the grandeur, might, wealth, and civilization of the Roman empire at its most flourishing period than the remains of its provincial towns, and especially of its colonial cities. It is not the public edifices of Rome herself, unequalled as they are for vastness and magnificence, which impress us most with her former power. They are such monuments as we might expect from those who peopled the capital of the world. But it is the third or fourth class towns, such as Pompeii, with its two theatres, its amphitheatre, its temples, its basilica, and its forum, all upon a scale of singular splendor, adorned with hundreds of statues in bronze and marble, with exquisite paintings, and with the most precious marbles; it is the distant colonial cities of Palmyra, Philadelphia, Gerasa, and others whose names are almost unknown to history, with their long avenues of graceful columns, their shrines of marble carved with an unrivalled luxury and richness of detail, their stupendous granaries of hewn stone, and their vast edifices directed to political and religious purposes, or to public amusements,—now rising in solitary grandeur amidst the wastes of the Syrian desert,—that fill our minds with wonder, and enable us to form some conception of the greatness and power of that mighty people.

Of these great colonial cities but the principal bones, as it were, have been preserved to us. We must restore them to the mind's eye as the geologist does the primeval monster from a few scattered remains found in the hardened rock. Fortunately, however, Pompeii furnishes us to a certain extent with the means of doing so. There we have more than the mere skeleton; we have such traces of the flesh and muscles as will enable us to build up the living form, and to obtain some insight into the manners, habits, and daily life of that great Roman people. And there is still much to be done, and much to be discovered. But one-third of the town has yet been exposed to view. Twenty years must elapse, if the works are carried on

as they now are,* before the whole is uncovered. It is impossible to conjecture what additions may be made to the treasures already discovered. It is true that the most important edifices, and consequently the more wealthy quarters of the town, have been explored; but there still remain a vast number of private dwellings which are in many respects even more interesting than the public buildings, because not found elsewhere, and likely, under the skilful direction of Signor Fiorelli, to furnish us with new and most reliable particulars relating to the domestic life of the Romans.†

We are thus indebted to Vesuvius for the preservation of the most perfect monument of the ancient world. The terrible mountain, whilst it destroyed has also saved Pompeii; and when the shroud of lava mud and ashes shall have been altogether raised from it, the traveller will gaze upon the almost perfect form of a Roman city.

From the Baltimore American.

DOMESTIC TEA AND COFFEE.

About fifteen years ago it was discovered that vast tracts of land in Clinton County, Pennsylvania, whose primeval condition was yet undisturbed by the innovations of modern agriculture, were covered with an overgrowth of *Thea viridis*, in all respects essentially identical with the *Thea Chinensis*, the Chinese Tea plant. The old inhabitants looked upon the shrub as a nuisance to be abated, and although after its discovery and identification it was made available for market by some enterprising New Yorker to a limited extent, it appears to have been hitherto regarded as a distinct species, and not a mere variety of the Chinese shrub. Recently the attention of capitalists has been more particularly directed to the value of this wild product of the soil. It has all the characters of the Chinese plant, and only varies, as might be expected, in such features as are necessarily the result of climatic differences. It grows to a height of from four to eight feet, has alternate branches, with ellipsoid leaves pointed and serrated, smooth on both sides and shining, and about two and a half inches in length. The flowers have snow white petals, and the plant is perennial.—It is found in the greatest profusion and the wildest luxuriance on the lands belonging to the Clinton Coal and Iron Company. The yield has been ascertained to be about 400 pounds of tea to the acre, but under the favoring influences of proper culture it may be increased at least fifty per cent. We are informed that though the mountain frosts and keen air of that region may bereave the plant of its foliage like other vegetation during the winter, it blooms in full vigor under the warm sunshine of returning spring. A Tea Company has been formed under a recent charter, and if its members are as enterprising as the results will assuredly warrant, they will be munificently rewarded and the public will be largely benefitted. By the introduction of steam machinery the manufacture of tea will not cost more than eleven cents per pound, while the cost admitted in the published reports of the East India Tea Company is thirty-three cents per pound. The value of such an investment, and its influence in diminishing importations from the Oriental markets, are evident at a glance.

It is pleasant to be able to chronicle the success of our California friends in their efforts to domesticate the tea plant along the Pacific slopes. Out of many thousands of plants cultivated near the Mission Dolores, we learn of no instances of failure. The encouragement has been so great that large outlays have been made in that neighborhood. To what extent dissimilar atmospheric conditions and the variations in temperature of different latitudes may modify vegetation in reference to flavor and quality, remains to be tested. But we have reason to look forward to no very distant period as the date of our complete independence of the antipodes for our supplies of "the cups that cheer, but not inebriate."

It is also exhilirating to note the persevering exertions made in California towards acclimatizing coffee to the genial temperature of that State. It is believed from the experiments made, that this tropical evergreen can be brought to a sufficient degree of hardiness to endure the mild winters of that climate. Near Sacramento are several nurseries which have all been successful. One of them contains over five thousand plants in full healthful vigor. Some of the planters regard the matter no longer as an experiment, but as a demonstrated certainty. They exhibit the ripened fruits of their investment with evident satisfaction, and are extending their enterprise so as to display broader acres and larger returns in the course of another season. Even the small amounts raised east of the Mississippi from motives of curiosity, rather than from any prospective advantage, have proved successes. The enormous consumption of coffee in the United States may be inferred from the fact that the average annual importation for the ten years preceding 1863 amounted to more than two hundred and twelve millions of pounds.

* During the winter months about five hundred men, women, and boys are employed in the excavation; during the summer, owing to the unhealthiness of the place, only fifty.

† The most recent discovery is that of the entire skeletons of two horses, which had taken refuge in the porter's lodge of a very elegant mansion, leaving the car to which they had been attached in the court.

The prevalent use of this beverage among all classes clearly indicate that it has become indispensably necessary. Its high price, consequent upon largely diminished importations during the last two years, as well as the increased rate of duties and of exchange, is a serious inconvenience. The remedy proposed is home-production, but this is a remedy, unfortunately, not of speedy application. But if our present deprivation should eventuate in its successful growth within our own boundaries, and thereby render us independent of Brazil, Maracaibo, Laguayra, Jamaica, Java and Arabia, hereafter, we shall be well repaid for present inconveniences and sacrifices.

Among the advantages to be derived from the home-growth of these important beverages —accessibility, diminished cost, retaining our specie, &c.—not the least important will be the lessened liability to adulteration and admixture. Those who have paid any attention to the factitious articles and noted the closeness of their imitation of the original, are frequently annoyed by the suspicion that the infusion they are drinking is one of ash leaves, or elder leaves, or sloe leaves, and that the fine green bloom which they admired may be due more to the verdigris of the chemist than to the chlorophylle of China. Nor will the flavor of coffee be improved by the fear that the roasted and ground article which many people are foolish enough to purchase, may contain saw dust or scorched beans, and that its rich brown color is due to the presence of Venitian red or American bole. If we should live to see the discontinuance of these nefarious practices, we can count upon one gala day at least.

DESTRUCTION OF FORESTS.

The most notable and serious modifications effected by man's agency are those caused by the destruction of forests. The cutting away of wood not only changes the appearance of the landscape, and the character of the spot laid under the axe; when practised to a large extent, its effects extend to great distances—perhaps over the whole continent, and almost revolutionize climates, soils, and surfaces.

The forest retards evaporation, and offers an effectual barrier to the wind. Its porous soil and still more porous accumulation of vegetable *debris* absorb and retain the moisture, and its tangled masses of sticks and roots restrain the fury of the torrents, and prevent the devastation they might otherwise occasion. From these circumstances, it is free from the extremes of summer and winter temperature; it acts as a constant condenser of moisture in the atmosphere, and promotes frequent and copious showers. When the forests are taken away, these conservative elements go with them. The order and character of the seasons are disturbed; they become more uncertain, the lines that divide them become less distinct. Noah Webster observed this fact in America even before the commencement of the present century. Said he in 1779: "When the forest is gone, the great reservoir of moisture stored up in itsvegetable mold is evaporated, and returns only in deluges of rain to wash away the parched dust into which that mold has been converted. The well-wooded and humid hills are turned to ridges of dry rock, which encumbers the low grounds and chokes the water-courses with its *debris*, and—except in countries favored with an equable distribution of rain through the seasons, and a moderated and regular inclination of surface—the whole earth, unless rescued by human art from the physical degradation to which it tends, becomes an assemblage of bald mountains, of barren, turfless hills, and of swampy and malarious plains. There are parts of Asia Minor, of Northern Africa, of Greece, and even of Alpine Europe, where the operation of causes set in action by man has brought the face of the earth to a desolation almost as complete as that of the moon; and though within that brief space of time which we call 'the historical period,' they are known to have been covered with luxuriant woods, and verdant pastures, and fertile meadows, they are now too far deteriorated to be reclaimable by man; nor can they become again fitted for human use except through great geological changes, or other mysterious influences or agencies, of which we have no present knowledge, and over which we have no prospective control."

He foresees that a desolation, like that which has overwhelmed many more beautiful and fertile regions of Europe, awaits an important part of the territory of the United States and of other comparatively new countries, over which European civilization is now extending its way, unless prompt measures are taken to check the action of the destructive causes already in operation.—*Man and Nature by G. P. Marsh. From the Independent.*

FOR THE CHILDREN.

"JUPITER" AND HIS FRIENDS.

The friendships formed between animals are very curious, and cannot always be accounted for by the usual reason given, namely, that of solitude. A very tame bantum cock was one of the most friendly birds in this way I ever knew. He had been brought up by some cottage children from his chickenhood, and never seemed happier or more contented than when lying on some one's lap or carried about, sometimes wrapped in a shawl by his young owners. He always showed a marked preference for human society, making unceasing efforts, all the

fifteen years we had him, to be considered an in-door pet, coming into the house at every opportunity, and walking up stairs, or into any of the sitting-rooms. For a whole winter he resolutely attempted to settle for the night on the top of a bookcase in the library, and when removed, day after day, he would not remain in either stable or shed, but came back to the house and slept on the window-sill.

At last, to our surprise "Jupiter," as he was called, forsook the accustomed roosting-place, and it was discovered that, during the day, a stray pigeon, not belonging to the place, had formed a friendship with the cock, and the two walked about the garden and fed together. If at any time the pigeon flew up to the roof of the house, the distress of the bantum was great, and his cries for his companion to come down were incessant, and generally proved successful. At first, the pigeon flew away at night, but after a while it betook itself to an open, unused stable, and from that time the bantum deserted the window and slept beside the pigeon in the stable. I forget what became of the pigeon, but Jupiter's next friend was a little green paroquet, whose cage used to be put out in the porch every morning. He used to watch for it, and run to meet it, and the paroquet would put down its head to be caressed by him, and the two friends would sit as close together as the cage would permit, billing and cooing like doves. His last friendship was more extraordinary, for it was with an animal rather more addicted to make a meal than a pet of any poultry he could lay hold of—the coatimondi. He was generally kept fastened by a long chain to a kennel, and though as affectionate and gentle as a dog to those he knew, yet he would allow no strange dog to come near him, and used to spring at small birds when they came within reach. However, the bantum became recognized, as the dog had previously been, as a companion, and they fed together, and there never seemed the smallest disagreement between them.—*Chronicles of a Garden.*

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(Continued from p. 323.)

David Sands' Advice to his Children, written at Sea.

Ship "Two Brothers," 8th mo. 11th, 1795.

Having felt some secret drawings of spirit towards my dear children, and not knowing certainly that I shall behold all or any of them again, I think it right to employ some of my leisure hours, whilst confined on board of ship, in leaving some remarks and advice that have or may arise in my mind for their perusal and service.

Inasmuch as it is appointed unto all men once to die, and after death to appear before the judgment-seat of Christ to receive a reward according to what their works have been here on earth, it ought to lead us with holy care and circumspection, not only to number our days, but diligently to scrutinize all our thoughts, words, and actions, that fill up and occupy our time, in order that we may see the state of our accounts, as in the Lord's sight; inasmuch as nothing can escape the knowledge of Him with whom we have to do.

I may here lay before you, my dear children, those well-adapted and beautiful passages of the pious King to his son, "Be thou in the fear of the Lord all the day long, for surely there is an end; and thine expectations shall not be cut off." Hear thou, my son, and be wise, and guide thy heart in the way."

The directions you will expect from me naturally divide themselves into three parts, viz., "How we are to remember God in the beginning, in the progress, and to the close of the day." I will open my heart freely to you with respect to each particular, and leave you to judge how far these hints may suit your circumstances or accord with your inclination; desiring to avoid every extreme, both that of superstitious strictness in trifles, or of an indolent remissness; which, if permitted to prevail in little things, may soon draw after it criminal neglect, and at length more criminal indulgences. In the beginning of the day it ought certainly to be our care to lift up our hearts to God as soon as we awake; and on rising from bed, to endeavor to have our minds brought into seriousness and stillness; to thoughtfulness as in the Divine presence; for this is a season when there are many considerations which may, or ought, to suggest a variety of pious reflections and ejaculations, which are so obvious that a mind inclined to piety could hardly forget or miss them. The cheerfulness natural on our first awaking; the refreshment we have found from sleep; the security we have enjoyed during that defenceless condition; the enjoyment of witnessing once more the reviving influence of the sun; the recollection of the many comforts and conveniences which we have enjoyed or received, and are surrounded with, so graciously provided by the great Author of all our mercies; and now,

having the prospect of one day more, not only to see our dear connections, but to serve our heavenly Father, whose service is freedom and whose labor is love; and continued opportunity for the improvement of our minds; and, above all, cherishing a lively hope of finally witnessing a perfect resurrection to an eternal day of happiness and glory.

If we have our hearts in such a state as to long for further improvement in a still nearer and more humble approach to the Divine footstool, accompanied with desires to maintain a closer walk with the Lord; this itself is matter of thanksgiving and praise; and the rather if it may be regarded as the answer of the prayer with which we lay down the preceding evening. The exercise of private devotion in the morning I hope you will engage in as the first work of the day, yet I cannot prescribe a particular method to any of you, my dear children. Consult the witness for God in your own hearts. The constituent parts of duty are generally plain, as are our common mercies; and sometimes special favors are manifestly great, and consequently call upon us for corresponding services, with humble and grateful acknowledgments to Him who is the bestower of every good thing, whether temporal or spiritual.

It may now be proper to take a view of the day before us. So far as we consider, yea, seriously consider, how and where it may be spent; and once more deeply think, how shall I employ myself for God this day, what business is to be done, and in what order; what opportunity may I expect either of doing or receiving good; that so we may carefully mark the providences of the day, and carefully guard against the temptations incident to it; that we keep up a lively humble dependence upon Divine influence, which is suitable to every emergency; that we govern our thoughts well in the solitude of the day, and our discourses well in the conversation of it.

Having proceeded thus far, may I now offer some hints further respecting devotion. It certainly ought to be performed with great seriousness, whether public or private; therefore let us take a view of it before we enter upon such solemnities; which, though they be performed here on earth, yet are connected with the invisible realities of another world: and in order to increase a suitable reverence of spirit, in the improvement of time, and the proper discharge of every part of our duty, let us often take into view, as far as we can, the divine perfections of that glorious Being whom we profess to serve. And let us guard against every wandering thought, and maintain a strict watch over our own spirits, especially when we attempt to enter as into the immediate presence of God; and when we have performed our duty, as we suppose, let us not be deceived, but keep a strict eye on all the various duties of the day, for as our blessed Lord Jesus Christ declared, we are no longer safe than whilst on the watch.

The following remarks on the Inward Witness were found among the papers of David Sands, without date, and may perhaps be usefully inserted here, previous to the account of his Gospel labors in Europe.

On the Inward Witness.

"He that believeth on the Son of God hath the witness in himself." 1 *John* v. 10.

Many and glorious are the outward testimonies that God has given to the Christian religion, both in the days when His Son Jesus Christ dwelt on earth and went about doing good to the bodies and souls of many, and in the time of the ministration of the apostles, who followed their Lord and Master. The miracles wrought, the prophecies fulfilled, and the various glories attending the ministration of the Gospel conspire to confirm our faith. Each of them are evidences of the truth and divinity of this doctrine, and all of them joined together, bear such a testimony as cannot be resisted. We live in these latter days at a long distance of time from those seasons wherein those miracles were wrought, and wherein God appeared in so immediate a manner from Heaven to witness to the truth of the Gospel of his Son; but God has taken care to furnish every true believer with sufficient witness to the truth and efficacy of Christianity. We are not left void at this day. "He that believeth hath the witness within himself." There is an internal testimony given to the Gospel of Christ in the heart of every one that receives it in truth. These are the beginnings of that eternal life wrought in the soul, which the Son of God bestows on all believers: "He that hath the Son hath life." Oh, the spiritual life of a Christian runs into eternity! It is the same Divine temper, the same peaceful and holy qualities of mind, communicated to the believer here, in the days of grace and visitation, which shall be fulfilled and perfected in the world of glory. And this is a blessed witness to the truth of Christianity; it proves with abundance of evidence that it is a religion sufficient to save souls, for salvation is begun in all that truly receive the good tidings of it. What sort of witness is this which true faith gives to the Gospel of Christ, and what are the remarkable properties of this testimony? I answer, it is a witness that dwells more in the heart than in the head; it is a testimony known by being felt and practised, and not by mere reasoning—the greatest reasoners may miss of it; it is a testimony written in the heart, and upon this account it has some prerogative above

all the external arguments in favor of Christianity—this inward argument is always at hand.

(To be Continued.)

PLAIN-SPEAKING.—I think there is a great deal of mischief done by what is called *plain-speaking;* and yet, how beautiful it is when a serene old man, knowing the ways of youth, in a spirit of ineffable gentleness and love, at a timely moment, draws aside a young man whose disposition he has watched, and says to him in plain words, "My son, thus and thus you are living, and thus and thus you will end such a life if you persist in it;"—doing for him what his father or mother, or employer never did,—administering to him plain, but kind and loving words of rebuke! That young man will turn by and by; and when he does turn, and take hold of the ways of righteousness, he never will forget the beauty of that faithfulness of speech that so sank down into his heart. But, on the other hand, there are many men that undertake this faithfulness of speech who are like a physician that should conclude that all men were below the standard of health, and should go around with some nauseous medicine, and wherever he could see a man's mouth open, put in a pinch, making himself a pest to the whole community.—*H. W. Beecher.*

From London Friend.

MORAL AND RELIGIOUS ANECDOTES.

The late venerable Dr. Erskine printed the following anecdote in a little volume of letters chiefly addressed to the afflicted. It contains a remarkable answer to the effectual fervent prayer of that righteous man, the Rev. John Rogers, M. A., who was rejected from his living of Croglin in Cumberland, as a Non-conformist:—

"Sir Richard Cradock, a justice of the peace, who was a violent hater and persecutor of the Dissenters, and who exerted himself to enforce all the severe laws then in existence against them, happened to live near Mr. Rogers, to whom he bore a particular enmity, and whom he wanted, above all things, to have in his power. Hearing that he was to preach at a place some miles distant, he thought it a fair opportunity for accomplishing his base design; and in order thereto, hired two men to go as spies and take down the names of all the hearers whom they knew, that they might appear as witnesses against both them and Mr. Rogers. The plan seemed to succeed to his wishes: these men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against, together with Mr. Rogers, to appear before him. Knowing the violence of the man, they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall to be called upon in their turn, a little girl, about six or seven years of age, who was Sir Richard's grand-daughter, happened to come there. She looked at Mr. Rogers, and was much taken with his venerable appearance. He, being naturally fond of children, took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform him and the rest that one of the witnesses, being taken ill, was unable to attend, and, that, therefore, they must come again another day. They accordingly came at the time appointed, and, being convicted, the justice ordered their mittimus to be written, to send them all to prison. Mr. Rogers, expecting to see the little girl again, brought some sweetmeats with him to give her. As soon as she saw him, she came running to him, and appeared fonder of him than before. This child, being a particular favorite of her grandfather, had got such an ascendancy over him that he could deny her nothing; and she possessed such a violent spirit, that she could bear no contradiction, so that she was indulged in everything she wanted. At one time, when she had been contradicted, she ran a penknife into her arm, to the great danger of her life. This bad spirit, in the present instance, was overruled for good. While she was sitting on Mr. Rogers' knee, eating the sweetmeats, she looked earnestly at him and said, 'What are you here for, sir?' He replied, 'I believe your grandfather is going to send me and my friends to gaol.' 'To gaol!' said she. 'Why, what have you done?' 'Why,' he said, 'I did nothing but preach, and they did nothing but hear me.' 'He shall not send you to gaol,' said the child. 'Ay, but, my dear,' said Mr. Rogers, 'I believe he is now making out our mittimus to send us all there.' Upon this, the little girl ran up to the chamber where Sir Richard was, and knocked with her head and heels till she got in, and said to him, 'What are you going to do with my good old gentleman in the hall?' 'That's nothing to you,' said he, 'get you about your business.' 'But I won't,' said she. 'He tells me that you are going to send him and his friends to gaol; and if you send them, I'll drown myself in the pond as soon as they are gone: *I will indeed!*' When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design; so, taking the mittimus in his hand, he went down into the hall, and thus addressed these good men: 'I had here made out your mittimus to send you all to gaol, as you deserve; but, at my grandchild's request, I drop the prosecution and set you all at liberty.' They all bowed and thanked his worship; but Mr. Rogers, go-

ing to the child, laid his hand upon her head, and lifting up his eyes to heaven, said, 'God bless you, my dear child! May the blessing of that God whose cause you did now plead, though as yet you know Him not, be upon you in life, at death, and to all eternity!' He and his friends then went away."

The above remarkable story was told by Mr. Timothy Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. Thomas Bradbury once heard it from him, when he was dining at the house of Mrs. Tooley, an eminent Christian lady in London, who was distinguished for her piety, and for her love to Christ and his people—whose house and table, like Lydia's, were always open to them. What follows is yet more remarkable, as containing a striking proof of the answer which was returned to good Mr. Rogers' prayer for this child, and the blessing which descended upon her who had been the instrument of such a deliverance for these persecuted servants of God. Mrs. Tooley had listened with uncommon attention to Mr. T. Rogers' story; and, when he had ended it, she asked him, "And are you that Mr. Rogers' son?" He told her he was; upon which she said, "Well, as long as I have been acquainted with you, I never knew that before; and now I will tell *you* something which *you* do not know; I am the girl your dear father blessed in the manner you have related; and it made an impression upon me which I could never forget." Upon this mutual discovery, Mr. Rogers and Mrs. Tooley found an additional tie of Christian love and affection; and then he and Mr. Bradbury expressed a desire to know how she, who had been brought up in an aversion to the Dissenters and to serious religion, now discovered such an attachment to both; upon which she cheerfully gave them the following interesting narrative:—After her grandfather's death, she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to control her, she ran into all the fashionable diversions of the age without any restraint; but she confessed that, when the pleasurable scenes were over, she found a dissatisfaction both with them and herself that always struck a damp to her heart, which she did not know how to get rid of in any other way than by running the same round over and over again; but all was in vain. Having contracted some slight illness, she thought she would go to Bath, hearing that it was a place for pleasure as well as health. When she came thither, she was providentially led to consult an apothecary who was a very worthy and religious man. When he enquired what ailed her, she answered, "Why, doctor, I don't ail much as to my body; but I have an uneasy mind that I cannot get rid of." "Truly, Miss," said he, "I was so, too, till I met with a certain book, and that cured me." "Book!" said she, "I get all the books I can lay my hands on—all the plays, novels, romances I hear of; but after I have read them my uneasiness is still the same." "That may be, Miss," he replied, "and I don't wonder at it; but as to this book I speak of, I can say of it what I can say of no other I ever read, that I never tire in reading it, but can begin to read it again as if I had never read it before; and I always see something new in it." "Pray, doctor," said she, "what book is that?" "Nay, Miss," he replied, "that is a secret I don't tell every one." "But could I not get a sight of that book," said she. "Yes," he replied, "if you speak me fair, I can help you to a sight of it." "Pray, then, get it me, "doctor, and I'll give you anything you please." "Yes," said he, "if you promise me one thing, I'll bring it to you; and that is that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading." She promised faithfully that she would. So, after coming two or three times without it, in order to raise her curiosity, he at last took it out of his pocket and gave it to her. This book was the New Testament. When she looked at it, she said with a flirt, "Pooh! I could get that at any time." "Well," Miss," said the doctor, "so you might; but remember, I have your solemn promise that you will read it carefully." "Well," she said, "though I never read it before, I'll give it a reading." Accordingly she began to read it, and it soon attracted her attention. She saw something in it wherein she had a deep concern; but her mind now became ten times more uneasy than ever. Not knowing what to do, she soon re urned to London, resolved to try again what the diversions there would do to dissipate her gloom; but nothing of this kind answered her purpose. She lodged at the court end of the town, where she had with her a female companion. One Saturday night she had a remarkable dream, which was that she was in a place of worship, where she heard a sermon; but when she awoke, she could remember nothing of it but the text. This dream, however, made a deep impression upon her mind; and the idea she had of the place and of the minister's person was as strong as if she had long been acquainted with both. On Lord's-day morning she told her dream to her companion, and said that after breakfast she was resolved to go in quest of the place, though she should go from one end of London to the other. They accordingly set out, and went into several churches as they passed along; but none of them answered to what she saw in her dream. About one o'clock they found

themselves in the heart of the city, where they dined, and then set out again in search of this place of worship. Being in the Poultry, about half-past two o'clock, they saw a great number of people going down the Old Jewry, and she determined to see where they went. She mingled with the company, and they conducted her to the chapel in the Old Jewry where Mr. Shower was then minister. As soon as she entered the door and surveyed the place, she turned to her companion, and said, with some surprise, "This is the very place I saw in my dream." She had not been long there before she saw Mr. Shower go up into the pulpit, and looking at him with greater surprise, she said, "This is the very man I saw in my dream; and if every part of it hold true, he will take for his text these words, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' Psa. cxvi. 7." When he rose up to pray, she was all attention, and every sentence went to her heart. Having concluded his prayer, he took that very passage which she had mentioned for his text; and God was pleased to make the discourse founded upon it the means of her saving conversion to Himself; and thus she at last found what she had so long sought elsewhere in vain, *rest to her soul!* And so she thus obtained that blessing from God, the fountain of all grace, which the pious old minister, John Rogers, had so many years before "solemnly and fervently implored on her behalf." Job xxiii. 29, 30.—*Evangelical Magazine.*

We select from the printed Extracts of Genesee Yearly Meeting, the epistle addressed to them by New York Yearly Meeting, of Fifth month last:—

From the Yearly Meeting of Friends held in New York, by adjournments, from the 23d of 5th month, to the 26th of the same, inclusive, 1864.

To the next Genesee Yearly Meeting of Friends,—

DEAR FRIENDS:—While portions of our country are being laid waste by the ravages of war, and thousands of our fellow creatures are enduring all the miseries, deprivations, and sufferings incident to a conflict of arms, we are permitted, as heretofore, quietly to assemble in a Yearly Meeting capacity; which induces feelings of thankfulness and gratitude to our Heavenly Benefactor, for the many privileges and unmerited blessings bestowed upon us; and, with the Psalmist, can truly, and we trust in humility acknowledge, "that the Lord is good, and that his mercies endure forever" May we live near the Fountain of Good, and so walk, that the language of the blessed Jesus to his immediate followers may be applicable to us: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

The reading of your acceptable and instructive epistle, of last year, has furnished us renewed evidence of your *earnest concern* to uphold and advance those noble Christian testimonies which we have believed, if lived out, are designed to increase the happiness and further the best interests of the human family.

In considering the state of Society as presented in the accounts received from our subordinate meetings, there is evidence of the want of a more faithful discharge of the duties and religious obligations resting upon us, as the professed followers of the blessed Jesus, who early proclaimed the conditions of recognition, "Ye are my friends, if ye do whatsoever I command you." The importance of giving greater evidence of our love to God, in the faithful maintenance by all of our religious meetings, was feelingly and impressively presented for our consideration. The neglect on the part of many in the performance of so reasonable a duty, was cause for painful exercise, and the youth, and all were earnestly admonished to a closer attention to the inshinings of the light of Christ which would qualify and enable us to perform our several duties with acceptance to God, who is ever disposed to bless the sincere devotion and desires of his dependent children.

In reflecting upon the present condition of our once peaceful country, the soil of which is being deluged with the blood of untold numbers, connected with an amount of suffering painful to contemplate, the language of solemn inquiry unavoidably presents itself for prayerful meditaation, "Shall the sword devour forever?"—may we not, in view of the awful calamity into which our nation is plunged by years of *oppression* and *wrong doing*, with one accord in abasedness of soul, ask, How long, how long, Oh, Lord, ere the cause will be removed?

It was said to a people formerly, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." "Such as ye sow, such shall ye reap," is an unchangeable law, alike applicable to nations as to individuals.

Although as a society, we may not heretofore have been as careful to bear a consistent testimony against the violation of the peaceable nature and precepts of the Gospel, as would have been best, yet a concern still lives among us, to encourage each other to greater watchfulness in this particular; and the youth have been earnestly and feelingly exhorted, against so far giving way as to violate our testimony against the shedding of human blood, by entering the field of deadly strife. Under all the peculiar and trying circumstances in which we may be placed during the present lamentable conflict, may we seek for best wisdom to direct aright.

The more guarded religious education of our youth, also the importance of bearing our testimony against the use of intoxicating liquors, are subjects that claimed, to some extent, our consideration.

Our Meeting has been well attended, and during its several sittings much unity and brotherly condescension has been manifest.

We have had with us at this time, the company of several Friends from abroad, whose company and labors of love have been appreciated by us.

Although sensible of our short comings, we feel gratefully to acknowledge that evidences of Divine Good have been afforded.

With the salutation of love, we remain your friends.

Signed by direction and on behalf of the Meeting.

NATHANIEL S. MERRITT, *Clerk.*

A BRIEF MEMOIR OF ELIZABETH FRY.

(Continued from page 325.)

In the summer of 1843, she visited Paris for the last time. This afforded her an opportunity of once more associating with some individuals, eminent for piety and enlarged benevolence, whom she was enabled to animate and strengthen in the work of the Lord. Soon after her return home, her health became seriously indisposed, and towards the close of the year, symptoms of an alarming character awakened the deep solicitude of her family and friends. Her illness was a subject of tender interest and concern amongst all classes. To an intimate friend, who visited her on the 3d of 11th month, when she was with difficulty able to sit up during a few hours of the day, she dwelt, in a very clear and instructive manner, upon her own state, bodily and mentally. She expressed her belief that her illness was permitted for some special purpose, as it regarded herself, her family, and perhaps many others;—said she could not see what the termination of it was designed to be, adding, "I have had to look over all my life, and to review all the engagements which I have been led into." She spoke of her visit to the Mansion House, and of her meeting the King of Prussia there, and said she had never known a more deeply humiliating occasion; adding, "I cannot doubt that I was rightly led there, and none can think what I went through." Soon afterwards, she said to the same friend, "My life has been one of great vicissitude; mine has been a hidden path, hidden from every *human* eye. I have had deep humiliations and sorrows to pass through. I can truly say, I have 'wandered in the wilderness in a solitary way, and found no city to dwell in;' and yet how wonderfully I have been sustained. I have passed through many and great dangers, many ways;—I have been tried with the applause of the world, and none know how great a trial *that* has been, and the deep *humiliations* of it; and yet I fully believe that it is not near so *dangerous* as being made much of in religious society. There is a snare even in religious unity, if we are not on the watch. I have sometimes *felt*, that it was not so dangerous to be made much of in the world, as by those whom we think highly of in our own Society: the more I have been made much of by the world, the more I have been *inwardly* humbled." She added, "I could often adopt the words of Sir Francis Bacon, 'When I have ascended before men, I have descended in humiliation before God.'" At another time, she expressed to some of her near connections, that she felt comfort in having given up, to do what she had believed to be her duty. One of her daughters remarked to her, that she had "made great sacrifices;" to which she replied she "could not call them sacrifices, it was her delight."

On the 27th of 1st month, 1844, to a friend who visited her, and found her very ill and low, and who expressed a hope that she might yet be better, she said, "I have not yet seen how it will terminate,—sometimes I have thought that perhaps I may be *partially* raised up, but I lay no *stress* on it." Afterwards she said with tears, "Oh, He is a covenant keeping God! He keepeth covenant and mercy,—Oh, may I ever *keep hold* of His mercy!" On the 29th, the same friend being again with her, and perceiving that she was much depressed, remarked, "I believe there is an open door set before thee, although thou mayst not always be able to *perceive* it open." The precious invalid wept much, and after a time said, "Oh, yes! It *is* an open door." Presently she continued, "The Lord is gracious and full of compassion, I believe He will never leave me nor forsake me;" and after a solemn pause, she added, "I have passed through deep baptisms of spirit in this illness,—I may say, unworthy as I am to say it, that I have had to drink, in my small measure, of the Saviour's cup, when He said, 'My God! my God! why hast thou forsaken me?' Some of my friends have thought there was a danger of my being exalted, but I believe the danger has been on the opposite side, of my being too low." She afterwards said, with much sweetness, "I feel that He is gracious and full of compassion, and that He will not leave me destitute: and I trust He will never suffer me to dishonor His holy name." On the friend taking leave of her, she desired her dear love to several individuals, and added, "I love all my friends,—I love every one."

On the 8th of 4th month, three friends calling upon her, they were favored with an opportunity of solemn silence, in which the dear invalid, with much sweetness, expressed her feel-

ings as follows: "It is very precious to meet with those who love the Lord Jesus, and to whom we are bound in His love; it is like a brook by the way, refreshing and strengthening us, and enabling us to lift up the head, and animating us to repair to the overflowing Fountain from which it issues. May it incite us, more and more, earnestly to *seek* to this Fountain, and may we be enabled to glorify Him to the end; and when the end comes, through the fullness and freeness of a Saviour's love, may death be swallowed up in victory: and, should life be still prolonged, may we, in every situation, and under every circumstance, in heights and in depths, in sickness and in health, through evil report and good report, be enabled to praise and glorify Him." Soon after this time she had to share with her beloved husband a deep trial, in the severe illness and decease of his dear sister Elizabeth Fry.

As the spring advanced, the health of the beloved subject of this memoir was permitted so far to improve, as to allow of her occasionally riding out; and early in the summer, she was able to unite with her friends in public worship. On the occasion of her attendance of her own meeting for the first time after her lengthened illness, her enfeebled condition sensibly touched the feelings of her friends; from an affection probably of a paralytic nature, she had lost the power of walking; but her spirit was endued with the strength of her gracious Lord, and she was enabled to testify to his unfailing care and goodness, and to speak his praise. She was accompanied to the meeting by several members of her family. Her son, William Storrs Fry, sat beside her, and was much affected as he tenderly watched his afflicted parent. Within a very short time, this estimable young man was, together with two of his children, removed by death, from the family circle.

His beloved mother was enabled meekly to bow under this heavy and unlooked-for stroke; but she keenly felt the sore bereavement; and whilst she strove to comfort those around her, she earnestly desired that all might be favored to derive lasting instruction from the awful dispensation of such varied calamity as then attended them.

In the domestic relations of life, as a wife and mother, her course had been one of self-sacrificing devotedness, to promote the comfort and welfare of her family. Towards a large circle of children and grand-children, she had manifested the tenderest solicitude. She had nursed them in sickness, soothed them in sorrow, and abundant were her labors, and fervent her prayers that they might all be gathered into the Heavenly Shepherd's fold.

About six months after the decease of her son, she was again favored with strength to attend the meeting at Plaistow. It was on the 13th of 10th month, and the occasion was a *memorable* one. She was led with great power and solemnity, to address the different classes then assembled; and perhaps few could remember any occasion on which her gift in the ministry had been exercised with greater weight and clearness, or her offering in supplication attended with a more precious degree of heavenly unction. From this time, she continued frequently to labor amongst her friends, in the service of her Divine Master; and her bodily strength gradually increased, so that, with some assistance, she was again able to walk a little. She was, to the joy and comfort of many present, at two of the sittings of the last Yearly Meeting; on which occasions, she was engaged in the ministry in much sweetness; and during the succeeding week, she attended the Annual Meeting of the "British Ladies' Society," in which her remarks were very instructive and interesting.

Near the close of the last summer, she went, with her husband and some of her family, to Ramsgate; an earnest hope being cherished, that the change of air and scene would benefit her health. Here, when able to bear the exertion, she attended the little meeting at Drapers, and was repeatedly engaged in acceptable religious service amongst the few Friends there. She was also very diligent in circulating Bibles and religious tracts amongst the crews of foreign and other vessels that frequented the harbor. A ship, crowded with German emigrants, bound for Texas, excited her benevolent care, and she distributed amongst the passengers, copies of the Holy Scriptures; and also relieved their most pressing personal wants.

A few days before her decease, she applied to the Committee of the British and Foreign Bible Society for another supply of Bibles; proposing to *purchase* them. The committee, through the secretary, informed her that she should receive them gratis, and that they felt it a privilege to circulate the Scriptures through her ministrations; they also sent her, as a token of their high esteem, a copy of their first translation of one of the Gospels in the Chinese language. She received this valuable packet on the 10th of 10th month, and on the following day, the one on which she was seized with the fatal attack, she wrote in the Chinese Testament her name, with an acknowledgment of the present. She had also written to a dear brother for a further supply of tracts, saying, "We must work while it is called to-day, however low the service we may be called to. I desire, through the help that may be granted me, to do it *to the end;*" adding, "'Let us sow beside all waters;' I so greatly feel the importance of that text, 'In the morning sow thy seed, and in the evening withhold not thine hand, for

thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'"

It had been, for some weeks, noticed by several dear friends, who were privileged to be much with her, that there was a marked and even increasing sweetness and seriousness in her conversation and demeanor, diffusing around her a holy and heavenly influence, and she was strengthened to minister in a very solemn and impressive manner, during the week on which her labors closed.

In a note to one of her brothers, speaking of her late afflictions, she said that she did "not count them strange, as though some strange thing had happened unto her, but rather rejoiced in being made a partaker in the sufferings of Christ, that when His glory should be revealed, she might be glad also with exceeding joy." "Ah, dearest ——," she added, "may we, through our Lord's love and mercy, eventually thus rejoice with Him in glory, rest, and peace, when this passing scene shall close upon our view!"

Thus was she ready for the summons, with her loins girded about, and her lamp burning. On Seventh-day evening, the 11th of 10th month, slight symptoms of paralysis appeared. Early the next morning, when very ill, she alluded to the conflict which nature then endured; adding, "*but I am safe.*" Some little time afterwards, she uttered the petition, "O, dear Lord, keep and help thy servant!" After this, all mental consciousness appeared to subside; and about four o'clock on the following morning, her spirit was, as we reverently believe, united to that blessed company "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

While you are young form your reputation; increase, by your prudent conduct, respectability; put your affairs in proper order; be careful in your expenses, let them be governed by moderation and economy. Retrench superfluous ones, in order to enable you to bear those which propriety, friendship, and charity demand. Make a fund of your frugality, that you may draw thereon for the service of the needy. In a word, to squander away no time in idleness, but to employ it to some good purpose, and to waste nothing that may be useful to others, should be a conclusion strictly adhered to, because we are accountable to the bountiful Giver for the right use of both time and property. There can be no excuse (even where wealth abounds) that will justify waste and extravagance; neither can any justifiable plea be offered for hoarding up riches, while there are so many deserving poor, who are in want of the necessaries of life.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 6, 1864.

Mental Cultivation in Harmony with Spiritual Growth.—In a laudable concern for the welfare of the spirit, let us not overlook the important fact that the union of the spiritual and the natural makes the perfect man. "A body hast thou prepared me. Lo, I come to do thy will." The more simply we receive the unfoldings of the Divine Spirit, the more clearly we shall perceive that all the gifts with which we are endowed were given for an ennobling purpose, and that we can in no way honor the great Giver more, than by employing them in the manner designed by Him.

A necessity for the right use of our faculties is strongly illustrated in the parable used by Jesus, when he compared the kingdom of heaven to a man, who "called his servants and delivered unto them his goods," and who, "after a long time, came and reckoned with them," enquiring what they had *gained* in his absence.

The spiritual perceptions are of the *greatest moment*, for without them it would be impossible to do anything that would redound to the glory of the Father, or to our own or others' good.

The slightest "reproofs of instruction" should therefore be heeded, that we turn not aside from the internal Teacher, "who will lead and guide into *all* truth." And having submitted our spirits to His guidance, we are prepared for the development of our whole being. The treasures which lie concealed in the intellectual world, may be sought and enjoyed with a keener relish than it is possible for the mind to experience that has not been brought under the influence of the divine Monitor, or Christ within. Instead of being exalted by the strength and depth of the intellect, we

should reverently acknowledge and adore the Omnipotent source whence it is derived; for it would matter not how much might be encompassed, the query would be felt to be applicable, "What hast thou that thou didst not receive?"

The humble, child-like, teachable condition is preserved under the restraining power of heavenly love—the effect of which is to refine and purify wherever it is suffered to operate. The mind, thus centred, can indulge a taste for the beautiful in nature and in art, without trespassing upon forbidden ground, and enjoy the wonderful productions which a combination of these mighty agencies effect, without turning aside from the true simplicity, which characterizes a religion based upon the immutable principle of love to God and love to man. Each one being his own judge how *far* this indulgence is granted him, in the forcible view of Paul, who said, "All things indeed are pure, but it is evil for that man who eateth with offence." We are differently constituted, and the liberty given will be in accordance with the effect produced; if this should be to dissipate or estrange the affections from that which is spiritual and eternal, a check will be felt in order to restore the divine harmony: so that now, as in the days of the apostles, the exercise of judgment is called for in this as well as in all other things pertaining to the conscience. "Let each one be fully persuaded in his own mind."

Circumstances may not always be favorable to the cultivation of the varied powers of the mind. We are all more or less sensible of the force of individual surroundings, and are accountable only for the neglect of the means within our reach.

The want of mental culture does not exclude a knowledge of the divine presence and the immediate inflowings of heavenly good, but those who are deprived of it are shut out from many avenues of instruction open to the *general* students, and their usefulness, as members of the human family, is necessarily limited by it.

The diamond is as certainly a precious stone, while encrusted with its rough exterior, as after it passes through a polishing process. So with the gift within man—roughness of surface takes nothing from the intrinsic worth of either, but, in the hands of a skilful workman, their beauty is enhanced, and their *real* value brought to light.

We close our remarks with a figure employed by the Psalmist, which we think has a pertinent *spiritual* application.

"The King's daughter is all glorious within; her clothing is of *wrought* gold; *she shall be brought unto the King* in raiment of needle work."

School Conference at Caln, Chester County, Pa.—At the close of the interesting Quarterly Meeting, at Caln, on the 28th ult., the School Conference was held, as agreed upon by the Executive Committee. Several members of that Committee were in attendance. These gave a brief account of the origin and progress of this concern, and the claim which it has upon the members of the Society of Friends. The necessity for the establishment of such an Institution was forcibly presented to the view of those present. The gathering was small, and it is to be regretted that many were in such haste to return to their homes that the subject did not obtain due consideration. But from the expressions of interest which many gave after the adjournment, the members of the Committee believe that this section of country will contribute its share of workers, and a proportional addition to the subscription list.

Freed People in Philadelphia.—A few days since a company of thirty Freed-women and children were brought to this city from Mason's Island, by a member of "Friends, Association for the aid and Elevation of the Freedmen."

They arrived about 11 o'clock P. M. and in agreement with arrangements previously made, were sheltered in the Mission School-house, corner of 19th and Spring Garden Sts. Several persons in that neighborhood kindly interested themselves in providing food for these destitute people, and many came from City and Country to employ them.

During the following day two thirds of them obtained desirable homes.

DIED, on the 20th of 4th month, 1864, at the residence of her brother-in-law, John Searing, Poplar Ridge, Cayuga county, N. Y., HANNAH LOINES.

——, of typhoid fever, on the 15th of 7th month, 1864, near Fortress Monroe, LOUISA M. SMITH, late of Mount Kisco, N. Y., aged 20 years. On the 21st her remains were taken to Brooklyn, N. Y., where an interesting meeting was held. Those present felt the happy assurance, "Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them."

——, on the 29th of 7th month, 1864, at Germantown, ANN W., widow of Dr. Jacob Frick, aged 74; a member of Philadelphia Monthly Meeting.

——, on the 31st of 7th month, RACHAEL M., wife of Samuel Hutchinson, in her 58th year; a member of same Meeting.

A meeting of the Executive Committee for promoting subscriptions to Swarthmore College, will be held on Sixth-day morning, 8th mo. 12th, at 11 o'clock, at Race Street Meeting-house.

JOS. M. TRUMAN, JR., *Clerk.*

WANTED—A teacher for the Primary School under the care of Green Street Preparative Meeting. Application may be made to either of the undersigned Committee.

MACPHERRSON SAUNDERS,
No. 34 N. Fourth St.
ELI DILLIN,
No. 1218 Green St.
LOUISA J. ROBERTS,
No 421 N. 6th St.
BEULAH A. ALLEN,
No. 721 Green St.

The aid of Friends and others in the country is desired in procuring suitable places for Fifty Colored Orphans, between ten and fourteen years of age, of both sexes, from Fortress Monroe.

Those in want, will much oblige by writing *immediately*, stating age and character of help needed. Address J. M. Truman, Jr., 413 Franklin St., Phila.
7mo. 19

A settlement of Freedmen has been lately established on Mason's Island, in Potomac River, for which the Friends' Association of New York, is desirous of procuring a Teacher. Any Friend willing to go there, will please address

ROBERT HAYDOCK, 101 Liberty Street,
7th mo. 9th, 1864. New York.

For Friends' Intelligencer.

LOUISA M. SMITH,

Late Teacher among the Freedmen, near Fortress Monroe, Va.

For the encouragement of those who are engaged in a similar path of duty, we offer a few remarks concerning the cheerful devotion of this young Friend to the cause of the Freedmen.

Under the auspices of Friends' Association of New York for the Relief of the Freedmen, Louisa M. Smith went to Norfolk, Va., in the 3d month last. During her residence of four months there, she not only devoted her time to the mental improvement of the freed colored people, but comforted the afflicted, and administered that solace to the sick and suffering by which her own soul was strengthened and her ability to give spiritually was increased. By her presence, and the upholding of the example of Christ, she comforted and encouraged them to endure patiently their trials and sufferings.

An elder sister had preceded her a few weeks, to devote herself to the same work, and the two were closely united in fulfilling their mission of love and mercy. About the time of their returning home for a short vacation, Louisa was prostrated by sickness from which she felt she should never recover. Though separated from a fond mother and loving relatives, they were cared for by the tenderest friendship, and in their hour of need no want was unsupplied which the fullest sympathy could bestow.

The peace, resignation, and faith which crowned this beautiful life, are evinced in the reply made by her to her sister, who inquired how she now felt in regard to the work upon which she had entered, and the uncertainty of her recovery from this illness? "I would not have it otherwise; I have desired to work for the glory of the Heavenly Father."

She was earnest in impressing the truth that "with Him there is no respect of persons." "That we are all one in Christ," when led by his Spirit.

H. W. H.

MAN AND NATURE.

A new work with this title, by George P. Marsh, is reviewed in the *Tribune*. The following are extracts:—

"The details of animal and vegetable geography strikingly illustrate the agency of man in modifying the aspect of organic nature by changes in the distribution of plants and of animated life. Most of the fruit trees, for example, grown in Europe and the United States probably originated in the temperate climates of Asia. A large portion of the staple products of American agriculture were introduced upon the Western continent after the close of the sixteenth century. America, on the other hand, has partially repaid her debt to the Old World. The potato and maize are valuable additions to the field agriculture of Europe, while the tomato is no mean gift to her kitchen gardens. Not so much can be said for tobacco, the use of which filthy weed, Mr. Marsh regards as "the most vulgar and perinicious habit engrafted by the semi-barbarism of modern civilization upon the less multifarious sensualism of ancient life."

Besides the vegetables alluded to above, many plants of smaller economical character have been the subject of international exchange in very recent times. Busbequius, the Austrian Ambassador at Constantinople, about the middle of the sixteenth century, brought home from the Ottoman capital the lilac and the tulip. Clusius, a Belgian, about the same time brought the horse chestnut from the East. The weeping willow of Europe and the United States is said to have sprung from a slip received from Smyrna by the poet Pope, and planted by him in an English garden. All the

European and American oranges are declared by the Portuguese to have sprung from an Oriental tree transplanted to Lisbon, and still living in the last generation; but this claim lacks decisive proof. The present favorite flowers of the parterres of Europe have been imported from America, Japan and other Oriental countries within a century and a half. Indeed, there are few vegetables of agricultural importance, few ornamental trees or plants, which are not common to the three civilized continents.

The statistics of vegetable emigration, as presented by Mr. Marsh, exhibit many curious results. The lonely island of St. Helena, for example at the time of its discovery, 1501, produced about sixty vegetable species. Its flora now comprises seven hundred and fifty species. The faculty of spontaneous reproduction supposes a greater power of accommodation than we find in most domesticated plants. Although every wild species affects a habitat of a peculiar character, it will grow under conditions extremely unlike those of its birth-place. The seven hundred new species which have found their way to St. Helena within three centuries and a half were probably not in very large proportion designedly introduced there by human art. As a general rule, it may be assumed that man has intentionally transferred fewer plants than he has accidentally into countries foreign to them. Tares follow the wheat. The weeds that grow among the cereal grains, and form the pest of the kitchen garden are the same in America as in Europe. Some years ago, the author made a collection of weeds in the wheat fields of Upper Egypt, and another in the gardens on the Bosphorus. Nearly all the plants were identical with those that grow under the same conditions in New England. The change from one localty to another is effected by a thousand casual circumstances. The upsetting of the wagon of an emigrant in his journey across the Western plains may scatter upon the ground the seeds he designed for his garden. The herbs which fill so important a place in the rustic materia medica of the Eastern States spring up along the prairie paths just opened by the caravan of the settler. The hortus siccus of a botanist may accidentally sow seed from the foot of the Himalayas on the plains that skirt the Alps. It is a fact, frequently observed, that exotics transplanted to foreign climates suited to their growth escape from the flower-garden, and naturalize themselves among the spontaneous vegetation of the pastures. The straw and grass employed in packing the sculptures of Thorwaldsen were scattered in the court yard of the museum in Copenhagen where they are deposited, and the next season there sprung from the seeds no less than twenty-five species of plants belonging to the Roman Campagna. In the campaign of 1814, the Russian troops brought, in the stuffing of their saddles, seeds from the banks of the Dnieper to the valley of the Rhine, and even introduced the plants of the steppes into the environs of Paris. The Turkish armies in their incursions into Europe brought Eastern vegetables in their train, and left the seeds of Oriental wall-plants to grow upon the ramparts of Buda and Venice. The Canada thistle is said to have sprung up in Europe, two hundred years ago, from a seed which dropped out of the stuffed skin of a bird.

The details given by Mr. Marsh respecting the transfer of animals from one habitat to another are equally curious and interesting. Although we have no certain knowledge of the history of our domestic animals, it may be presumed that they have been reclaimed from an originally wild state. The camel was not employed by the Egyptians until a comparatively late period in their civilization. He was unknown to the Carthagenians until after the downfall of their commonwealth. His introduction into Western Africa is more recent still. The Bactrian camel was brought from Asia Minor to the Northern shores of the Black Sea by the Goths in the third or fourth century. The dromedary has been carried to the Canary Islands, partially introduced into Australia, Greece, Spain, and Tuscany, and finally imported by the American Government into Texas and New Mexico, where it finds itself at home, and promises to be a valuable agent in the progress of the country. America had no original domestic quadruped but a species of elk, the llama tribe, and, to a certain extent the bison or buffalo. For the horse, the ass, the ox, the sheep, the goat, and the hog, it is indebted to European colonization. Some interesting attempts have been made in modern Europe for the importation of new animals, but hitherto without any very strongly marked success. The reindeer was successfully introduced into Iceland about a century ago, while similar attempts failed about the same time in Scotland. The Cashmere goat was naturalized in France a generation since. The same species and the Asiatic buffalo were carried to South Carolina in 1850, and the former, at least, bids fair to prove of permanent value in the United States. The Tartary ox seems to thrive in France. Successful efforts have recently been made to introduce the North America alpaca into Europe.

Man has designedly introduced into new districts fewer species of birds than of quadrupeds. But the distribution of birds is greatly influenced by the character of his industry. The transplanting of every kind of agricultural product is followed by that of the birds which feed upon its seeds, or upon the insects which it

harbors. The vulture, the crow, and other winged scavengers follow the march of armies as regularly as the wolf. Birds accompany ships on long voyages for the sake of the offal which is thrown overboard.

With the cultivated plants of man come the myriad tribes of insects which breed upon them. Newly introduced vegetables frequently escape for years the insects which had infested them in their native habitat. But after a time, the egg, the larva, or the chrysalis, is sure to be carried to the most distant shores where the plant which nature has made its possession has preceded it. For many years after the colonization of the United States, few of the insects which attack wheat in its different stages of growth were known in America During the Revolutionary War, the Hessian fly first made its appearance, being supposed to have accompanied the Hessian troops. Other destroyers of cerial grains have since found their way across the Atlantic. A noxious European aphis has attacked the American wheat-fields within the last four or five years.

More valuable forms of insect life have been transferred to different localities by the immediate agency of man. The eggs of the silk-worm were brought from the farthest East to Europe in the sixth century. New silk spinners, which feed on the castor oil bean and ailanthus have recently been reared in France and South America with promising success. The cochineal has been transplanted from aboriginal America to Spain. Both the kermes insect and the cochineal have been transferred to other climates than their own. The honey bee, which ranks next to the silk-worm in economical importance, was carried to the United States by European colonists in the latter part of the seventeenth century.—It was not until the close of the eighteenth century that it crossed the Mississippi, and it is only within the last five or six years that it has been transplanted to California, where it was previously unknown. The Italian stingless bee has been very lately introduced into the United States.

But the insects and worms intentionally transplanted by man bear but a small proportion to those actually introduced by him.—Plants and animals often carry their parasites with them. The traffic of commercial countries always transfers in both directions the minute organisms which, in one way or another, are closely connected with the material interests of man. The torredo, so destructive to shipping, has been carried by vessels to almost every part of the globe. The white ant is said to have been carried to Rochefort in France by the commerce of that port more than a hundred years ago.

From "Good Words."

AN OLD SERMON FROM A NEW TEXT.

My wife contrived a fleecy thing
Her husband to infold,
For 'tis a joy to woman true
To cover from the cold;
My daughter made it a new text
For a sermon very old.

The child came trotting to her side,
Ready with bootless aid,
"Lily will make one for papa,"
The tiny woman said;
Her mother gave the needful things,
And a knot upon the thread.

But, alas! the knot would not come through
"Mamma, mamma," she cried;
Her mother cut away the knot,
And she was satisfied,
And pulled the thread right through and through,
Working in joy and pride.

Her mother told me this; and I
Straightway spied something more:
Great meanings often hide themselves
With small words on the door,
And I brooded over this my text
Till the seed a sermon bore.

Nannie, to you I preach it now—
A little sermon low;
Is it not thus a thousand times,
As through the world we go;
Do we not pull and fret and say
Instead of "Yes, Lord," "No?"

Yet all the rough things that we meet,
That will not move a jot,
The hindrances to heart and feet,
The crook in every lot,
What mean they but that every thread
Has at the end a knot?

All men must make a kind of clothes,
To shield their hearts from frost,
And circumstance is God's great web
To clothe the trembling host;
Shall we, because our thread is fast,
Think all our labor lost?

If He should cut away the knot,
And grant each fancy wild,
The hidden life within our hearts,
His life, the undefiled,
Would fare as ill as I should fare
From the needle of my child.

For as the lines that hold the sail,
As in my verse the rhyme,
As mountains on the low green earth,
So fair, so hard to climb,
As call of striking clock amid
The quiet flow of time,

As blows of sculptor's mallet struck
Upon the marble face,
Such are God's Yea and Nay upon
The spirit's growing grace;
So works his making hand with what
Does and does not take place.

We know no more the things we need
Than child to choose his food;
We know not what we shall be yet,
So know not present good,

For God's ideal who but God
Hath ever understood?

This is my sermon; it is preached
Against all useless strife;
Strive not with anything—to wish
To cut it with thy knife,
Thou art but pulling at the knot
That holdeth fast thy life.

Geo. MacDonald.

BETWEEN THE SHOWERS.

Where is the ramble that we planned?
The showers descend again,
The weather-glass, with ruthless hand,
Is pointing "to much rain."
We may not through the greenwood shade
Stray to the distant mill,
Nor gather wild-flowers in the glade,
Nor climb the breezy hill;
We may not gaze on winding streams
And rose-encircled bowers;
But we may watch the sunny gleams
That come between the showers.

When first in life's dark days I strove
With gloomy ills to cope,
I never with too warm a love
Wooed the deceiver—hope!
I knew that calm succeeds to strife,
So drooped not on my way;
I never thought to find in life
A long, bright holiday.
I didn ot talk of vanished dreams,
Chilled hearts and wasted powers;
I watched to see the sunny gleams
Return between the showers.

They came: I knew that they must pass,
Yet learnt their loss to bear,
Nor murmur that the weather-glass
Stood not at "settled fair;"
And many on my road I passed
Who, trembling, looked around,
Spoke of the gathering clouds, then cast
Their eyes upon the ground.
To such, the world a desert seems,
Where sorrow darkly lowers,
Would they could prize the sunny gleams
That come between the showers!

All may in seasons of distress
To some slight solace cling,
And feel how much of happiness
From little joys may spring.
Small gifts, if safely, duly stored,
May in the end present
Riches beyond the miser's hoard—
The riches of Content!
And still such boons to us are given,
In this fair world of ours,
While gleams of sunshine, sent from heaven,
Shine forth between the showers.

Ladies' Companion.

LIFE'S LESSONS.—Cross words are meant to make us gentle, and delays teach patience, and care teaches faith, and press of business makes us look out for moments to give to God, and disappointment is a special messenger to summon our thoughts to heaven. If, when they all come, we would not seek to run away from them, but to learn God's lesson in them, we should soon leave off calling them trying.

THE PHYSICIAN OF FREDERICK WILLIAM OF PRUSSIA.

No profession, perhaps, offers greater opportunities for active benevolence than that of a physician, and few men have made better use of those opportunities than Dr. Christopher Louis Heim, one of the physicians to the household of Frederick William III, king of Prussia. Called by his high appointment to frequent intercourse with the great of the earth, he still devoted himself with equal interest to the amelioration of the maladies of the poorest, to whom he frequently extended that substantial pecuniary help which is often of more value than medicine. His colleague, Dr. Hufeland—also eminent as a physician and a Christian, and of whom the Queen Louisa said, "Hufeland is at one and the same time physician for body and soul"—gives the following particulars and anecdotes of his excellent friend.

Heim was a physician by nature, and his correct judgment and remarkably quick perception were the means of saving many lives. His activity was unwearying, and the number of visits he made daily seems almost incredible. He was seen as often in the dwellings of the poor as in the palaces of the rich, and everywhere he showed the same careful, willing attention. He thus very naturally became the favorite of the people. Once, when on horseback at an illumination, the expressions of indignation at the bold rider who was forcing his way through the crowd were changed to acclamation as soon as it was known that the rider was none other than Father Heim. His manner was somewhat laconic and free; but, living as he did, for and with the people, it cannot excite surprise, and from the great originality and straightforwardness of his character, he did not throw it off in the presence of royalty itself. He was physician in ordinary to the Princess Amelia, the Queen of the Netherlands, as well as to one of the Prussian princesses. This last-named lady possessed an excellent character, but both she and her court retained much of the etiquette of the time of Frederick the Great, who addressed every one in the third person. The following scene once occurred between the princess and Dr. Heim, which strikingly illustrates the characteristic qualities of both.

The princess was one day sitting in a splendid saloon on a sofa, and as the doctor entered she surveyed him from top to toe.

"Approach," said she, and then continued: "I hear much of his dexterity and of his extended and successful practice. I have therefore determined to appoint him my physician in ordinary, and this I would announce to him."

"I thank your royal highness for the confidence you have in me, but only under certain

conditions can I accept the honor of becoming your physician in ordinary.

Dr. Heim said this in a pleasant, genial tone. The princess, laughing, exclaimed: "Conditions! No one in the course of my life has ventured to bind me by conditions."

"Indeed?" answered Heim; "then it is high time you should be taught what conditions are."

"Well," said she, "I am curious to make the acquaintance of these conditions; he may make them."

"The first is, that your royal highness should not call me 'he;' it is not suitable for the present times; the king does so no longer, and my own man-servant I do not address as 'he.' The second condition is, that you do not make me wait so long in the ante-chamber. I have no time to lose; the longest day is always too short for me. The third is, that your royal highness should not look at my feet so much; I cannot come in drawing-room shoes, but in boots and in a comfortable overcoat. The fourth is, that you should not demand that I come to you first of all; I come according to the description of illness, and according to the situation of the streets and houses. The fifth is, that you should not keep me too long, and that you will not expect from me that I should gossip about politics and town news; for such things I have no time. And lastly, that, as you are royal, you should pay me royally."

They both laughed heartily, and on these conditions he was gladly seen at the court of the princess, where he was much esteemed and beloved.

But this is not the most valuable feature of his character. We must see how he is enabled to bear misfortune, which is the real touchstone of Christian temper and of vital religion. Liberal to the poor, benevolent to all who were in need, his large income could not, however, render him insensible to a loss which he sustained through the bankruptcy of a large house of trade. In reply to Dr. Hufeland, who some days after expressed his sympathy, he said: "I would rather not be reminded of it; God be praised, I have trampled it under my feet."

"How did you manage it?"

"As I generally do when I cannot help myself; and I could not help myself in this case. I could not forget the disagreeable affair; I thought of it day and night. That valuable money that I had earned with so much trouble, now lost all at once! Alas! even my poor patients suffered from it, for I was always absent. At home, too, I had no more pleasure. My good wife, at other times so cheerful, hung down her head; even at dinner, when people ought to be the most cheerful, we sat dumb and out of humor opposite each other, and our merry children looked at us timidly. The money was gone, and with it was gone the first blessing of life—contentment. I, poor worm of the dust, unable to help myself in this necessity, took refuge in the Almighty. I hastened to my bedroom, locked the door, and prayed right earnestly that strength, courage, cheerfulness, and peace might again be given me. It was to me as if God himself appeared and said to me: 'Thou art a poor clergyman's son, and I have blessed thee in thy vocation, so that thy position is now secure. For a number of years I have let thee play with the money thou hast lost. Now, Heim, be no longer foolish, and stop these lamentations, otherwise I shall show myself very strange to thee. I have the keys to all money-coffers, and I can make good the loss to thee in course of time. Therefore, be now of good courage, and give me thy hand upon it, that thou wilt from this time forth cheerfully follow thy vocation.' I have promised this; my wife and my children are again cheerful; I have forgotten it; it is under my feet, and I am again happy in my God. This is what prayer can do, if it is earnest, believing prayer. And now let us talk of something else."

This excellent, pious, and genial physician had no time to become ill himself, and was actively useful to a great age. His jubilee was commemorated by the whole city, from the highest to the lowest, and continued during three days. In constant excitement, he was at last thoroughly exhausted, and ordered that the house should be kept perfectly quiet. Late in the evening a poor citizen's wife came to ask him to go to her sick child. She was refused; but, knowing the house, she found her way to the physician's bedroom, where she was somewhat impatiently dismissed. Everything again became still, but at last his wife exclaimed: "But, my dear husband, what is the matter with you? You do nothing but throw yourself about!"

"I cannot sleep," said he; "it is a singular thing with the conscience. I must go."

He rang the bell, and, forgetting all fatigue, hastened to the sick child, which happily recovered.

This slight sketch gives us an insight into the character of this excellent physician, who lived and died treading in the footsteps of his Divine Master, who went about doing good.—*London Leisure Hour.*

MAKE HASTE SLOWLY.

There is an old Latin proverb (*Festina lente*) which says, "hasten slowly." It is rarely that we find two words which express so much or contain more food for thought. As a nation we make haste too fast, and should do better to go much slower and more surely to our goal. Some

individuals manifest this disposition to hurry over important things differently from others, but the application of the fault alluded to may be understood by the following illustration :— Suppose a person to require information upon some subject he is cnmparatively ignorant of— the steam engine indicator, for instance ; having procured a book upon it, he runs his eye over page after page, touching first upon this example, now upon that, until he arrives at the end, when he knows nothing whatever of the subject. The first time he undertakes to converse upon the instrument or to apply its principles practically, he discovers his ignorance, and is put to shame or inconvenience. All this is wholly the fault of making haste to reach the end, without grasping the fundamental principle and mastering it, and each detail also, before going further. It is absurd to suppose that any matter worthy of study can be mastered in a cursory examination, yet very many persons relinquish the pursuit of knowledge in despair from this very cause. Finding it impossible to comprehend in fifteen minutes some point it has taken an author as many days, and weeks, probably, to settle, they deem the matter beyond their comprehension, and throw up the study never to return to it.

There may be some gifted spirits to whom the knotty points of a new theory or the intricacies of an unfamiliar science, are clear and plain at first sight, but the mass acquire knowledge only by patient study, not by a hand-gallop through the fields of learning.

When sensible men go abroad to acquire information in foreign countries they do not take express trains and steamboats, and whirl onward to the end, but staff in hand they penetrate into village and hamlet, and learn from the peasant and the prince. So it is with those who study to learn and retain what they read. Patient plodding by the wayside is better than running from pillar to post, and the truth of this assertion is manifest to all who have ever given the subject attention.—*Sci. American.*

THE PHILOSOPHY OF HEALTH.

"Bread and butter" are the only articles of food of which we never tire for a day, from early chidhood to extreme old age. A pound of fine flour of Indian (corn meal) contains three times as much meat as one pound of butcher's roast beef; and if the whole product of the grain, bran, and all, were made into bread, fifteen per cent. more of nutriment would be added. Unfortunately the bran, the coarsest part, is thrown away; the very part which gives soundness to the teeth, and strength to the bones, and vigor to the brain. Five hundred pounds of fine flour give to the body thirty pounds of the bony element; while the same quantity of bran gives one hundred and twenty-five pounds! This bone is "lime," the phosphate of lime, the indispensable elements of health to the whole human body, from the want of the natural supply of which, multitudes of persons go into a general "decline." But swallowing "phosphates" in the shape of powders, or in syrups, to cure these "declines," has little or no virtue. The articles contained in these "phosphates" must pass through nature's laboratory ; must be subject to her manipulations, in alembics specially prepared by Almighty power and skill, in order to impart their peculiar virtues to the human frame ; in plainer phrase, the shortest, safest, and most infallible method of giving strength to the body, bone, and brain, thereby arresting disease, and building up the constitution, is to eat and digest more bread made out of the whole grain, whether of wheat, corn, rye, or oats. But we must get an appetite for eating more, and a power of digesting more. Not by the artificial and lazy method of drinking bitters and taking tonics, but by moderate, continued, and remunerative muscular exercise in the open air every day, rain or shine. And that we may eat the more of it, the bread must be good and cheap, and healthful ; and that which combines these three qualities to a greater extent than any other known on the face of the globe, as far as we know, is made thus : To two quarts of corn (Indian) meal add one pint of bread sponge ; water sufficient to wet the whole ; add one half pint of flour, and a teaspoonful of salt. Let it rise, then knead well, unsparingly, for the second time. Place the dough in the oven, and let it bake an hour and a half. Keep on trying until you succeed in making a light well-baked loaf. Our cook succeeded admirably at the very first trial. It costs just half as much as bread from the finest family flour, is lighter on the stomach, and imparts more health, vigor and strength to the body, brain and bone. Three pounds of such bread (at five cents a pound for the meal) affords as much nutriment as nine pounds of good roast beef (costing, at twenty-five cents, $2.25), according to standard physiological tables.—*Hall's Journal of Health.*

APPEARANCE OF THE SUN FROM THE NORTH POLE.

To a person standing at the north pole the sun appears to sweep horizontally around the sky every twenty-four hours without any perceptible variation during its circuit in its distance from the horizon. On the 21st of June it is 23° 28′ above the horizon, a little more than one-fourth of the distance to the zenith, the highest point that it ever reaches. From this altitude it slowly descends, its track being

represented by a spiral or screw with a very fine thread, and in the course of three months it worms its way down to the horizon, which it reaches on the 23d of September. On this day it slowly sweeps around the sky with its face half hidden below the icy sea. It still continues to descend, and after it has entirely disappeared it is still so near the horizon that it carries a bright twilight around the heavens in its daily circuit. As the sun sinks lower and lower, this twilight gradually grows fainter till it fades away. On the 20th of December the sun is 23° 28′ below the horizon, and this is the midnight of the dark winter of the pole. From this date the sun begins to ascend, and after a time his return is heralded by a faint dawn which circles slowly around the horizon, completing its circuit every twenty-four hours. This dawn grows gradually brighter, and on the 20th of March the peaks of ice are gilded with the first level rays of the six-months' day. The bringer of this long day continues to wind his spiral way upwards, till he reaches his highest place on the 21st of June, and his annual course is completed.—*Sci. American.*

Sense never fails to give them that have it, words enough to make themselves understood. But it too often happens in some conversation as in apothecaries shops, that those pots that are empty, or have things of small value in them, are as gaudily dressed and flourished as those that are full of precious drugs.—*Penn.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is inactive. The only sales reported are small lots for the supply of the home trade at $9@$9 25 per barrel for superfine; $9 37½ @9 75 for extra, $10@11 for extra family, and at higher rates for fancy lots. In Rye Flour and Corn Meal nothing doing.

GRAIN.—Sales of 4@5000 bushels Wheat at $2 50 per bushel for good old red, and $2 62@2 65 for Delaware. White ranges from $2 60 to 2 70. New Rye is worth $1 75, and old 1 80. Corn—Sales of yellow, afloat, at $1 73, and in store, at 1 75. Oats are unchanged. Sales of new Pennsylvania and Delaware at 82@83 cents. Nothing doing in Barley or Malt.

CLOVERSEED is selling in a small way at $14@15 ℔ 64 lbs. Small sales of Timothy at $5, and Flaxseed at $3 80@3 65 ℔ bushel.

FREE SUGAR.—Choice Maple Sugar, from Somerset county, Pa for sale, (by the barrel only,) at WM. H. WOODWARD'S,
7th month 2, 1864.—1m. 516 Market Street.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8 mo. 6—2 mo. 924 npfwo. Ercildoun, Chester Co., Pa.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

FRIENDS' SCHOOL FOR GIRLS AND SMALL BOYS, on School Lane, Germantown, will be re-opened on 5th of 9th mo. The usual branches of an English education will be taught; and we feel warranted in believing that the competency of the teacher, Deborah B. Smith, will make it desirable to parents to patronize the school.
7th mo. 30.—tf.

WANTED—A competent teacher to take charge of Friends' school attached to Lombard Street Meeting, Baltimore. To an efficient teacher it is deemed a very desirable situation.
Address, JACOB BURROUGH,
723—pf. WYN. 813. Baltimore, Md.

JUST PUBLISHED, and for Sale, THOMAS WETHERALD'S SERMONS: Price $1 per copy, containing fifteen (15) sermons. Can be had of James Baynes, Baltimore; William Ferris, Wilmington, and Elizabeth Hartley, Philadelphia.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $15.00.
6th mo. 25, 1864.—2m. npf. GEORGE CHANDLEE.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.
WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 339.)

Travels in England.

8th mo. 9th, 1795, accompanied by Isaac and Susannah Hadwin, William Farrer also bearing us company, I set off to attend the Quarterly Meeting at Chester. I passed the first meeting in silence, but another being appointed, I was largely opened in doctrine, I believe to good satisfaction. I found the business of the church done here very differently from what I had been used to, therefore thought it wisdom to meddle but little, yet made some remarks, which seemed to be very kindly taken; and at the close of this meeting I felt easy to return to Liverpool, where I entered on a visit to the families, in company with my much-loved friend Sarah Benson; and here I spent about ten days, in which time I prepared myself for my journey; and this service being crowned with the evidence of Divine favor, as far as I had pursued it, I seemed easy to leave it for the present; my health being poor, and the climate very different from ours. Feeling easy to visit some Particular and Quarterly Meetings, I proceeded in company with my before-mentioned friend, Sarah Benson; a woman remarkable for her humility and good understanding every way, being most excellently gifted as a minister and elder. We were at a meeting about eighteen miles from Liverpool, which was held to good satisfaction. Divers tender people were at it, and I believe some were convinced that day. After taking some meetings, and visiting several families, we proceeded to the Quarterly Meeting at Kendal, where I seemed pretty much opened in some of their meetings; and after visiting some families, I felt easy to return to Lancaster Quarterly Meeting. I may here remark, that at Kendal formerly lived our beloved friend, Rachel Wilson, several of whose children remain yet, and are very hopeful. Returning to Lancaster, I met many Friends from different parts of the nation, and was favored with a comfortable meeting. Many things were brought under notice that seemed to increase the weight, and Friends appeared desirous of the prosperity of truth.

After this meeting, I returned again to Liverpool with my said friend, where, after staying a few days to recruit, as I was often very unwell, I set out for Manchester, and stopped at Warrington, where formerly lived Samuel Fothergill, where I had before made some stop, and visited several meetings near this place, especially that which Samuel Fothergill used to attend. After having visited a few families in Warrington, in company with our beloved friends, John and Elizabeth Bludwick, at whose house I put up, and was most cordially entertained, I proceeded to Manchester, and lodged with a kind friend, Isaac Cooke, whose wife and children were also very kind. There I tarried until I visited near forty families, and had many public meetings to good satisfaction; and whilst here, I assisted in

establishing a school upon a plan new to Friends, which met their general approbation. Taking leave of Friends here, I returned to Warrington; was at the Monthly Meeting, and so back to Liverpool, to finish visiting the remaining families, and helping them to organize a school on the same plan as before mentioned, which I accomplished to my own satisfaction, and I believe that of Friends generally; William Farrer, before-mentioned, being my companion in this visit, and is still with me.

Going to a small meeting, we visited families, and had several public meetings, to the relief of my own mind, and I believe that of many others; and had a meeting at Langtree, and after closing the service here, returned to a large town called Wigan, where I had two meetings in the Town Hall, attended by abundance of people of various descriptions, to much satisfaction. Soon afterwards, went to Warrington again, where I met with my near friends and countrymen, Nicholas Waln and David Bacon, on their return from Ireland, where, after spending some time together, we parted, and I went towards York. On the way, I was at two meetings, in one of which I was silent, and in the other had something to say, without feeling much relief, though some thought it a good meeting.

Leaving this place, I proceeded pretty directly for Leeds, where I met with dear Thomas Colley, with whom I spent the evening, and went with him the next day to York Quarterly Meeting, and put up at the house of dear Lindley Murray, my countryman and very near friend, who, with his wife, were much rejoiced to see me, and we were greatly refreshed together in the Lord's presence, which frequently was felt to cover us. The Quarterly Meeting was very large, and in the course of it several meetings for worship were held. I found myself easy to sit in silence, and thought it a favor. I was also at two other meetings here, to pretty good satisfaction. Having now stayed with our valued friends for near two weeks, I became a little recruited, having visited divers families, and particularly Thos. Priestman, at whose house, in the year 1772, died John Woolman. His wife was yet living. She attended our worthy friend in his last illness, and expressed her great nearness to him. Thos. Ross also died here, in 1786, at the house of our worthy friend Lindley Murray, and was laid close to the remains of John Woolman, at his own request. I now proceeded on my visit to a large seaport town on the northeast side of England, taking meetings in my way. On my journey I passed by the house near North Cave, where lived John Richardson, when with his father-in-law, where also he served his apprenticeship. The meeting is at present quite small, and few in it that appear as the offspring of that once great man, John Richardson. I had two meetings here, and many people came to them, I believe to profit. From this place I proceeded to a large town called Beverley, where I had three meetings, two in the Town Hall, which were large and solemn, and I think there was some convincement. Here the number of Friends is small, but valuable; being people of good understanding, and in a good measure purified by Divine grace.

We next went to Hull, and after spending a few days, and having had several meetings, proceeded on to the north, visiting meetings, which were generally too large for all to get into the houses; but they all appeared to be much favored. I returned to Beverley, with my much loved friend T. Priestman and his affectionate wife, and was at their meeting-house in the morning; and in the afternoon went to the Town Hall, where we had a highly-favored meeting, though so crowded that many could not get in. From this place I went, with several valuable Friends, to visit sundry places where no Friends' meetings had ever been held, in which places many attended, and were contrited and much broken. I left them in great nearness of spirit, and proceeded to a large town called Bridlington, where also, for a time, once lived John Richardson, at a period when this meeting was called "A School of Prophets." At present there is only one family of Friends in the place, and a few single people, and these quite of the weaker sort, as to holding up anything of a standard to the people. Thus we see what a few years will do to us as well as to others; especially where faithfulness is wanting. There came many people into the meeting, but my way was quite closed up as to testimony. I sat among them in much inward poverty, and so left them, and proceeded to Scarbro', where are many signs of its having formerly been a place of great note, but the walls and public buildings are now much decayed. At this place George Fox suffered a very long and hard imprisonment in the Castle, now much decayed. I went to view the place, and was interested in seeing what vast strong works and buildings there once had been; the walls being six or seven feet thick. Here are a few respectable Friends. I sat with them, but had nothing to say. I found my mind drawn to visit their families, which I did to my own and their satisfaction.

I now proceeded to Pickering, and put up at Wm. Rowntree's, where I was kindly entertained. The next being First-day, had two meetings; the last being publicly known, there came in many very sober people, and we were favored with a refreshing season. Here again I found my mind drawn to visit the families, which having accomplished, had a large meeting about three miles off at Thornton; and the

next day proceeded, with several Friends in company, to Whitby, where I had divers meetings, and visited the families of Friends and some familes that did not belong to the Society nor profess with us; in which labor I felt much inward peace. I put up here at the house of a widow, whose name is Mary Linskill, who is one of the true mothers in our Israel; under whose roof I took much comfort. Leaving my near and dear Friends, and many tender people, I proceeded to Castleton, where formerly lived Luke Cock. This meeting seemed small and low, yet there remains a wrestling seed; the house seems not quite left without a light in it. I then proceeded to Guisborough, once a place where were many Friends, but now only one family left, and a single member. Here I was silent, and can say I often find more openness where there never was a meeting than at such places, where they have dwindled away, or nearly so. I proceeded to Ayton, and put up at the house of a kind friend, Nicholas Richardson, and had two meetings here.

2d mo. 13th, 1796, took leave, and attended a meeting at Rounton; and on the 15th went to Yarm, and put up at the house of Joseph Proctor, an ancient Friend in the ministry, who received us very kindly. Here I attended the Monthly Meeting. I was enabled to proceed in my little service to the satisfaction of myself and friends. I had two meetings amongst the town's people, who behaved well, although many had to stand for want of room, and many could not get in; and I think the power of truth was felt to reign. I then came to Stockton, a very beautiful town, and put up at Henry Richardson's, who, with his wife, were very attentive and kind. I attended their middle week meeting, in which I felt much refreshed, and found my mind drawn towards the inhabitants at large, which, after duly weighing, I felt clear and easy to propose a meeting amongst them; and may acknowledge that the Lord owned his own work, and many appeared much broken and tendered in spirit. A concern still resting on me, I proposed a second meeting, which also was overshadowed with the love of Him who is the Father of all the families of the earth, to the tendering of many minds. On the evening following, had a meeting at a large village. These meetings were much crowded, and many unable to get in; and many that did get in had to stand. Having now visited about fifteen families between meetings, to much satisfaction, I left them 2d mo. 20th, near the setting of the sun, and rode about twelve miles, to Darlington, where I put up at a very kind Friend's house, whose name was Joseph Pease. His wife was in the ministry, and appeared to be a sweet-spirited woman, and their children such as becomes the offspring of an elder and minister. I attended their First-day meeting, where were a considerable number of Friends, many of whom look hopeful, especially the youth. The evening meeting being crowded with those not of our Society, we had a solid time, much to the refreshment of Friends and others. On Second-day, being 2d mo. 22d, we had a very large meeting for those not of our Society, in which the power of truth prevailed, to the tendering of many hearts; and not feeling clear, had a meeting on the day following, and one in the evening, both crowded, so that many had to stand outside around the house; and I may say we were favored to the melting of many hearts before the Lord. After these meetings, I felt much relief, and parted in love from these tender and valuable people for the present.

On the 24th, being much fatigued, having had more service than two meetings a day for near three weeks, I felt easy to rest for the present, for the purpose of writing some letters to my friends in America, having here received one from my dear daughter, Catharine Ring, much to my comfort. On looking over my travels in this land, I find my mind refreshed with sweet peace, and a hope accompanies that the Lord has blessed, and will bless, my hard labor, as he has been pleased to put me forth and go before me hitherto. Praise, therefore, be ascribed to His name forever.

(To be continued).

Memorial of Woodbury Monthly Meeting of Friends concerning JOHN TATUM.

(Not before published.)

We give the following memorial concerning our dear departed Friend, John Tatum, not with a view of eulogizing the dead, but that the remembrance of his unblemished life and pious example may be handed down to posterity as a testimony to the efficacy of that divine power in him, which wrought by love to the purifying the heart.

He was the son of John and Sarah Tatum, members of Woodbury Monthly Meeting, and was born within its limits, on the eleventh day of Ninth month, 1767, of which he continued to be a member to the time of his death.

He was carefully educated in the principles of the Society of Friends, to which he remained firmly attached to the end of his days; but his charity extended to all, and his love, like that of his Divine Master, was universal.

For sobriety and stability he was remarkable from early childhood. His mother died when he was about eleven years of age, and left two children, one of them a daughter several years younger than himself, and when he was quite a youth, he manifested for her a tender care and solicitude, embracing every opportunity of instilling into her tender mind correct princi-

ples, which she often mentioned in after life with feelings of gratitude and affection.

When about seventeen years of age, he engaged in teaching a school, and continued in that employment during the winter season for several years, thereby rendering an essential service to the neighborhood at a time when it was difficult to procure suitable teachers.

In the year 1792, he married Hannah, the daughter of William Rogers, late of Evesham; in much love they lived unitedly together until she was removed by death in the year 1819, by which occurrence the care of several children more immediately devolved upon him; this trust he faithfully discharged, endeavoring according to ability received, to "bring them up in the nurture and admonition of the Lord."

In the year 1822 he was married to Anna Biddle of Philadelphia. He was a kind and affectionate husband, a tender father, and a firm, steady, sympathizing friend, particularly to those in adversity. In acts of kindness, especially to the poor, he seemed unwearied, and few would be more missed on that account.

About the year 1804, he was appointed to the station of an Elder in the Church, which he continued to fill with much acceptance until the time of his decease, and was an encourager of the careful, humble traveller, speaking a word in season; but was deeply concerned on account of the danger of running into words without life and power for the advancement of truth and righteousness.

He was a diligent attender of our religious meetings, and an encouraging example in reverently waiting upon the Lord therein; having for several years of the latter part of his life a few words to communicate in public which were remarkably attended with the baptizing influence of Divine love, being desirous above every other consideration to keep a conscience void of offence toward God and man. In the exercise of the discipline, his object was to bring the transgressor to a sense of the evil of his ways, that so he might be restored to the unity of the body, for which he was unusually qualified by the meekness and gentleness of his spirit. In his intercourse among men, he was courteous and kind, being an example of disinterestedness and humility. He was endowed with a sound, discriminating judgment, and early in life obtained the confidence of his father, who seldom, if ever, undertook any matter of importance without counselling with him. The dissentions in our religious Society were cause of deep exercise to his meek and peaceable spirit, and his efforts to moderate our opposing Friends, were fervent and sincere. And when a separation took place, he, for some time, attended the meetings of those who do not consider themselves as our members. In the year 1828 he was visited with a severe illness, which greatly prostrated his bodily strength, and in this trying situation, his petitions were put up to his heavenly Father for right direction. After a time of deep probation, it was clearly manifested to him that his peace consisted in firmly uniting himself with this meeting. The conflict was severe, and his faith was closely tried. Having seen that it would no longer do to reason with flesh and blood, he gave up to the Heavenly Vision, and often expressed the great peace he felt in this act of dedication. After thus surrendering his will to what he believed was divinely required of him, his health seemed renewed, and he became again active and useful among his friends.

In his pilgrimage through life he had to partake largely of the cup of affliction, which is more or less the lot of all. But he was enabled to bear it with patience and resignation becoming a Christian.

A few days before his death, he was visited by some of his near relations, and though weak in body, his mind was clear and composed; he expressed much gratification on seeing them, and imparted much tender counsel; signifying the comfort it afforded him in believing that they had been preserved in the fear of the Lord, and, in a very affectionate manner, earnestly recommended them to keep to the simplicity of their religious profession in their dress and deportment, evincing the solicitude of a father for their present and everlasting welfare.

To some Friends who visited him (at his request) he expressed his great satisfaction in the visits, and seemed cheerful; and said it had been a great strength to him to see some of our precious young Friends coming forward in the truth (alluding to some who had lately appeared in the ministry), and mentioned the names of several; he greatly desired their encouragement, and that they might be preserved in faithful dedication; with one thus present he expressed his feeling of sympathy and unity.

It was his primary concern to know Christ formed in him, and having, through Divine favor, attained to a good degree of this precious experience, religion became to him a holy certainty; hence he was restrained from indulging in controversy on doctrinal subjects, which often gender strife and contention. Through the redeeming power of the Lord, his mind in the hour of death was preserved in sweet tranquillity. Having "washed his robes and made them white in the blood of the Lamb," he passed away in a quiet state of mind, on the morning of the twelfth day of the Twelfth month, 1834, in the 68th year of his age.

"Mark the perfect man and behold the upright, for the end of that man is peace." His funeral, which took place the day after his de-

cease, was large. Among the number that attended it were many people of color, who, in this righteous man, lost a sympathizing friend and benefactor.

INCIDENT IN A STAGE COACH IN ENGLAND.

Many years ago, when Willett Hicks was in England, and passing through the country in a coach, a very interesting conversation took place, which the writer heard from his own lips after his return home. As they passed through a highly cultivated region, remarks were made by Willett, and inquiries which revealed the fact that he was an American. Many questions were then put to him by the passengers in relation to America, which he answered. At length an affable, intelligent gentleman said, "And pray sir, have you any *religion* in America?" "Yes;" replied Willett, "a great deal of religion." "And what kind of religion is it?" "Bible religion." "Pray sir, explain what you mean by *Bible religion.*" "We profess the New Testament, but we live by the Old." Here Willett was again asked for an explanation, when he went to the Sermon on the Mount, and took up divers of its impressive teachings—"Ye have heard that it hath been said by them of old time, an eye for an eye and a tooth for a tooth: *but I say* unto you that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also; and if any man sue thee at the law and take away thy coat let him have thy cloak also."

"Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by heaven, for it is God's throne," &c.

"Ye have heard that it was said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you," &c.

These strong and beautiful Christian doctrines were descanted upon by Willett, who also brought into view the command of Jesus to the disciples when they were sent forth to preach the gospel, "Freely ye have received, freely give."

The conversation was very interesting, and the whole of the passengers became listeners. It was continued until they came near the place where the English gentleman was to stop, when he said to Willett, "Now this conversation is not finished, and probably never will be, unless you will go with me to my house which is close by," pointing to a beautiful seat in view. Willett excused himself, saying his engagements would not permit. After they parted and the coach drove off, Willett was asked whether he knew who he had been talking to; he replied, "No, that he was an entire stranger, and knew no one there." He was then informed that he was the bishop of the diocese. W.

SOME REMARKS ON CHRISTIAN DISCIPLINE AS IT RESPECTS THE EDUCATION OF YOUTH.

BY SARAH (ROBERT) GRUBB.

As there are dispositions manifest in children, after the knowldge of good and evil is contracted, which degrade the mind from the innocency wherein they were first created; and which, like an evil tree (if suffered to grow), will produce unwholesome fruit; so there is also in the power of those who have rightly the care of them, a means which may, by the concurring operations of truth, be rendered effectual for counteracting those dispositions: and as both the disorder and the remedy lie deep in the heart, they must be sought for there, without the love of superiority, a carnal judgment of good and evil, or the influence of self-will.

To bring children to a true and profitable sense of their own states, and direct them to the spiritual warfare in themselves, is the main end of all religious labor on their account; and herein a single eye ought to be kept to the witness of truth in their minds; for that must be visited and raised before they can so see as to repent and be converted from evil. When this is the principal object in the view of those who consider themselves as delegated shepherds, accountable for the preservation of their flock, they are religiously engaged to promote it by such means as are put in their power, under the influence of a Christian spirit; which preserves from a desire of occasioning suffering, or more of it than is absolutely necessary for the obtaining of that end, and gives patience to persevere in labour without fainting, strength to bear and forbear in their waitings for the springing up of the good seed; and opens an eye of faith to look for, and depend only upon, the blessing on their endeavours. Hereby the conduct of such is deeply instructive to children; and may seal upon their minds the pious concern of their preceptors, and affectionately endear them in a friendship lastingly profitable; when they prove, through the influence of divine love upon their own understandings, the justice, mercy, and nobility of that Christian discipline which has been exercised towards them, and whereby they have obtained sweet communion with, and an opening to, the fountain of good in themselves.

If in our passage through life we are often brought to acknowledge that of ourselves, without divine assistance, we can do nothing, is it not abundantly obvious in the work of bestowing a religious education on youth? and should any wisdom preside over that "which cometh down from above, and is first pure, then peace-

able, gentle, and easy, to be entreated, full of mercy, and full of good fruit, without partiality, and without hypocrisy?" It is lamentable to see how people in general, and even some who seek the sense of Truth on other occasions, seem to consider themselves at any time, or in any disposition, qualified to instruct and correct children, without perceiving that their own will require to be first subdued, before they can acceptably be instrumental in subduing the wills of others. Though acts of indiscretion or severities may have a tendency to humble those who receive them (through whose sincerity all things work together for good, even as persecution has been blessed to thousands), yet the instruments are by no means acquitted thereby, their conduct not being the produce of that faith which worketh by love to the purifying of the heart. It is not to be expected but that there is reserved for such a proportionate degree of suffering to that which in their own wills they have occasioned to others; though by their natural understanding only, their perception of divine recompense may not be clear enough to distinguish it; yet a righteous retribution, or receiving that measure themselves which they have meted to others, may await them.

"Provoke not your children to wrath," said the apostle. A conduct may be exercised towards youth which, being under the influence of the passions, has a natural tendency to raise a similar return. To punish a child because it has offended us, without the discovery of an evil design, is to act under an unchristian spirit which revenges injuries. This is a disposition which is apt to receive its gratifications from a flattering, cringing spirit, and from such marks of respect as originate in an impure spring of action; and hence teachers of children may, from a superficial judgment, approve and strengthen the little pharisees under their care; whilst the pure life that is struggling in the hearts of some who resemble the publican, is crushed and disregarded. Many and deep are the sorrows of the childhood of some, which proceed from different causes; and doubtless that incapacity wherein they are placed for obtaining redress from real grievances, and the abuse of power being strengthened in those from whom they receive them, may be numbered amongst these affecting occasions. Many children, even in our Society, have a loose unguarded education, and grow up as degenerate plants of a strange vine, having very little care exercised towards them, except to indulge their unruly appetites and passionate desires. These require the yoke to be laid upon them with caution and true judgment, lest more should be commanded than they possess abilities to perform, and so their deficiency be unjustly laid to their charge; yet the cultivation of their minds should be steadily pursued under that holy assistance without which we can do nothing acceptably. Past experience does not appear to be a sufficient qualification for this, any more than for other religious services, even where it has been right, and much less so when it has not been strictly under the influence of that wisdom which is pure and without partiality. Wisdom and strength must be waited for day by day, for the right performance of our duties, before Him who weighs our actions in the balance of pure justice, and only approves those which are wrought in the Spirit. To educate children religiously requires a quietude of mind and sympathy in their guardians with the state of the good seed in them, which will lead rightly to discriminate between good and evil; to discover the corrupt source of many seeming good actions; and to perceive that a real innocency is the root of others, which custom and a superficial investigation have rendered reprehensible. Here we see the necessity of true wisdom being renewed, and the insufficiency of that which is carnal, and boasts its own experience and strength. It is the humble mind to which is unfolded such mysteries of true godliness for its own edification and that of those under its care, as could not have been received in the support of a false consequence and the love of superiority. If children are to be instructed in the groundwork of true religion, ought they not to discover in those placed over them a lively example thereof? or ought they to see any thing in the conduct of others which would be condemnable in them were they in similar circumstances? Of what importance, then, is it for guardians of children to rule their own spirits; for when their tempers are irritable, their language impetuous, their voices exerted above what is necessary, their threatenings unguarded, or the execution of them rash, however children may for a time suffer under these things, they are not instructed thereby in the groundwork of true religion; nor will the witness of truth, as their judgments mature, approve a conduct like this; though, through the bias of self-will, it may be adopted in similar cases in a succeeding generation, by those who, instead of having gathered good seed, have, from the mixture of their education, preferred the bad, which meeting with a soil suitable to its nature, grows and becomes fruitful to the corrupting of many more.

The love of power is so deeply implanted in the natural mind, that without we discover it and its evil tendency in the true light, we are not likely to consider it as an enemy of our own house, against which we are called to war with as much righteous zeal as against the evil in others; yea with more, because it is declared such are our greatest foes. Where this cor-

rupt part is cherished, it stains our actions; and having gained the ascendency over the pure, lowly seed, bribes and influences the judgment respecting good and evil, and establishes the mind in a self-complacency, which, however productive of reproof, has seldom an ear to that instruction by which itself stands condemned. The prodigal display and use of power is the very destruction of Christian discipline. Power is necessary, not to be assumed in the will of the creature, but to stand subservient to the judgment of truth under which it ought to be exerted; lying in ambush as a waiting assisting force, ready to be called in cases of difficulty; when, if it step forth in true dignity, the appearance rather than the use of it may generally prove sufficient, and its wise retreat render it still more useful and reverenced. True love, clearness of judment, and the meekness of wisdom, are the supporters of true dignity; and where these prevail in a mind under divine government and control, they give authority, firmness, and benevolence in thought, word, and deed; which have a profitable and comfortable effect upon those who are placed under their influence, and open a door for undisguised familiarity and affectionate intercourse, wherein children receive instruction more suitably and cordially than under the arbitrary sway of a continually assumed power. Should we lay hold of Christian principle in all its branches, and return with it to its root, either amongst the children or in the church, we shall always find it originates in a Christian spirit; and that every plausible appearance which is defective on this ground, is so far no better than sounding brass or a tinkling cymbal.

The right education of children, especially in boarding schools, is no doubt a close and arduous work. Those, however, who are rightly engaged therein, and endeavour after their own refinement and an increasing acquaintance with the fountain of purity in themselves, need not have their eye outward for the establishment of power and authority; for he who feeds the ravens and clothes the lillies knows what they stand in need of, and is able out of his own treasury to supply all their wants; to be "mouth and wisdom, tongue and utterance;" and will not fail to help under their greatest difficulties, if they support a patient dependence upon him alone, and profitably live under the persuasion, that when he shuts no one should attempt to open, and when he opens none can shut.—*British Friend.*

It would be some check to self-confidence, if every one who differs in opinion from another, would *calmly* consider, that as two contraries *cannot* be true, *possibly* he may be wrong, and his opponent right.

For Friends' Intelligencer.

In No. 2 of the "Friends' Literature" is an article headed, "A Suggestion," the object of which is to form "An association for the publication of Friends' works, both ancient and modern, and the preparation of suitable books for the reading of children, as well as those of more mature years."

The proposition has received some notice, but it appears to me not so much as its importance properly claims. It is not my intention to dwell extendedly now upon what I regard as one of the pressing needs of our Society. This subject has been so interestingly and impressively expatiated upon, in an article headed, "Suitable Reading," signed "Susan H.," in No. 8 of the "Intelligencer," that I would recommend a reperusal of it by our members. What parent can read the following partial extract from one of its paragraphs without being impressed with the importance of the subject:—"And now I ask for something which we can give our children to read. For twenty years I have been interested in this subject;—for twenty years I have visited Friends' book stores;—for twenty years I have looked for books such as I have described;—and for twenty years I have been constrained to look in vain."

Do we not need what might be called, if I may be allowed the expression, a devotional literature; a literature calculated to make serious and solemn impressions upon the minds of our children. William Penn or some one else has said, that "A serious mind is the native soil of every virtue." Some writer in the "Intelligencer" has quoted from the autobiography of John Quincy Adams a few lines which that remarkable man says his mother taught him to repeat upon retiring to rest, and which practice he says he never or scarcely ever omitted during his extended life.

"And now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take."

A recitation of these few lines has probably solemnized the minds of very many children, as it appears to have done that of John Quincy Adams. There is no doubt that written language may be the means of making religious impressions upon the minds of our children, as well as communicating important truths, even at a very early period. I remember when quite young, one quiet summer First-day morning, before the other members of the family had arisen, I arose very early, and clambering with the aid of a chair to a closet, I obtained a little work called the "Child's Instructor," and turning its leaves, I found and read the following lines:—

"Lord, in the morning, thou shalt hear my voice ascending high,
To thee will I direct my prayer, to thee will I lift up mine eye;
Thou art a God, in whose sight, the wicked shall not stand,
Sinners shall ne'er be thy delight, nor dwell at thy right hand."

The solemnity and sweetness of feeling, which, like a canopy of love rested upon my spirit, produced an impression which, "Time and much that time hath brought with it," have not erased from my memory. Piety is a cultivated plant; and though the great husbandman may furnish the soil and the seed, still is it not in consonance with the religious economy of the great Author of us all, that by a due preparation of the soil, we should endeavor to assist in the germination of the seed, and the growth and development of the plant, in the minds of our children?

Perhaps there is no department of our religious duties in which we are more deficient as parents than in an earnest endeavor to make religious impressions upon the minds of our children. Religious susceptibility implies thoughtfulness; thoughtfulness implies stillness, and in this condition of stillness our gracious heavenly Parent oft-times condescends, "to speak once, yea twice, to open the mind, and prepare it to receive heavenly instruction."

This seriousness of spirit is not a casual endowment; it is doubtless a constituent element in our spiritual existence, and not confined to communities, nations or eras. It pertains to the highest order of created existences, and appears to be a medium through which God sometimes speaks to his accountable creatures, in order to "Hide pride or error from man, and save his soul from going down to the pit."

If there is ground to hope for an increased religious engagedness of mind among those who may succeed us, it appears to me that the most promising effort lies in the direction of endeavoring to prepare the mental soil of our children to receive the good seed, which the great Husbandman sows broadcast over the spiritual domain of his rational creation.

In all concerns of this kind, there must be a beginning, however small, for without a beginning there can be no progression; and believing that a smaller pecuniary contribution than the one proposed by our friend S. would enlist the feelings of a larger number of our members, the writer of this article is willing to be one of two hundred to subscribe five dollars each, towards promoting the purpose under consideration.

If the movement, in the course of its advancement, should promise to realize the hopeful expectations of many concerned Friends, it is hardly to be doubted, that the amount of subscription can be eventually increased, so as to accomplish, to the extent of this agency, the purpose contemplated. I perceive no present necessity to define the rules by which the association is to be governed. It may however be appropriate to suggest that no subscriptions are to be paid in until the subscribers have agreed upon a satisfactory plan of procedure.

A PARENT.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 13, 1864.

SIMPLICITY NOT INCOMPATIBLE WITH TRUE REFINEMENT.—It is cause of regret that some of our testimonies are held so traditionally among us, that many of our members have failed to perceive their beauty and importance.

In the old English discipline it is clearly portrayed that our simple-hearted and heavenly-minded predecessors saw, in the vain customs and costly fashions of the times, particularly in the excess of apparel and furniture, a spirit of extravagance and "a fondness for show inconsistent with the Christian character." They were, therefore, frequently concerned to advise their members against an indulgence in such habits as have a tendency "to cherish the seeds of vanity and folly," and "foster a growing spirit of pride" and self-exaltation.

But in the present edition of our discipline, in the desire to present a concise collect of the various subjects treated of, the compilers have from time to time so abbreviated the text, that, on many points, little more than the bare rules and advices remain, while the reasons that led to concern on the minds of our early Friends are scarcely to be discerned. Among these is the article on "Plainness and Moderation." There is not a more important testimony held by Friends, nor one which more emphatically characterizes them as a sect, than the profession of simplicity in language, dress and deportment, and upon this principle of simplicity rests our testimony to "plainness in speech, behaviour and apparel." "And believing as we do that nothing ought to be esteemed little that forms part of our Christian duty, we would exhort all our members to an entire consistency on these points."

"Let your moderation appear unto all men," said the apostle, and "whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." If this were our concern, we

would manifest the sincerity of our profession by a daily consistent Christian practice. Our moderation would appear in all things—in the decoration of our houses and in our furniture—in our mode of living and manner of exercising hospitality, and in our conversations and attire—not in a rigid conformity to a peculiar cut or color, which, if worn in expensive material, cannot be considered simple, but in a conscientious adherence to simplicity in all our habits, customs and household arrangements. This state of watchfulness does not preclude a proper use of the blessings by which we are surrounded, but, as our judgments are directed to discriminate between the evil and the good, and our concern is to do only that which is right, those things which are lawful are enjoyed with a keener relish, for we more fully realize that our Father made them all.

Simplicity and moderation are not incompatible with true refinement. While we reject all mere worldly courtesies as insincere and artificial, we should feel it incumbent upon us to practice that true Christian courtesy which is opposed to roughness of manner, and a want of proper respect for the feelings of others. Job Scott, in a letter dictated to his relatives eleven days previous to his decease, says in regard to his children, "Although I do not wish much of the world's polish, yet it is, at this awful moment, my desire that they may not be brought up with much rusticity; for this, I believe, has not very often contributed either to civil or religious usefulness."

It is impossible to adhere strictly to the teachings of Jesus and his apostles without becoming purified and refined, and if the same mind be in us "which was also in Christ Jesus," we shall be "kindly affectioned one to another with brotherly love; in honor preferring one another." This subjugation of the selfish nature brings us to a due consideration for others, and restrains from giving unnecessary pain and annoyance.

The beauty of a Christian character is never more forcibly portrayed than when the Divine principle of love to God and love to man is apparent in every action, elevating the mind and thoughts, and refining the heart and life. A well ordered Christian home, in which refinement and simplicity unite, and in which a controlling influence is felt restraining from indulgence in unlawful pleasures and inciting to a cheerful appreciation of every good and every perfect gift, is a temple from which incense arises to the Most High.

Died, on the 16th of 6th month, 1864, of paralytic affection, Elizabeth, wife of John P. Hoopes, aged 77 years; a consistent member of London Grove Monthly Meeting. In the early part of her illness, she expressed a concern to feel an assurance of acceptance with her Heavenly Father, which she no doubt realized. On the day before her death, she repeated, in broken accents,—

What cannot resignation do?
It wonders can perform:
That powerful word "Thy will be done,"
Can every fear disarm.

Her loss will be deeply felt in the family circle, particularly so by her bereaved partner, they having lived together nearly fifty-four years. H.

——, on the 1st of 1st month, 1864, at his residence in the township of Whitechurch, Peter Wilson, in the 85th year of his age; many years an elder of Yonge St. Monthly Meeting, Canada West.

——, at Yorktown, West Chester county, N. Y., on the 26th of 6th month, 1864, at the residence of her brother-in-law, Barnabas Flewwellin, Mary S., widow of Benjamin Weeks, in the 67th year of her age; she was an exemplary member of Chappaqua Monthly Meeting, and for many years filled the station of elder. The last time she left her home in Mount Kisco, was to attend our late Yearly Meeting. She was taken ill at the commencement of the meeting; her sufferings though severe were borne with patience and resignation. Her peace of mind evinced her work was done, and her lamp trimmed and burning. Believing the Divine arm would support her through the dark valley, she feared no evil. Gentle and unassuming in her manners, she was most beloved by those who knew her best. We doubt not, she is now enjoying the fruition of her hopes in the mansions of the blest.

——, at his residence, in Beekman, Dutchess co., N. Y., on the 15th of 6th month, 1864, Lewis Gardner, aged 73 years.

Also, at the same place, on the 11th of 7th month, 1864, his wife, Sarah Gardner, aged 64 years; they were members of Oswego Monthly Meeting. Their virtue, piety, and kindness to the needy, won respect and esteem. Their loss will long be felt by their children, and the community in which they had resided nearly half a century. Truly may it be said of them, "Blessed are the dead, who die in the Lord."

WANTED—A teacher for the Primary School under the care of Green Street Preparative Meeting. Application may be made to either of the undersigned Committee.

Macpherrson Saunders,
No. 34 N. Fourth St.
Eli Dillin,
No. 1218 Green St.
Louisa J. Roberts,
No 421 N. 6th St.
Beulah A. Allen,
No. 721 Green St.

A settlement of Freedmen has been lately established on Mason's Island, in Potomac River, for which the Friends' Association of New York, is desirous of procuring a Teacher. Any Friend willing to go there, will please address

ROBERT HAYDOCK, 101 Liberty Street,
7th mo. 9th, 1864. New York.

It is our great happiness if we could understand it, that we meet with such checks in the career of our worldly enjoyments: lest we should forget the giver, adore the gift, and terminate our felicity here, which is not man's ultimate bliss.—*Penn.*

For Friends' Intelligencer.

EXTRACTS *from a Report offered to Friends' Association for the Aid and Elevation of the Freedmen.*

I returned to Mason's Island on the 21st of Seventh month, bearing with me the gifts so generously donated by the Board. I found the island more crowded than when I left, a week before. The measles had broken out among both children and mothers. The promiscuous herding together of men and women in the barracks had been forbidden. The doctor had been appointed surgeon of the island, and the opening of a hospital sanctioned.

All these things were most encouraging, and though so many were suffering with measles, other diseases were on the decrease. I do not think it is too much to say, that the presence of those on the island who manifested a desire to benefit the suffering people there, has, in no small degree, assisted in bringing about this change for the better.

Going through the barracks the day after my arrival, and inquiring about the necessities of the people, I found that many would gladly substitute loaf-bread for the cakes lightened with soda which they were using. I went over to Georgetown and bought of a baker a quantity of yeast, which I distributed among them. This led to the inquiry of how they were to bake it. One old woman said, "she had no spider; that there was nothing of the sort in all the barracks where she stayed." "Why aunty, how does thee bake thy bread?" I inquired. "I rolls it up in de ashes," was the reply; and it was true. In all that barrack, where more than one hundred found shelter, there was not a single convenience for baking their flour into bread. The same I found to be true of the adjoining one. In each of the others, one or two individuals had spiders and Dutch ovens, which were kept constantly in use by the owners and others, —many waiting till far in the night to obtain the use of them. I thought I could not do a better charity than to purchase several ovens, to be kept by responsible women for the use of the barracks. I procured nine, at seven cents per pound, making a total cost of $12 22. Col. Green, being on the island when they were brought over, I called his attention to the extreme destitution of the people, especially in their means of cooking. He apologized for it by saying that it could not be helped—Government will do for them all that is required, but that it takes time.

It will be a great blessing to the women and children when they are cared for by a civil rather than a military power. The military power is over-taxed now with providing for the soldiers. These poor colored dependents must wait until they (the soldiers) are served. Meanwhile they are dying for the *bare necessaries* of life, not that there is insufficient food provided, for there is an abundance even to wastefulness, but the want of means of cooking it properly, causes much suffering.

Clothing and bedding have not yet been furnished; the nights are sometimes very cold on the island; heavy dews fall; the people were obliged sometimes to go out and kindle their fires, and sit around them to keep warm; after such a night we observed the sickness to be on the increase.

In establishing the hospital, government has provided for all except the mothers with newly born infants. The surgeon asked the aid of your Board in *furnishing* an apartment for such; without further consulting you I promised aid, as the outlay will be comparatively trifling. Eight bedsteads are all that he asks for; these to be about three-quarters size. The ticks filled with straw are expected to be drawn with the other stores. The bedsteads are so much less in price here than at Washington, that I have promised to send from *here*. An effort has been made to send by government transportation; by the last of this week I shall know if this can be accomplished. A communication has been sent to Secretary Stanton on the subject; hoping by that to pave the way for the transportation also of such persons as are anxious to obtain employment among us. A quantity of pillows and sheets, with some articles of diet, were contributed by a Friend in Washington.

One thousand garments have been distributed, sent from *this* and the Women's Association, and yet one scarcely sees the good they have done, the population on the island is so fluctuating. Every effort is made to get homes for all able to work. They are taken to New York State, to Ohio, and very many go into Maryland. It is extremely desirable, for the good of these people, that we should make some *permanent* effort for assisting them in obtaining homes in the North.

If a temporary home, say to accommodate fifty at a time, could only be inaugurated, Government, I feel assured will be willing to

grant free transportation for such as are willing to come North, and the generous open-handed liberality of our Friends here I think may be relied on. I feel certain that we can aid these people in this way more effectually than in any other.

In selecting those whom I was desirous of bringing on with me, the difficulty was to reduce the number; hundreds would gladly have come could I have taken them; some were left weeping because I positively refused to take another one. The party brought on (thirty women and children) were very well behaved, and gave me much less trouble than I could have anticipated; all I believe have been disposed of, and three times the number might equally as soon have found good homes.

I cannot close this Report, without again urging upon our friends the necessity of a place to accommodate such as arrive in our city seeking employment. I think we should at *once* take the matter into consideration. The women are anxious to be earning something, and to receive *pay* for their labor.

Hard as is the condition of the people on Mason's Island, the reports that come from *Memphis* represent the freedmen there in so much greater distress, that these seem comfortable in comparison. A lady who arrived last week from Memphis, informed me that there is a field appropriated to them, and as they arrive in the city they are taken out to this field and there herded together without shelter or any comforts, just as a drove of cattle would be disposed of. The mortality among them is startling. It is to be hoped that an inquiry may be made, and if things are so bad as represented, some steps may be taken to better the condition of those people.

L. J. ROBERTS.

Phila., 8th month 3d, 1864.

"That they might have life more abundantly."

JOHN.

Such, in the Saviour's own words, is the purport of His mission to man, that they might have life more abundantly,—the full, free development of the moral and intellectual powers. The Jews had lived bound up in forms and ceremonies and blinded by bigotry; Jesus came to unveil to them the true manner of worship, —the spirituality which is alone acceptable to the Father.

In what does this abundant life consist? In purity of heart and purpose,—a purity that shrinks from sin as the direst evil, that strives to walk uprightly amid the sorest temptations, and to see clearly the true light from the false, when it needs guidance along life's devious ways.

This abundant life that Christ would give us hallows every earthly relation, and calls out a sense of the duties that such relations impose. It shows that for no idle purpose the precious ties of kindred are woven, and heart is linked with heart in close companionship. One may have much influence abroad in the world, but what is the sum of it all compared to that which permeates the daily life of husband, wife, child? There, in the silent sanctuary of home, the character is true to itself; its masks, if it have any, are worn elsewhere, while in the family circle each knows the other as he is, selfish, untruthful, cruel, untrustworthy, or the reverse of all these, the possessor in part, at least, of Christ's abundant life.

It is only to the good man's eye that nature puts on her most beautiful garments, for in all her wonders and her loveliness he is conscious of her chief charm, the evidence in all of an Omnipotent Friend. The sense of the beautiful, that true religion alone unfolds in its amplitude, is satisfied from unnumbered sources. Above, heaven's own blue is stretched from horizon to horizon, and silver white clouds fleck it with shapes infinite, and send their soft shadows down over land and sea. The white-crested waves leap and sparkle in the sunlight, and roll up with soft murmurings upon the glistening shore. Does not the devout heart find the object of its worship in all these?

Or in the sequestered wood, where the harshest sounds are wild birds' melodies, and whispering breezes telling their sweet musings to the rustling leaves, does he not find there the love which hath only a faint type on earth, deep and rich as human affections are?

To the good, nature herself, is a revelation, meeting not the deepest wants of man's nature, *they* can be satisfied alone at the fount Christ hath opened, but those other yearnings for the noble and beautiful that find their food in music, form and color. God's priceless gift of flowers is one fount from which these yearnings can be appeased; the songsters that were taught of Him are ministers to those voiceless longings, and he whose heart is true to a noble purpose recognizes these evidences that He who knew man's necessities provided for them with an unstinted hand.

This abundant life which we so much need and which all can possess, knows nought of death. The treasures it hath gathered from the rich fields of God's heritage are those that moth and rust cannot corrupt, that time cannot fade, that eternity can only beautify and increase.

The wealth that adorns our dwellings, loads our tables and clothes us sumptuously, perishes in the using, and is left at the portals of the unseen world; but the treasures of a good conscience, of a pure heart, of an unsullied life, can no more be taken from us than life itself;

they are a part of our being. A cup of water given in Christ's name will be more potent at the gate of heaven, than crowns, and swords, and heaps of untold gold; and the cup of water we can all bestow.

While we love all that God has given, either in our homes or in the outward universe, let us strive to live worthily of the Great Presence, to whom our motives stand revealed. We must not profane His altars with a half offering of love and duty, but leave all there with a perfect abandonment of trust, realizing the needs He alone can supply. Not until we do this have we abundantly the life Jesus came to give, the life whose future shall be with Him in heaven.

N. E. Farmer. H. J. L.

"WHEN WE MEET."

["When we meet" were the concluding words of a letter, partly on business, sent to the writer by the late Thomas Clark, of Bridgwater, a few days before the death of the latter.]

Yes,—thus he wrote;—
"Whatever little balance there may be
'Twixt thee and me
We'll settle when we meet."
Ay! "when we meet!"
But how,—and when,—and where,—in what disguise,—
In earth or skies,—
Will that next meeting be?

'Twas but a trifle
Called forth his last expression of esteem;—
But now they seem
More like an invitation,—
Or a dirge,—
Or an unconscious prophecy of woe
To us below,—
Than merely what they were.

The tender-hearted,—
He hath passed away,—and left us all alone;—
Alone! Alone!
Alone amidst our friends.
Who doth not feel
That no companionship, however dear,—
Far off or near,—
Can fill that vacant place
Which he hath left,—
Although so quietly 'twas filled by him,—
Ah me! *by him!*
We hardly knew 'twas his.

He was the friend
Of all the poor and small,—the faint and weak;—
They all might seek
His gentle ministry.
His was the hand
To succour those whom no one else would aid;—
To find a shade
And shelter for the stricken;—

And his the heart
That only felt *compassion* if his trust,—
His generous trust,—
Were shamed or unrequited.
Such was his love—
An all-embracing flame of Christliness,—
Rejoicing us
And mounting up to God.

The dignity
Was his of reverent meek simplicity;—
The dignity
That overtops all scorn,—
Nor feels a slight
For Self is absent.
His humble heart no insult could abase,—
And in his face
Still, silent sweetness shone.

Around us yet
His favorite flowers,—his papers and his books,—
With chastened looks
His unusual absence mourn;—
But all the Truth
The Beauty and the Strength they brought to him
Shall share with him
His Immortality.

"When next we meet!"—
Oh,—what a long farewell!—and yet to some
That time may come
Far sooner than we think.

Frederick Thomas.

[From the Anti-Slavery Standard]

WITHOUT THE CHILDREN.

O the weary, solemn silence
Of a house without the children;
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children;
Ah! the longing for the faces,
Faces gone forevermore!
Peeping through the opening door.

Strange it is to wake at midnight,
And not hear the children breathing,
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning;
And the gaiters—ah! their patter,
We will hear it never more
On our mirth-forsaken floor.

What is home without the children?
'Tis the earth without its verdure,
And the sky without its sunshine:
Life is withered to the core!
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the lambs have "gone before"
With the Shepherd evermore!

O the weary, solemn silence
Of a house without the children,
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children;
Ah! the longing for the faces
Peeping through the opening door—
Faces gone forevermore!

A good conscience is to the soul, what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

ORIGIN OF TITLES, FORMS OF COURTESY AND FASHIONS.

From Herbert Spenser's "Illustrations of Universal Progress."

Among early aggregations of men before yet social observances existed, the sole forms of courtesy known were the signs of submission to the strong man; as the sole law was his will, and the sole religion the awe of his supposed supernaturalness. Originally, ceremonies were modes of behaviour to the god-king. Our commonest titles have been derived from his names. And all salutations were primarily worship paid to him. Let us trace out these truths in detail, beginning with titles.

The fact already noticed, that the names of early kings among divers races are formed by the addition of certain syllables to the names of their gods—which certain syllables, like our *Mac* and *Fitz*, probably mean "son of," or "descended from"—at once gives meaning to the term *Father* as a divine title. And when we read, in Selden, that "the composition out of these names of Deities was not only proper to Kings: their Grandes and more honorable Subjects" (no doubt members of the royal race) "had sometimes the like;" we see how the term *Father*, properly used by these also, and by their multiplying descendants, came to be a title used by the people in general. And it is significant as bearing on this point, that among the most barbarous nations in Europe, where belief in the divine nature of the ruler still lingers, *Father* in this higher sense is still a regal distinction. When, again, we remember how the divinity at first ascribed to kings was not a complimentary fiction but a supposed fact; and how, further, under the Fetish philosophy the celestial bodies are believed to be personages who once lived among men; we see that the appellations of oriental rulers, "Brother to the Sun," &c., were probably once expressive of a genuine belief; and have simply, like many other things, continued in use after all meaning has gone out of them. We may infer, too, that the titles God, Lord, Divinity, were given to primitive rulers literally—that the *nostra divinitas* applied to the Roman emperors, and the various sacred designations that have been borne by monarchs, down to the still extant phrase, "Our Lord the King," are the dead and dying forms of what were once living facts. From these names, God, Father, Lord, Divinity, originally belonging to the God-king, and afterwards to God and the king, the derivation of our commonest titles of respect is clearly traceable.

There is reason to think that these titles were originally proper names. Not only do we see among the Egyptians, where Pharaoh was synonymous with king, and among the Romans, where to be Cæsar, meant to be Emperor, that the proper names of the greatest men were transferred to their successors, and so became class names; but in the Scandinavian mythology we may trace a human title of honor up to the proper name of a divine personage. In Anglo-Saxon *bealdor*, or *baldor*, means *Lord;* and Balder is the name of the favorite of Odin's sons—the gods who with him constitute the Teutonic Pantheon. How these names of honor became general is easily understood. The relatives of the primitive kings—the grandees described by Selden as having names formed on those of the gods, and shown by this to be members of of the divine race—necessarily shared in the epithets, such as *Lord*, descriptive of superhuman relationships and nature. Their ever-multiplying offspring inheriting these, gradually rendered them comparatively common. And then they came to be applied to every man of power: partly from the fact that, in these early days when men conceived divinity simply as a stronger kind of humanity, great persons could be called by divine epithets with but little exaggeration; partly from the fact that the unusually potent were apt to be considered as unrecognized or illegitimate descendants of "the strong, the destroyer, the powerful one;" and partly, also, from compliment and the desire to propitiate.

Progressively as superstition diminished, this last became the sole cause. And if we remember that it is the nature of compliment, as we daily hear it, to attribute more than is due—that in the constantly widening application of "esquire," in the perpetual repetition of "your honor" by the fawning Irishman, and in the use of the name "gentleman" to any coalheaver or dustman by the lower classes of London, we have current examples of the depreciation of titles consequent on compliment—and that in barbarous times, when the wish to propitiate was stronger than now, this effect must have been greater; we shall see that there naturally arose an extensive misuse of all early distinctions. Hence the facts, that the Jews called Herod a god; that *Father*, in its higher sense, was a term used among them by servants to masters; that *Lord* was applicable to any person of worth and power. Hence, too, the fact that, in the later periods of the Roman Empire, every man saluted his neighbor as *Dominus* and *Rex*.

But it is in the titles of the middle ages, and in the growth of our modern ones out of them, that the process is most clearly seen. *Herr*, *Don*, *Signior*, *Seigneur*, *Sennor*, were all originally names of rulers—of feudal lords. By the complimentary use of these names to all who could, on any pretence, be supposed to merit them, and by successive degradations of them from each step in the descent to a still lower one, they have come to be common forms of

address. At first the phrase in which a serf accosted his despotic chief, *mein herr* is now familiarly applied in Germany to ordinary people. The Spanish title *Don*, once proper to noblemen and gentlemen only, is now accorded to all clasess. So, too, is it with *Signior* in Italy. *Seigneur*, and *Monseigneur*, by contraction in *Sieur* and *Monsieur*, have produced the term of respect claimed by every Frenchman. And whether *Sire* be or be not a like contraction of *Signior*, it is clear that, as it was borne by sundry of the ancient feudal lords of France, who, as Selden says, "affected rather to bee styled by the name of *Sire* than Baron, as *Le Sire de Montmorencie*, *Le Sire de Beauieu*, and the like," and as it has been commonly used to monarchs, our word *Sir*, which is de rived from it, originally meant lord or king. Thus, too, is it with feminine titles. *Lady*, which according to Horne Tooke, means *exalted*, and was at first given only to the few, is now given to all women of education. *Dame*, once an honorable name to which, in old books, we find the epithets of "high-born" and "stately" affixed, has now, by repeated widenings of its application, become relatively a term of contempt. And if we trace the compound of this, *ma Dame*, through its contractions—*Madam*, *ma'am mam*, *mum*, we find that the "Yes'm" of Sally to her mistress is originally equivalent to "Yes, my exalted," or "Yes, your highness." Throughout, therefore, the genesis of words of honor has been the same. Just as with the Jews and with the Romans, has it been with the modern Europeans. Tracing these everyday names to their primitive significations of *lord* and *king*, and remembering that in aborigi nal societies these were applied only to the gods and their descendants, we arrive at the conclusion that our familiar *Sir* and *Monsieur* are, in their primary and expanded meanings, terms of adoration.

Further to illustrate this gradual depreciation of titles, and to confirm the inference drawn, it may be well to notice in passing, that the oldest of them have, as might be expected, been depreciated to the greatest extent. Thus, *Master*—a word proved by its derivation and by the similarity of the connate words in other languages (Fr., *maitre* for *master;* Russ., *master;* Dan., *meester;* Ger., *meister*) to have been one of the earliest in use for expressing lordship—has now become applicable to children only, and under the modification of "Mister," to persons next above the laborer. Again, knighthood, the oldest kind of dignity, is also the lowest; and Knight Bachelor, which is the lowest order of knighthood, is more ancient than any other of the orders. Similarly, too, with the peerage: Baron is alike the earliest and least elevated of its divisions. This continual degradation of all names of honor has, from time to time, made it requisite to introduce new ones having that distinguishing effect which the originals had lost by generality of use; just as our habit of misapplying superlatives has, by gradually destroying their force, entailed the need for fresh ones. And if, within the last thousand years, this process has produced effects thus marked, we may readily conceive how, during previous thousands, the titles of gods and demi-gods came to be used to all persons exercising power; as they have since come to be used to persons of respectability.

If from names of honor we turn to phrases of honor, we find similar facts. The Oriental styles of address, applied to ordinary people—"I am your slave," "All I have is yours," "I am your sacrifice"—attribute to the individual spoken to the same greatness that *Monsieur* and *My Lord* do: they ascribe to him the character of an all-powerful ruler, so immeasurably superior to the speaker as to be his owner. So, likewise, with the Polish expressions of respect—"I throw myself under your feet," "I kiss your feet." In our non-meaningless subscription to a formal letter—"Your most obedient servant,"—the same thing is visible. Nay, even in the familiar signature "Yours faithfully," the "yours," if interpreted as originally meant, is the expression of a slave to his master.

All these dead forms were once living embodiments of fact—were primarily the genuine indications of that submission to authority which they verbally assert; were afterwards naturally used by the weak and cowardly to propitiate those above them; gradually grew to be considered the due of such; and, by a continually wider misuse, have lost their meanings as *Sir* and *Master* have done. That, like titles, they were in the beginning used only to the God king, is indicated by the fact that, like titles, they were subsequently used in common to God and the king. Religious worship has ever largely consisted of professions of obedience, of being God's servants, of belonging to him to do what he will with. Like titles, therefore, these common phrases of honor had a devotional origin.

Perhaps, however, it is in the use of the word *you* as a singular pronoun that the popularizing of what were once supreme distinctions is most markedly illustrated. This speaking of a single individual in the plural, was originally an honor given only to the highest—was the reciprocal of the imperial "we" assumed by such. Yet now, by being applied to successively lower and lower classes, it has become all but universal. Only by one sect of Christians, and in a few secluded districts, is the primitive *thou* still used. And the *you*, in becoming common to all ranks, has simultaneously lost every vestige of the honor once attaching to it.

(To be Continued.)

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

SEVENTH MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	20 days.	9 days.
Rain all or nearly all day,	1 "	0 "
Cloudy, without storms,	6 "	9 "
Clear, in the ordinary acceptation of the term,	4 "	13 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &C.	1863.	1864.
Mean temperature of 7th month at Penna. Hospital,	77.07 deg.	76.08 deg.
Highest do. during month,	90.50 "	93.50 "
Lowest do. do. do.	64.00 "	60.00 "
Rain during the month,	6.00 in.	3.77 in.
Deaths during the month, counting four current weeks for 1863, and five for 1864.	1408	2088

Average of the mean temperatures of 7th month for the past *seventy-five* years,	75.59 deg.
Highest mean of do. during that entire period, 1793, 1838	81.00 "
Lowest do. do. the memorabe 1816	68.00

COMPARISON OF RAIN.

	1863.	1864.
During first six months of the year,	3.05 inch.	22.24 inch.
During the 7th month	6.00 "	3.77 "
Totals	37.05 "	26.01 "

The above exhibit shows the mean of the month just passed to have exceeded the *average* of means for many years past, though not equal to last year by *one degree*—the *highest* point, however, being in the ascendancy this year.

It will also be seen that last year continues to be in the preponderancy as to the quantity of rain.

J. M. E.

Philadelphia, Eighth mo. 2, 1864.

TOBACCO AND HARD TIMES.

How often do we hear people complaining of hard times! They are poor; they find it hard to provide for their daily wants; they have nothing to give for the cause of God. And yet how much of this want and destitution arises from their own bad habits!

A merchant of New York, lately on a collecting tour in Illinois, was disgusted and shocked at the enormous tobacco chewing and smoking which he daily witnessed. It seemed to him a practice almost universally indulged in by old and young, in every rank and condition in life. One day this merchant, while travelling from one place to another, on a railroad, resolved to find out how many persons in the car in which he was seated used this filthy weed. There were twenty-two men and two women present, and eighteen men of the number admitted that they used tobacco, at a cost in the aggregate of $387 per annum. Each man made his own individual estimate, which was given and put down in a memorandum-book, and the total footing was as we have stated. This would be an average of about $17 to each individual,—too high an average estimate, of course, for the whole population of the State. At only $3 for each inhabitant, the total cost would be over $3,000,000. Now that enormous amount of money distributed in Illinois would make *easy times.* We wont go into the subject of *drinking*, in this connection, farther than to say we believe it will cost Illinois $5,000,000 in rum, whiskey, etc., to wash down the effect of the $3,000,000 thus wasted in tobacco.

"If you do not spend your money for drink, you will have it to spend on something else." This is what Dr. Franklin would call a great thought, though so self-evident that some would think it a very silly remark. But, think what we may of it, it was made by a great man, the Dean of Carlisle, in a Temperance Lecture in Glasgow. And the Dean sustained his position by the following remarks: "A fine, hardy-looking mechanic said to me one day, 'I must shake hands with you, sir.' 'O, yes,' I said, 'I shake hands with many a hard hand that has a clean heart behind it.' 'Why, sir, you have been as good to me as a pension of 2d. per day, and I am none the poorer myself.' 'Well, how is that?' 'Ever since I read your pamphlet against tobacco, I have not spent a farthing upon it. I have saved 2d. per day. I shall never taste it again.' When we read of these enormous, staggering sums of 27,000,000 of taxes upon a consumption, which must be 60,000,000 spent on things that do no good,—when we think that the abandonment of these would leave the people 60,000,000 of money to spend upon the necessaries and charities of life, what a noble idea it is!"—*Trask.*

VEGETABLE LIFE.

It has been calculated that the sun-flower produces 4000, and a single thistle 24,000 seeds the first year; therefore the second year's crop would amount to 16,000,000 of seeds in the former, and 576,000,000 seeds in the latter instance. How immense the amount of vegetable life which may spring from a single seed! Happily for mankind, every vegetable embryo is not destined to give rise to a future progeny. Millions of seeds of vegetable embryos are annually called into existence, but a variety of causes destroy their incipient life. Many seeds are used as food by animals, and a great many more decay. Were it not for the operation of

these causes, by which the species are kept within prescribed limits, such is the fecundity of nature that there can be no doubt that the seed from a single thistle or dandelion would, in the course of a few years, be sufficient to cover with plants not only every square inch of the superficies of our own world, but the entire surface of every other planet in the solar system.

But although nature has been thus careful to insure a repetition of their beautiful and evanescent forms, all plants multiply within prescribed limits which they cannot pass; fecundity is, therefore, no barrier to the variety which every where prevails, which is the principle charm of the vegetable creation, and from which we derive so much instruction in the study of their individual forms.

When, however, the seed falls into a soil favorable to its germination, it will grow and become a plant, running through all the phases of the vegetation of its predecessor.—*Chambers' Journal.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is inactive. The only sales reported are small lots for the supply of the home trade at $9@$9 25 per barrel for superfine; 9 75@$10 25 for extra, $10 50@10 75 for extra family, and $12 50 for fancy lots. The market is bare of Rye Flour, and a small sales is reported at $9. In Corn Meal nothing doing, and prices nominal.

Grain.—The offerings of Wheat are small at $2 45 @2 50 ℔ bushel for good old red, and $2 60 for new Pennsylvania, and $2 60@2 65 for Delaware White ranges from $2 70 to 2 90. In new Rye there is nothing doing. Corn—Sales of yellow, afloat, at $1 73, and in store, at 1 75. Oats are unchanged. Sales of new Pennsylvania and Delaware at 85@86 cents, and old at 89@90c. Barley and Malt are unchanged.

Cloverseed is selling in a small way at $15@16 ℔ 64 lbs. Small sales of Timothy at $5@5 50, and Flaxseed at $3 60@3 65 ℔ bushel.

WANTED, A Male Teacher, to take charge of Friends' School at Newtown Square, Delaware county, Pa. One competent to teach the higher branches of an English education, will please address, *at once*
RANDALL PRATT,
Newtown Square, Delaware county, Pa.
8th mo. 13, 1864, 1t. vnpWo.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,
JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

FREE SUGAR.—Choice Maple Sugar, from Somerset county, Pa for sale, (by the barrel only,) at WM. H. WOODWARD'S,
8th month 13, 1864. 4t.—n. p. f. 93. 516 Market Street.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8 mo. 6—2 mo. 924 npfwo. Ercildoun, Chester Co., Pa.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

FRIENDS' SCHOOL FOR GIRLS AND SMALL BOYS, on School Lane, Germantown, will be re-opened on 5th of 9th mo. The usual branches of an English education will be taught; and we feel warranted in believing that the competency of the teacher, Deborah B. Smith, will make it desirable to parents to patronize the school.
7th mo. 30.—tf.

WANTED—A competent teacher to take charge of Friends' school attached to Lombard Street Meeting, Baltimore. To an efficient teacher it is deemed a very desirable situation.
Address, JACOB BURROUGH,
723—pf. WYN. 813. Baltimore, Md.

JUST PUBLISHED, and for Sale, THOMAS WETHERALD'S SERMONS: Price $1 per copy, containing fifteen (15) sermons. Can be had of James Baynes, Baltimore; William Ferris, Wilmington, and Elizabeth Hartley, Philadelphia.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $15.00.
6th mo. 25, 1864.—2m. npf. GEORGE CHANDLEE.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
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3mo. 12, 1864.—tf. Seventh Street, Philadelphia.

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3d mo. 12, 1864 tf.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.
WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 365.)

Travels in England.

Feeling clear of service in a public line, which after my writing was still the case, whilst in this quiet situation, I was taken very unwell, so that a physician was thought necessary, who, being called in, attended me regularly twice a day. My disorder, proceeding from a cold, appeared slow in its progress; and consequently confined me about two weeks at the house of our friend, Joseph Pease. When recovered a little, I found my mind engaged to visit a few families of Friends, which I did, as I found strength in performing it, which was at times graciously afforded to the comforting of many minds. Having visited most of the families in this Meeting, I felt easy to leave the place, after a stay of four weeks, when I took leave of my kind friends, both in the Society and others. There appeared to be many seeking people in this town, and many frequently visited me on a religious account, unto whom I was enabled to impart some suitable advice; and I believe divers will join the Society, if Friends keep their places. My trials here have been great, yet they have been made easier than could have been expected.

The Journal continues:—I next proceeded to Newcastle-upon-Tyne, and put up at the house of Hadwen Bragg. His wife is a daughter of our beloved friend, Rachel Wilson. There I met with much kindness, and was at two meetings on First-day, and at their Monthly Meeting on Second-day; in which meeting truth reigned in some good degree, to the comfort of many deeply-proved ones, who, though honestly inclined, yet have not been able to remove some things out of the way that have been a stone of stumbling to many seeking minds. Many things were gone into, concerning the state of the church. A committee was appointed to visit some disorderly persons. I felt easy to join in the said visit, which was performed to a good degree of satisfaction.

I then proceeded to Shields, where I visited families, to my own comfort and that of Friends. My kind hostess, Margaret Bragg, who had long been a deeply-proved woman, went with me to Shields, where she appeared in a public testimony for the first time. I put up at this place with Joseph Proctor, Jr., who, with a sister of his, lives in this town, and carries on the business of shopkeeping. He is a very tender young man, and I think will yet become very serviceable in the church, if spared. His sister was very kind, but seemed loath to give up to what was required of her. Here I again entered on a visit to the families of Friends. Margaret Bragg continued with me, and appeared in the ministry, to the satisfaction, I believe, of all. We had several public meetings, and visited all the families. We took leave of Friends and others here in

much nearness of affection, and proceeded to Sunderland; and took up our lodgings with Thomas Richardson, who, with his wife and only son, were very kind and attentive. Margaret Bragg being yet with me, I again felt my mind drawn to enter upon a visit to the families of Friends, and finding much openness in their minds, it made my way more easy than otherwise could have been expected. Having finished this visit, I attended several meetings, and felt easy to take leave of Friends, and left them in a sweet frame of mind. Here Margaret Bragg left me, having grown much in her gift, and returned with her husband, and I proceeded to Staindrop Monthly Meeting by way of Durham. Solomon Chapman accompanied me, and Thomas Richardson, Jr., son of the Friend where I lodged. Solomon appeared under a concern to engage in the ministry, and broke forth in several opportunities in families. We reached Bishop Auckland that evening, and attended their meeting next day, which was favored with the heart-tendering power of truth, to the refreshing of divers present. Friends are but few at this place; the Bishop's palace being here, the people are mostly of that sort. We next went to Staindrop.

About this time David Sands received the following kind and sympathizing letter from his friend and fellow-laborer George Dillwyn :—

London, 4th mo. 21,,1796.

Dear Friend David Sands,—

Thy acceptable remembrance of 2d mo. 16, from Yarm, I duly received. I had several times been asked whether we might expect to see thee at the approaching Yearly Meeting, which I was unable to answer till within a few days past, when I understood thy back and not thy face was turned this way, so that it is not likely we shall soon have the pleasure of shaking hands. It is, however, a satisfaction to believe we are both doing as well as we know how, and as the religious Indian Tahpuhuany said to Anthony Benezet and Isaac Zane, when, on parting at Philadelphia, they asked him if he had anything on his mind towards his friends there, "Tell them that if they and I keep to that love which has warmed our hearts when together, it will bring us sometimes into remembrance of each other when separated." So I may say of thee. The Friend who brought the account of thy going north was, I believe, of opinion that thou wert going into Scotland. Dear John Pemberton met with open doors there in many parts, having, no doubt, the right key with him. I have been twice in that country, but my prospect not extending much beyond our own lines, I found myself more at a loss among strangers there, than in any other part of Great Britain. This shows the necessity of each one minding his own calling, and if he, dear man, had more strictly observed the Master's injunction "to salute no man by the way," it is highly probable he would have escaped those perplexities which so much imbittered the latter years of his life. But as I told him, I thought his dear-bought experience would prove a lesson of instruction to many. So I trust it has and will be to myself. For as on one hand it shows how improper it is for us, when the guiding ray of wisdom is withdrawn, to turn aside for counsel or direction to others; so on the other hand, it may convince us of the danger of an unwarranted interference with those who are circumstanced as he was.—Thy affectionate friend,

Geo. Dillwyn.

He next proceeded by way of Staindrop and Bishop Auckland to Durham, where the Quarterly Meeting for the county was to be held, and lodged at an Inn. Here I met with many of my kind friends that I had visited before. We were much refreshed together. The business was conducted in a good degree of brotherly love, and many things taken into consideration as respects society that had been overlooked before. In the meeting for worship, I was much favored, and I believe divers were convinced. The Lord's power was known to reign, and Friends' hearts were much tendered. The business of the meeting being over, we took leave of each other in a very tender and truly feeling manner.

I now proceeded towards the northern Yearly Meeting, by way of Benfieldside, where many appear to have been convinced by our worthy friend George Fox. And here was once a very large Meeting, but at present little is to be found of that so spoken of. I passed on from this place to a meeting at Winness Hill, but found my way so shut up that I felt most easy to leave it, and went on to Allandale, where lived Rachel Wigham, mother to John Wigham, now in America; and as we had been together there, it appeared the more comfortable to this ancient Friend; and I lodged with her son-in-law, Joseph Watson, with whom she lived. I may also add, she is a living minister. Here I was again taken poorly with my old complaint, and underwent much suffering, though I was enabled to attend one meeting; but feeling a little better, I attended another meeting on First-day, where many of other societies came in, and truth reigned over all. Several came after meeting to see me, and to inquire after the things of the kingdom, who behaved with great modesty. We had a comfortable season, and parted in much love and sweetness towards each other.

On Second-day morning, we proceeded to Cornwood, where John Wigham, before mentioned, was born, and lived many years. We were at his brother's, Thomas Wigham, who

was also in the ministry. This Meeting is small, and things but low; yet I thought the seed of life was to be felt, and I may say that, through Divine goodness, we had a very favored season. Here I was much reduced and under great discouragement, as my disorder seemed to increase. I saw no way of getting forward except with great difficulty; but the next day I felt a little better. and set off for Carlisle, a distance of about twenty-three miles, where I arrived with less trouble than I expected. I stayed at the house of David Carrick until the Yearly Meeting came on, which is called the Northern Yearly Meeting; at which meeting I had much liberty or freedom in speaking to the states of the people, and good service in the discipline of the church, which was conducted with much harmony and brotherly love, to the edification of many, and divers seemed measurably convinced. Here I was so feeble that I often thought I could not get to meetings, but was carried through beyond my own expectation; praised be the name of the Lord forever. At this meeting were a number of hopeful young people, and I thought the meeting of conference was very much owned, and tended to general advantage. After this, having taken leave of many very valuable Friends, I set forward to reach the Yearly Meeting in London, taking many meetings in my way, and appointing several in places where no meetings had been held for many years. On my way, I met Thomas Clarkson, who had entered deeply into the state of the poor Africans, and has gathered many articles of their making, in order to prove to the British Parliament and Ministry their capacity for industry and knowledge in many useful branches of business; which clearly discovered their natural abilities. He appeared to be a man of a tender spirit, and much convinced of the truth of our principles. I parted with him in near love, and proceeded to Appleby, where died Francis Howgill, after many years' imprisonment for the cause of truth. The old prison is now nearly demolished, though some marks of it are left.

We proceeded to Darlington, and had a meeting about six miles off, in a meeting-house belonging to the Methodists, to much satisfaction: the people appeared kind and open. From Darlington on my way to York had one meeting, and having arrived safe, put up at the house of my old friend and countryman, Lindley Murray. Here we were once more refreshed together, and after spending one day, set forward to Ackworth, a large estate owned by Friends, purchased for promoting the education of Friends' children. Here were now near 300 scholars, 170 boys, and 130 girls, educated by several teachers. I thought I felt something more than usual of weight in sitting with them in their meeting. Having spent some time here, I left them in much love, and proceeded to Doncaster, where I had a highly favored opportunity; and so passed on to Sheffield, to Thomas Colley's, with whom I lodged; he having been in our country, made the opportunity more refreshing. Staying here a few days, and visiting several families, I set forward with my friend Thomas Colley towards London, and on our way had one appointed meeting where there had never been one before.

In London I put up at the house of Joseph Smith, whose wife is a daughter of Rachel Wilson. The Yearly Meeting now beginning by the holding of the general meeting of ministers and elders, was very large, and much weighty advice was given. The business was managed in much brotherly love and harmony, to the refreshment of many minds. Having attended all the public meetings for worship during this Yearly Meeting, in which I have been silent, and often thought it was a favor to me that I was led in this manner, as it gave me an opportunity to view the labors and gifts of others, and to see the state of Society in this land. The affairs of the church here are conducted with propriety; many things were revived and gone into respecting the state of Society, and the standard of truth was raised up in a good degree, respecting the order and Christian discipline of the Church.

(To be continued).

"That which prepares a soul for heaven, is neighborly love, the spirit of self-sacrifice, and childlike obedience to the divine law."

From "Journal of Job Scott."

ON THE TREATMENT OF OFFENDERS.

Though there appears to be cause of mourning in most meetings we were at, in this visit, yet I believe it may safely be said, there is also a hopeful remnant, who are engaged at heart for God's glory, and the welfare of Zion. These have often to go mourning on their way, and bowed down under a sense of the great slackness and declension on the one hand, and the wild-fire zeal of divers, (which spreads desolation, and seems as if, in some places, it would almost eat up every green thing,) on the other. Although I have suffered much, in spirit, by reason of the first of these evils, in some places, I have not seen or felt any thing that has been so sorrowful to me, as the prevalence of this kind of unsanctified zeal, in some other places, under a specious notion of reformation, cleansing the camp, cutting off rotten members, &c. And though I am abundantly sensible, that reformation and cleansing, are greatly wanting, yet I know of nothing which operates more powerfully against a real reformation, than this

forward, fiery kind of zeal. I am persuaded it has done great hurt, in some places, almost extinguishing all the feelings of tenderness and charity in the minds of some, creating parties, disunity, schisms, and hard-thinking, and has even done much toward prejudicing many, otherwise well-minded Friends, against good and wholesome discipline in the church, and in families. These observing the wild work which this zeal makes, grow almost afraid of all zeal, and even of the very name of zeal; and so erring on the other hand, let things run to confusion through slackness.

Oh! the necessity of laboring for good order! and Oh that it may be done with tenderness, meekness, love, and forbearance! For I do not believe that labors bestowed more in order to cut off, than to reform and restore, will ever reach the true witness in the minds of offenders. But when offenders are labored with in the spirit of meekness and love, with an earnest desire for their amendment, welfare, and restoration, (the only right way and object of laboring with them,) it is pretty certain, if their day is not over, to reach the witness, more or less, in their minds, and to fix such an evidence therein, that though they may reject and spurn at such faithful labors, and those who thus bestow them; yet, if ever such offenders feel the tendering visitations of divine grace, powerfully extended to them, they can, and generally will, look back upon the labors bestowed on them by their brethren, and have a feeling testimony and acknowledgment in their minds, that they have been sought unto and labored with in love, good-will, and tenderness. This very much unites them in love to their friends, although they may have been constrained, on account of the obstinacy of such transgressors, to deny unity with them as members. But now, having in the day of renewed visitation, such a lively sense of the love and tenderness wherein they were labored with and disowned, they are willing to own that they were justly dealt with. And Oh! how powerfully does this co-operate with the workings of redeeming grace, in the visitations thereof to their souls; and it helps to draw them back to their brethren, in a disposition cordially to make full condemnation of their offences, and to make up the breach occasioned thereby, or become reconciled to their brethren.

Oh! how do I wish there may never be any labors bestowed upon offenders, in any other disposition; for offenders are not generally in a condition to bear harsh dealing. Although plain dealing, in tenderness, is ever commendable; yet to fall censoriously upon the poor creature who is overtaken with, or in a fault, and rashly to reprove or condemn, and reprehend him, tends directly to beget obstinacy and resentment in him; and perhaps will induce him to throw out unguarded expressions or scornful language, and to wish himself disowned and separated from such hard-hearted people. Here the wound is aggravated, and the zealous laborers take the advantage of that obstinacy which themselves have kindled, and hastily judge the poor offender unworthy of longer forbearance, and so forthwith cut him off. Thus, instead of leaving a witness in his heart, that he has been tenderly dealt with, in the spirit of meekness and love, he becomes hardened, and very probably will imbibe an opinion, that there is nothing in our profession of an inward leader and guide; or that it is a deceptious and arbitrary spirit of cruelty; and so, in a day of renewed visitation, he may feel strong rising of opposition against the workings of truth itself; and remembering the severity of Friends against him, he may be induced to feed on others' faults, and suffer prejudice to determine him never to have any communion with them again, nor ever be like them in any thing, however commendable; and so go on growing harder and harder, to utter destruction. Now query, will not his blood be required of such unskilful and rash laborers, in the day of solemn inquisition?

I wish these things may be seriously considered; and such as offend, tenderly dug about, and waited upon, as it were one year longer, in imitation of him who waits long to be gracious. Oh! how has he waited long, and borne much with us! And why are we so hasty and censorious one with another? Let us cease from severity, and exercise loving-kindness and forbearance, with plain-dealing, in the honesty and simplicity of the truth, endeavoring to win the hearts of such as have gone astray. A young tree or twig, in a cold, frosty day, by being rashly or suddenly laid hold of, in order to bend or twist it, may very soon be broken, snapt off, and rendered useless; but, by being gradually warmed by the fire, or by waiting till a warmer day or season, and then gently bending or twisting, it may be rendered very pliable, and wrought into any position, or handled in any manner that is desired, and so become useful to the husbandman. Much so it is with a young man or woman, as with a young tree or twig. Let them get a little out of the way, and into a cold state and condition, and then attempt suddenly and rashly to bend them, or make them submit and comply, and alas! how brittle they appear! how they crack! how short they break! and how utterly useless they become! being perhaps wholly ruined! But if when we perceive them out of the way, and grown cold and brittle, we begin gently with them; and if they will not bear much bending or twisting at first trial, wait till a warmer season, when truth may have warmed and softened them; or, by gently

gaining upon them, by the softening warmth of a loving, tender, intreating disposition; how may we gradually bend, soften, and form them, till they are brought to submission, condescension, and amendment; and till they will bear to be handled, almost as we please; and even become useful in the work of the great Husbandman, and like the withed twig, help to hold the work together, or build up the hedge or fence about the vineyard.

I have often observed, that he who, laboring with brittle offenders, has begun gently, felt and spoke tenderly, and continued to deal with meekness and gentleness, has won the heart of the offender, and so gained upon him, that he could, at length, say almost any thing to him, deal with the greatest plainness, lay things close to him, and yet not offend him; but prevail upon him to acknowledge his faults. While another person, who has rashly fallen on, in the language of censure and severity, has soon raised an obstinate resistance, shut up his own way, and done great injury to the cause of truth.

I feel a serious and tender desire, that all zealous young Friends, who, with sincere and good intentions, are beginning to exercise themselves, or to be exercised, in the discipline of the church, may seriously and awfully consider the hurt that has been done by a fiery zeal, without the knowledge which experience produceth, and withhold their hand from rashness. For, however clearly they may see, that things are out of order, and that many are greatly short of a true and necessary zeal for reformation and good order, yet they should consider, that though they know that they themselves mean well, yet their judgment and experience is that of children, to whom moderation, wisdom, and necessary forbearance are generally very unnatural. And Oh! that such may wisely suspect themselves, whilst in the heat of their first zeal, which may be compared to the heat and violence of youthful blood. Let them also consider, that such as have at first given way to this wild, (though well-intended,) zeal, if they have held on their way, in a religious engagement, and been favored with an advancement and growth in religious experience, have scarcely ever failed to see beyond the weakness of that childish state, have learned moderation, meekness and forbearance, and have had to lament the austerity and severity of their former days, and often to mourn over the rents and breaches, the wounds and desolations, which their own too confident, self-sufficient zeal and rashness, have occasioned.

I believe my own sorrowful experience, and the present engagement of my mind, warrant me in thus cautioning and warning others. For, alas! a zeal, like what I have been treating of, has, in days past, had too much place in my mind, and I have no doubt, has been exercised to the injury of others. And though I meant well, and thought with Paul, when Saul, that I did God service, and that truth required such a cleansing of the camp, as I then aimed at, yet, (and it is now no small cause of thanksgiving and joy,) my merciful leader and redeemer has opened my eyes to see my danger, and flee for my life, before I was ruined and destroyed by the flames of this wild fire.

JOB SCOTT.

LOOK ON THE BRIGHT SIDE.—It is better to tread the path of life cheerfully, skipping lightly over all obstacles in the way, rather than sit down and lament your hard fate. The cheerful man's life will spin out longer than that of a man who is continually sad and desponding. If distress comes upon us, dejection and despair will not afford relief. The best thing to do when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and make a vigorous effort to seek a remedy.

THE OCEAN.

BY H. W. BEECHER.

The ocean has no permanent objects. The waves of yesterday are gone to-day; and the calm of to-day will be tumultuous to-morrow. The very effect of the sea, in part, depends upon its exceeding changeableness. Upon what can we hang our associations? The line of coast supplies a partial resource, but the sea none. It has no nooks, or dells, or caves, or overhanging rocks, which, once formed, abide forever. It has no perpetual boughs or enduring forests. Its mountains are liquid, and flow down in the very same moment that they lift themselves up. The wide and whole sea, as a great unit to be sure, comes to us always the same; but its individual features are always strangers. Its waves are always new waves; its ripples are always formed before us; its broad and uncrested undulations are fresh and momently produced. If we go down to the shore to mourn for those who shall not come forth from the deep till the archangel's trump shall bring forth its dead, though we shed daily tears for weary months, they treasure up no associations in the rolling waters or bright-glancing calms. If the place becomes sacred, it is the shore, the surrounding rocks or sand hills, and not the ever-born, ever-dying waves.

The operation of these causes extend to level country scenery. The mind seldom wishes to trust much to a level and insipid country. The inhabitants of such plains form but feeble local attachments. But those who are mountain-born become so intensely attached to their familiar places, that when removed from them, home-sickness becomes a disease, and preys upon the frame like a fever or a consumption.

The scenery of the sea addresses itself to a different part of our being. It speaks more to the imagination than to the affections, giving fewer objects for analysis or examination; forever throwing off the eye by revolutions of form and changeableness, and refusing to become familiar in those patient and gentle ways of companionship that venerable forests and benignant mountains assume. The sea is not a lover and friend, but an inspirer and an austere teacher. Trees soothe us and comfort us by sympathy. We will stand in our sorrows, or yearnings, or sadness; but they speak to us with ten thousand airy voices or melodious whisperings, and, mingling better thoughts and faith with our fretful experience, they sweeten the heart without washing away its thoughts with utter forgetfulness. But the sea forces life away from us. We stand upon its shore as if a new life were opening upon us, and we were in the act of forgetting the things that are behind, and reaching forth unto those which are before and beyond. The unobstructed distance, the far horizon line, on which the eye only stops, but over which the imagination bounds, and then first perceives plainly where the eye grows dim; the restless change, the sense of endless creative power, the daily and sometimes hourly change of circumstance, that makes you think that the ocean revolves deep experiences in its bosom, and reveals distinctly upon its mutual face expressions of its peace, or sorrow, or joy, or struggle and rage, or victory and joyfulness,—these are phenomena that excite us, and carry us away from life, away from hackneyed experiences. When we retire from the sea-side, we come back to life as if from a voyage, and familiar things have grown strange.

ON PEACE.

It was a very proper answer to him who asked, Why any man should be delighted with beauty? that it was a question that none but a blind man could ask; since any beautiful object doth so much attract the sight of all men, that it is in no man's power not to be pleased with it. Nor can any aversion or malignity towards the object irreconcile the eyes from looking upon it; as a man who hath an envenomed and mortal hatred towards another who hath a graceful and beautiful person, cannot hinder his eye from being delighted to behold that person, though that delight is far from going to the heart; as no man's malice towards an excellent musician can keep his ear from being pleased with his music. No man can ask how or why men came to be delighted with peace, but he who is without natural bowels; who is deprived of all those affections, which can only make life pleasant to him. Peace is that harmony in the state, that health is in the body. No honor, no profit, no plenty, can make him happy who is sick with a fever in his blood, and with defluctions and aches in his joints and bones; but health restored gives a relish to the other blessings, and is very merry without them. No kingdom can flourish or be at ease in which there is no peace; which only makes men dwell at home, and enjoy the labor of their own hands, and improve all the advantages which the air, the climate, and the soil administers to them; and all which yield no comfort where there is no peace. God himself reckons health among the greatest blessings he can bestow upon mankind, and peace the greatest comfort and ornament he can confer upon states; which are a multitude of men gathered together. They who delight most in war are so ashamed of it, that they pretend to desire nothing but peace—that their heart is set upon nothing else. When Cæsar was engaging all the world in war, he wrote to Tully, "There was nothing worthier of an honest man than to have contention with nobody." It was the highest aggravation that the prophet could find out in the description of the greatest wickedness, that "The way of peace they knew not;" and the greatest punishment of all their crookedness and perverseness was, that "They should not know peace." A greater curse cannot befall the most wicked nation than to be deprived of peace. There is nothing of real and substantial comfort in this world, but what is the product of peace; and whatsoever we may lawfully and innocently take delight in, is the fruit and effect of peace. The solemn service of God, and performing our duty to him in the service of regular devotion, which is the greatest business of our life, and in which we ought to take most delight, is the issue of peace. War breaks all that order, interrupts all that devotion, and introduces and propagates opinions and practice as much against heaven as against earth, and erects a deity that delights in nothing, but cruelty and blood. Are we pleased with the enlarged commerce and society of large and opulent cities, or with the retired pleasures of the country? Do we love stately palaces, and noble houses, or take delight in pleasant groves and woods, or fruitful gardens, which teach and instruct nature to produce and bring forth more fruits, and flowers, and plants, than her own store can supply her with? All this we owe to peace, and the dissolution of this peace disfigures all this beauty, and in a short time covers and buries all this order and delight in ruin and rubbish. Finally, have we any content, satisfaction, and joy, in the conversation of each other, in the knowledge and understanding of those arts and sciences, which more adorn mankind, than all those buildings and plantations do the fields and grounds on which

they stand? Even this is the blessed effect and legacy of peace; and war lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one, as the integrity of the other, under the cursed jurisdiction of drums and trumpets.

"If it be possible, as much as lieth in you, live peaceably with all men," was one of the primitive injunctions of Christianity, Rom. xii. 18. And the pleasure that God himself takes in that temper needs no other manifestation than the promise our Saviour makes to those who contribute towards it, in his Sermon upon the Mount, "Blessed are the peacemakers, for they shall be called the children of God," Matt. v. 9. Peace must needs be very acceptable to him, when the instruments towards it are crowned with such a full measure of blessing; and it is no hard matter to guess whose children they are, who take all the pains they can to deprive the world of peace, and to subject it to the rage and fury and desolation of war. If we had not the woful experience of so many hundred years, we should hardly think it possible that men, who pretend to embrace the gospel of peace, should be so unconcerned in the obligation and effects of it; and when God looks upon it as the greatest blessing he can pour down upon the heads of those who please him best and observe his commands, "I will give peace in the land, and ye shall lie down, and none shall make you afraid," Lev. xxvi. 6, that men study nothing more than how to throw off and deprive themselves and others of this his precious bounty; as if we were void of natural reason, as well as without the elements of religion; for nature itself disposes us to a love of society, which cannot be preserved without peace. A whole city on fire is a spectacle full of horror, but a whole kingdom on fire must be a prospect much more terrible; and such is every kingdom in war, where nothing flourishes but rapine, blood, and murder, and the faces of all men are pale and ghastly, out of the sense of what they have done, or of what they have suffered, or are to endure. The reverse of all this is peace, which in a moment extinguishes all that fire, binds up all the wounds, and restores to all faces their natural vivacity and beauty. We cannot make a more lively representation and emblem to ourselves of hell, than by the view of a kingdom in war; where there is nothing to be seen but destruction and fire, and the discord itself is a great part of the torment; nor a more sensible reflection upon the joys of heaven, than as it is all quiet and peace, and where nothing is to be discerned but content and harmony, and what is amiable in all the circumstances of it. And, as far as we may warrantably judge of the inhabitants of either climate, they who love and cherish discord among men, and take delight in war, have large mansions provided for them in that region of faction and disagreement; so we may presume, that they who set their hearts upon peace in this world, and labor to promote it in their several stations amongst all men, and who are instruments to prevent the breach of it amongst princes and states, or to renew it when it is broken, have infallible title to a place and mansion in heaven; where there is only peace in that perfection that all other blessings are comprehended in it, and a part of it.—*Clarendon.*

PRAYER opens to us, as it were, the portals of the spirit-world, in which we also have some right of citizenship. We draw nearer to the Deity, and feel that we belong to Him. We rise on the wings of prayer, above all that is worthless and perishable, and become greater, yea, more divine, as we do so.

From the London Herald of Peace.

EXTRACT FROM A SPEECH *of the Attorney General of England, at Wolverhampton, in allusion to the subject of Education:—*

"Now, there is a great advantage in studying history from a Christian point of view. I mention this, and beg leave to impress it on your minds, because I conceive you will find, on reflection, that it brings with it the conviction of a different duty in the education of children from that which is commonly held to be sufficient. We have all heard lately of the love and desire which exist for peace, and you all know perfectly well that there can be no permanent prosperity unless we can look forward to some certain assurance of tranquillity and peace; but now the unfortunate thing is this—that children are educated from their earliest days in the love and glory of war; in the belief that the slaughtering of our fellow-creatures constitutes the acme and the highest pinnacle of human reputation. You never hear of a man like Watt—a man who has been the discoverer of some great and important benefit to the whole of the human race—you never hear given to him the high appellation of hero, or demigod, as it originally signified, but it is applied almost entirely to those who have been the most fortunate in exterminating, in murdering, and in destroying the greatest number of the human race. What is it we now suffer from? We know there are unquiet spirits in Europe who believe at this time that the greatest glory is to be found in a warlike reputation. Now, I trace that in a great degree to the unfortunate circumstance that our histories have been written on this false principle; that our poetry is conceived in this false principle, and that

we dedicate so much of our time and of our moral contemplation to the history of barbarous heathen nations, all of whom believed in this as a real source and fount of glory; and, accordingly, the youthful mind is brought up from its tenderest years in the conviction that military glory, military reputation, military renown, are the surest passports to distinction, and the best means of having their names permanently preserved in the history of their country. It is very difficult, no doubt, to eradicate this feeling from the public mind; indeed, it can only be eradicated by the erroneous impressions history conveys in this respect being corrected when history is taught or read, by history being taught and read in a Christian point of view, which is the point of view that your institute holds out as the only proper one in which every description of human study ought chiefly and primarily to be regarded. There are a few lines in two of our poets which I would oppose to this generally recognized class. One of those poets has said, with regard to the value of history:—

"'Could history man's secret soul reveal,
And what imports the Heaven born mind to learn,
Her transcripts to explore, what bosom would
not burn?'

But, unfortunately, this is forgotten, and the page of history is written chiefly in blood, whereas, in point of fact, history should be principally conversant with the progress of a nation, with all real knowledge, with truth, with intellectual, with moral, with physical advancement and improvement; while other things should be spoken of and cast into a shadow as blots, and stigmas, and opprobria of the human race. As relating to fame, I have spoken of the study of poetry, and there are few poets, undoubtedly, who do not put fame upon a false principle. One of the noblest among them, whose works I hope will be constantly in the hands of all the young men of this institution—I mean Milton—has certainly not done so, but has said:—

"'Fame is no plant that grows on mortal soil,
Nor in the glist'ring foil
Set off to th' world, nor in broad rumor lies,
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging Jove;
As he pronounces lastly on each deed,
Of so much fame in Heav'n expect thy meed.'

These are the feelings that result from a Christian institute, and you will certainly agree that they are the proper feelings with which fame and reputation ought to be regarded."

A selfish man, by the force of selfishness, sinks sooner or later, because it is the law of God which always compels selfishness in the long run to fail. But a man whose motives are beyond himself—by the law of God—lives forever; for, like the mountain stream, his life flows and mixes itself with the mass of human interest beyond; and thus, the greatness of a motive will come to be determined by its relationship to the universal man, and by its conformity to the sublime wisdom of Providence.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 20, 1864.

EXPEDIENCY.—The outward blessings of a bountiful Providence which have been so widely extended over us, and mercifully continued through a season of great proving should have the effect to produce humility of heart and uprightness of life. But it is not always that we "learn obedience by the things we suffer," and the temptation still prevails rather to run with a multitude to do evil, than to examine the ground of individual action, and seek for strength to live in accordance with our convictions.

Though former experience may enable us to speculate upon the future, provided certain contingencies occur, yet our finite calculations can so little estimate results, that it is best wisdom in us to do the present right, and leave the future with Him who can alone control it.

The sentiment sometimes advanced that "the end justifies the means" must ever be considered a dangerous presumption, for it implies that in the attainment of a prospective good, sinful or questionable means may be employed. If a "corrupt tree cannot bring forth good fruit," neither can we reasonably expect the Divine blessing to follow an unrighteous effort. He who "from seeming evil still educes good" may so bring us under condemnation for the wrong desire or the unholy act, that through suffering we may be led into repentance and amendment of life, but if unrepented of, our deviation may be to us an avenue of sorrow leading down into the chambers of death.

If to secure a desired result we transgress a known commandment, or violate a law written on the heart, we assume a responsibility greater than has been entrusted to finite man, and there is a danger lest, in the presumptuous effort to become "as gods, knowing good and

evil," we partake of the forbidden fruit of which it was said, "in the day that thou eatest thereof thou shalt surely die."

Persons corresponding with our Agent on business of their own, and requiring a reply, will please enclose a "postage stamp."

Care should also be taken to write *plainly;* particularly the names of persons, sums, dates, and Post office address; also, the county and state in which said Post office is located.

Where changes are about to be made, or the paper discontinued, *timely* notice should be given, and the name of the Post office *heretofore used,* as well as that *about to be used.*

Died, on the 6th inst., after a lingering illness, Anna S., wife of John H. Kensel, in the 30th year of her age; a member of Philadelphia Monthly Meeting.

A settlement of Freedmen has been lately established on Mason's Island, in Potomac River, for which the Friends' Association of New York, is desirous of procuring a Teacher. Any Friend willing to go there, will please address

Robert Haydock, 101 Liberty Street,
7th mo. 9th, 1864. New York.

ORIGIN OF TITLES, FORMS OF COURTESY AND FASHIONS.

From Herbert Spenser's "Illustrations of Universal Progress."

(Continued from page 366.)

But the genesis of Manners out of forms of allegiance and worship, is above all shown in men's modes of salutation. Note first the significance of the word. Among the Romans, the *salutatio* was a daily homage paid by clients and inferiors to superiors. This was alike the case with civilians and in the army. The very derivation of our word, therefore, is suggestive of submission. Passing to particular forms of obeisance (mark the word again), let us begin with the Eastern one of baring the feet. This was, primarily, a mark of reverence, alike to a god and a king. The act of Moses before the burning bush, and the practice of Mohometans, who are sworn on the Koran with their shoes off, exemplify the one employment of it; the custom of the Persians, who remove their shoes on entering the presence of their monarch, exemplifies the other. As usual, however, this homage, paid next to inferior rulers, has descended from grade to grade. In India, it is a common mark of respect; a polite man in Turkey always leaves his shoes at the door, while the lower orders of Turks never enter the presence of their superiors but in their stockings; and in Japan, this baring of the feet is an ordinary salutation of man to man.

Take another case. Selden, describing the ceremonies of the Romans, says:—"For whereas it was usual either to kiss the Images of their Gods, or adoring them, to stand somewhat off before them, solemnly moving the right hand to the lips, and then, casting it as if they had cast kisses, to turne the body on the same hand (which was the right forme of Adoration), it grew also by custom, first that the emperors, being next to Deities, and by some accounted as Deities, had the like done to them in acknowledgment of their Greatness." If, now, we call to mind the awkward salute of a village school-boy, made by putting his open hand up to his face and describing a semicircle with his forearm; and if we remember that the salute thus used as a form of reverence in country districts, is most likely a remnant of the feudal times; we shall see reason for thinking that our common wave of the hand to a friend across the street, represents what was primarily a devotional act.

Similarly have orignated all forms of respect depending upon inclinations of the body. Entire prostration is the aborignal sign of submission. The passage of Scripture, "Thou hast put all under his feet," and that other one, so suggestive in its anthropomorphism, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool," imply what the Assyrian sculptures fully bear out, that it was the practice of the ancient god-kings of the East to trample upon the conquered. And when we bear in mind that there are existing savages who signify submission by placing the neck under the foot of the person submitted to, it becomes obvious that all prostration, especially when accompanied by kissing the foot, expressed a willingness to be trodden upon—was an attempt to mitigate wrath by saying, in signs, "Tread on me if you will." Remembering, further, that kissing the foot, as of the Pope and of a saint's statue, still continues in Europe to be a mark of extreme reverence; that prostration to feudal lords was once general; and that its disappearance must have taken place, not abruptly, but by gradual modification into something else; we have ground for deriving from these deepest of humiliations all inclinations of respect; especially as the transition is traceable. The reverence of a Russian serf, who bends his head to the ground, and the salaam of the Hindoo, are abridged prostrations; a bow is a short salaam; a nod is a short bow.

Should any hesitate to admit this conclusion, then perhaps, on being reminded that the lowest of these obeisances are common where the submission is most abject; that among ourselves the profundity of the bow marks the

amount of respect; and, lastly, that the bow is even now used devotionally in our churches—by Catholics to their altars, and by Protestants at the name of Christ—they will see sufficient evidence for thinking that this salutation also was originally worship.

The same may be said, too, of the curtsy, or courtesy, as it is otherwise written. Its derivation from *courtoisie*, courteousness, that is, behaviour like that at court, at once shows that it was primarily the reverence paid to a monarch. And if we call to mind that falling upon the knees, or upon one knee, has been a common obeisance of subjects to rulers; that in ancient manuscripts and tapestries, servants are depicted as assuming this attitude while offering the dishes to their masters at table; and that this same attitude is assumed towards our own queen at every presentation; we may infer, what the character of the curtsy itself suggests, that it is an abridged act of kneeling. As the word has been contracted from *courtoisie* into curtsy; so the motion has been contracted from a placing of the knee on the floor, to a lowering of the knee towards the floor. Moreover, when we compare the curtsy of a lady with the awkward one a peasant girl makes, which, if continued, would bring her down on both knees, we may see in this last a remnant of that greater reverence required of serfs. And when, from considering that simple kneeling of the West, still represented by the curtsy, we pass Eastward, and note the attitude of the Mahomedan worshipper, who not only kneels but bows his head to the ground, we may infer that the curtsy, also, is an evanescent form of the aboriginal prostration.

In further evidence of this it may be remarked, that there has but recently disappeared from the salutations of men, an action having the same proximate derivation with the curtsy. That backward sweep of the foot with which the conventional stage-sailor accompanies his bow—a movement which prevailed generally in past generations, when "a bow and a scrape" went together, and which, within the memory of living persons, was made by boys to their schoolmaster with the effect of wearing a hole in the floor—is pretty clearly a preliminary to going on one knee. A motion so ungainly could never have been intentionally introduced; even if the artificial introduction of obeisances were possible. Hence we must regard it as the remnant of something antecedent: and that this something antecedent was humiliating may be inferred from the phrase, "scraping an acquaintance;" which, being used to denote the gaining of favor by obsequiousness, implies that the scrape was considered a mark of servility—that is, of *serf*-ility.

Consider, again, the uncovering of the head. Almost everywhere this has been a sign of reverence, alike in temples and before potentates; and it yet preserves among us some of its original meaning. Whether it rains, hails, or shines, you must keep your head bare while speaking to the monarch; and on no plea may you remain covered in a place of worship. As usual, however, this ceremony, at first a submission to gods and kings, has become in process of time a common civility. Once an acknowledgment of another's unlimited supremacy, the removal of the hat is now a salute accorded to very ordinary persons, and that uncovering, originally reserved for entrance into "the house of God," good manners now dictates on entrance into the house of a common laborer.

Standing, too, as a mark of respect, has undergone like extensions in its application. Shown, by the practice in our churches, to be intermediate between the humiliation signified by kneeling and the self-respect which sitting implies, and used at courts as a form of homage when more active demonstrations of it have been made, this posture is now employed in daily life to show consideration; as seen alike in the attitude of a servant before a master, and in that rising which politeness prescribes on the entrance of a visitor.

Many other threads of evidence might have been woven into our argument. As, for example, the significant fact, that if we trace back our still existing law of primogeniture—if we consider it as displayed by Scottish clans, in which not only ownership but government devolved from the beginning on the eldest son of the eldest—if we look further back, and observe that the old titles of lordship, *Signor*, *Seigneur*, *Sennor*, *Sire*, *Sieur*, all originally mean, senior, or elder—if we go Eastward, and find that *Sheick* has a like derivation, and that the Oriental names for priests, as *Pir*, for instance, are literally interpreted *old man*—if we note in Hebrew records how primeval is the ascribed superiority of the first-born, how great the authority of elders, and how sacred the memory of patriarchs—and if, then, we remember that among divine titles are "Ancient of Days," and "Father of Gods and men;"—we see how completely these facts harmonize with the hypothesis, that the aboriginal god is the first man sufficiently great to become a tradition, the earliest whose power and deeds made him remembered; that hence antiquity unavoidably became associated with superiority, and age with nearness in blood to "the powerful one;" that so there naturally arose that domination of the eldest which characterizes all history, and that theory of human degeneracy which even yet survives.

We might further dwell on the facts, that *Lord* signifies high-born, or, as the same root gives a word meaning heaven, possibly heaven-born; that, before it became common, *Sir* or

Sire, as well as *Father*, was the distinction of a priest; that *worship*, originally worth-ship—a term of respect that has been used commonly, as well as to magistrates—is also our term for the act of attributing greatness or worth to the Deity; so that to ascribe worth-ship to a man is to worship him. We might make much of the evidence that all early governments are more or less distinctly theocratic; and that among ancient Eastern nations even the commonest forms and customs appear to have been influenced by religion. We might enforce our argument respecting the derivation of ceremonies, by tracing out the aborignal obeisance made by putting dust on the head, which probably symbolizes putting the head in the dust: by affiliating the practice prevailing among certain tribes, of doing another honor by presenting him with a portion of hair torn from the head—an act which seems tantamount to saying, "I am your slave;" by investigating the Oriental custom of giving to a visitor any object he speaks of admiringly, which is pretty clearly a carrying out the compliment, "All I have is yours."

Without enlarging, however, on these and many minor facts, we venture to think that the evidence already assigned is sufficient to justify our position. Had the proofs been few or of one kind, little faith could have been placed in the inference. But numerous as they are, alike in the case of titles, in that of complimentary phrases, and in that of salutes—similar and simultaneous, too, as the process of depreciation has been in all these; the evidences become strong by mutual confirmation. And when we recollect, also, that not only have the results of this process been visible in various nations and in all times, but that they are occurring among ourselves at the present moment, and that the causes assigned for previous depreciations may be seen daily working out other ones—when we recollect this, it becomes scarcely possible to doubt that the process has been as alleged; and that our ordinary words, acts, and phrases of civility were originally acknowledgments of submission to another's omnipotence.

(To be continued.)

No man should try to produce in himself another man's experience, unless he first *becomes* that other man. Love God and love men with *your* nature. And do not lose comfort and growth in grace by waiting to feel like some other Christian. Be a Christian. Consecrate *your* heart and *your* life to Christ's service, and then the greater the difference between you and other Christians the better; just as in a flower-garden, the summer is rich, not by having all flowers just like each other, but by having as many different varieties as is possible.—*The Methodist.*

"*Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and of the ass.*"—Isaiah xxxii. 20.

Go forth to sow, O sowers! Rev. xxii. 17.
'Tis precious seed ye bear! Ps. cxxvi. 6.
Where lie the plough's deep furrows Amos vi. 12.
Scatter it in with care. Is. xxviii. 23–29.
Sow broadcast by the wayside— Luke xiv. 22, 23.
Some among thorns may fall, Mark iv. 7, 18, 19.
Some in God's fenced gardens, Luke viii. 8, 15.
He keepeth watch o'er all. Is. lv. 10, 11.

Blessed if "by all waters" Is. xxxii. 20.
Ye have the heart to sow; Matt. ix. 29.
See! oxen—"strong to labor," Ps. cxliv. 14.
Forth to this service go. 2 Tim. iv. 1-5.
Though patient toil is needed, Rom. ii. 7.
None can too lowly be, 2 Cor. iv. 7.
Too much despised, O Master, 1 Cor. i. 27–29.
To do Thy work for Thee. Jer. i. 7.

O sowers! be not weary! Gal. vi. 9.
The Lord hath need of you, Matt. xxi. 2, 3.
Keep ever, 'mid your labor, Heb. xii. 1, 2.
The harvest day in view. 1 Cor. iii. 8.
Your Lord will guide your footsteps, Is. xxx. 21, 23.
He'll teach you where to go, Ps. xxxii. 8, 9.
Ye shall return with singing, Ps. cxxvi. 5.
Who erst in tears did sow! Heb. vi. 11, 12.

Whence the wind comes ye know not, John iii. 8.
Nor whither it may blow, Ps. cxlvii. 18.
Watch not the clouds above you, Eccles. xi. 4.
Your part is but to *sow*. Prov. xi. 24.
God freely gives His sunshine, Matt. v. 45.
He sends his rain in showers, Job xxxvii. 6, 11, 14.
Sow the small seed, have patience, Jas. v. 7.
And He will bring the flowers. 1 Cor. xv. 36–38.

Morn is the time of sowing;— Eccles. xi. 6.
Toward night 'tis not too late: Rom. xiii. 11, 12.
No laborer, willing hearted, 1 Chron. xxix. 5–17.
Need linger at the gate. Matt. xx. 6, 7.
Go forth, go forth, O sowers! Luke x. 1, 2.
'Tis precious seed ye bear— Rom. x. 15.
Go, at your Master's bidding, Mark xvi. 15.
The "field" is everywhere! Matt. xiii. 38.

H. K. B. E.

We live not in our moments, or our years;
The present we fling from us like the rind
Of some sweet future, which we after find
Bitter to taste, or bind that in with fears,
And water it beforehand with our tears—
Vain tears for that which never may arrive;
Meanwhile the joy whereby we ought to live,
Neglected or unheeded, disappears.
Wiser it were to welcome and make ours
Whate'er of good, though small, the present brings—
Kind greetings, sunshine, song of birds, and flowers,
With a child's pure delight in little things;
And of the griefs unborn to rest secure,
Knowing that mercy ever will endure.

Trench.

BLANK PAPER.

'Tis but a blank and worthless leaf;
No writing there we find;
'Tis only fit to be destroyed,
And scattered to the wind.

Yet pause awhile, and bring it near
Where the warm firelight glows;
Look now—behold by chemic art,
The writing slowly grows,

Clear and distinct; thus aye 'twill be
Exposed to heat and light;
Removed from thence, and cold again,
It vanishes from sight.

Thus many a heart a blank appears,
Where hidden unconfessed,
Unknown to all, God's writing there
Indelibly impressed,

Waits but the Spirit's heart and light,
In his good time revealed,
To show what wondrous power and love
Were for awhile concealed.

Chambers' Journal.

From Good Words.

NOTES ON ANIMAL LIFE IN A PRIMEVAL FOREST.

BY THE AUTHOR OF "THE NATURALIST ON THE RIVER AMAZONS."

The little town of Ega, on the Upper Amazons in the heart of South America, originally a mission village of the Jesuits, but now a thriving Brazilian settlement, lies pretty nearly in the centre of the most extensive unbroken forest on the surface of our globe. It requires little effort of imagination, even to those who have not travelled beyond the limits of Europe, to form some general idea of what such a realm of arboreal vegetation must be, lying within a few degrees of the equator, bathed all the year through in an atmosphere like that of a forcing house for plants, drenched by tropical rains and heated by a vertical sun. The total length of this vast forest from west to east, is 1260 miles, its breadth varying from 600 to 800 miles. Towards the east, indeed, it continues 700 miles further, terminating only on the shores of the Atlantic. This easterly portion, however, or that which clothes the valley of the Lower Amazons, I exclude from the present description, since it is, in one part, much broken and contracted in breadth by large tracts of open grassy land. The forest of the great plain of the Upper Amazons has sufficient compactness and peculiarity to be treated of as a separate area. But as there is no complete break of continuity, the statement of Humboldt (who had a glimpse of the immeasurable wilderness only from its western commencement, in Peru) still holds good, to the effect that a flock of monkeys might travel amongst the tree-tops, were it not for the rivers, for two thousand miles in a straight line without once touching ground; namely, from the slopes of the Andes to the shores of the Atlantic.

It is in the region of the Upper Amazons that the most characteristic features in the animal life of this great wilderness are to be seen: and no better station for a traveller's head-quarters can be found than our little settlement of Ega. I made it my chief place of residence during four years and a half, employed in investigating the natural history of the district. It is built within the mouth of the Teffé, one of the large tributary streams flowing from the south,—a river of clear, dark-green water, which, after a course of some two or three hundred miles, on reaching the middle part of the level country, spreads out into a lakelike expanse, five miles broad, and finally creeps into the trunk stream by a narrow channel a couple of hundred yards wide. The population of the town (about twelve hundred souls) consists chiefly of half-castes and Indians; many of the former being educated persons, ambitious of being thought civilized, and fond of showing hospitality to strangers. Few pure whites reside in the place, but amongst these are four or five stray Frenchmen and Italians, who are settled here and married to native women. To complete our brief description of the place, it is necessary to mention that it ranks as a city and is the centre of a comarca or county; and that, although the remotest county town in the Brazilian empire (distant twenty-eight hundred miles from Rio Janeiro), the authority of the central government is as much respected, and the municipal, educational, military, and ecclesiastical details of management as closely observed as though it lay within a few miles of the capital.

At the top of the glassy slope on which the town is built, rises a compact wall of foliage, with a small narrow gap in its midst; the leafy barrier is the frontier line of the forest, kept from encroaching on the few acres of cleared space only by the inhabitants doing constant battle with the powers of vegetation, and the gap is the entrance to the only road by land that the townspeople possess. A few minutes' walk under the shady arcade, and the traveller finds himself in the heart of the solitude. The crowns of the tall trees on both sides meet overhead, and admit the rays of the sun only at rare intervals, where some forest monarch has been uprooted by the storm. The path leads to a few small plantations belonging to the poorer inhabitants, and at the distance of about a mile dwindles into a mere hunter's track, which none but a native can follow. Beyond this point, all traces of the presence of man cease,—the land untrodden and unowned,—and so it continues for hundreds of miles.

To enable my readers to form some idea of the animal life harbored in the warm and

teeming shades of this great wilderness, I will invite them to accompany me, in imagination, on an excursion into the untrodden solitudes lying beyond the mouth of the Teffé. Let us accept the invitation kindly offered by an old friend of ours,—an experienced woodsman, named Lauriano,—who is about to start on a journey to collect sarsaparilla in the retired channels leading to the river Juruá, some thirty miles to the west of Ega, and says he will be glad of our company. We are but humble naturalists and have no means of supporting an establishment of Indians of our own, even if they were willing to stay with us, which they would not be, as they prefer the service of traders like our friend, who has canoes and merchandise, and offers plenty of excitement of the kind which the redskin loves,—journeys months long, and a crowd of hands to share the labor of paddling. All that Lauriano requires of us is a small contribution towards the expense of provisions. We can return, as we propose, at the end of a week; for he will have occasion to send a canoe to Ega about that time. The opportunity is too good a one to be lost.

Lauriano is a half-caste, and his wife, Perpetua, who accompanies us, is a pure blood Indian, but has an oval European face, regular features, and quiet, obliging manners; on her we may rely for well-cooked and regularly-served meals. They have no children, but take with them two young nephews, whose father, Manoel, also belonging to the expedition, has gone forward some days previously to the place fixed upon, with a view to prepare the first encampment. These, with an ugly, broad-faced, taciturn old Indian woman and four stout lads, made up the whole of Lauriano's party. We ourselves take with us only our Indian servant, Sebastian, a dark skinned young savage, recently brought from a remote village of his tribe, who will be a useful companion in the jungle. Two small chests, one containing provisions, such as tea, coffee, sugar, biscuits, and so forth, and other materials for preserving specimens and store boxes; a large bundle containing our hammocks and mosquito tents; and, lastly, a canvas bag with change of clothing, constitute the whole of our baggage. We remain at home during the afternoon of a sultry January day to pack up, having received orders to get ready, so as to embark in the cool of the evening.

The glowing sun has set behind the dark-green wall of forest; the short twilight is past; the last flock of squalling parrots has crossed over the village in going from their feeding to their roosting places; the howling monkeys have vented their last bellow for the evening, and we sit at the door of our cottage waiting for the summons to embark. But we wait in vain, and are becoming tired of listening to the melancholy hooting of owls, and the duetts of night-jars stationed at a distance from each other on the borders of the forest: so we proceed to the house of our friend to ascertain the cause of the delay. On approaching the dwelling, we perceive lights gleaming from the windows in the pitchy darkness of the night, and hear sounds of mucic and merriment within. Lauriano, with the easy-going habits of his class, seems to have forgotten all about the voyage. We find the large mud-floored chamber full of company, a couple of wire guitars tingling in a corner, and a sort of ball going forward, Lauriano himself being in the act of dancing a fandango, with his wife as partner, in the centre of the room. A number of people, women and men, are squatted around, smoking out of long wooden pipes, and waiting their turns to stand up in the jig. It is useles remonstrating with the good-natured folks for their want of punctuality; for it is the habit of the country to postpone business to pleasure; so the best thing to do is to take the proffered cup of coffee, trust in the assurance that we shall start in the morning, and go home, re-sling the hammock, and have a good night's rest.

Just as day is beginning to dawn, a rap at the door arouses us, and two strong lads are soon carrying our heavy boxes down to the beach. We sling our gun, nets, and game-sacks over our shoulders, hand the shot belts and a bag full of small boxes and miscellanea to our dusky little follower, and are quickly at the water-side. The canoe, a large and stout-built boat, with mast and two arched awnings of wicker-work thatched with palm leaves, is pushed off and the Indians, with their battledore-shaped paddles, begin to propel us quickly along. Lauriano and his wife seem sleepy after their night's revelry, and do not interrupt our quiet enjoyment of the noble river scenery amidst which we are travelling.

We glide along close to the banks, and note the infinite diversity of foliage of the lower trees and the variety of creeping plants which drape the water-frontage of the forest as with a mantle. We hear scarcely any sounds of animals. A loud splash in the water under the shade of overhanging trees occasionally startles us. This is produced either by large fishes of the Salmonidæ family (*Tambaki*) rising to seize fruits that fall from above or by heavy lizards or snakes suddenly dropping in alarm from the boughs as we brush past. A faint chorus of singing birds, at times, reaches the ear from a distanee, and aloft is heard frequently the cawing of parrots; but as the morning is fine and calm, the travelling flocks pass at so great an elevation that the sounds are scarcely perceptible.

(To be continued.)

TELEGRAPH CONNECTION WITH EUROPE.

Though the project of an overland telegraph crossing Behring's Straits, to connect with Europe, is now in a fair way of being consummated at an early day, the direct communication across the Atlantic submarine cable is also being pushed forward, with much fairer prospect of success than the first attempt. At a recent banquet given in London by Cyrus W. Field, Esq., in commemoration of the renewal of the Atlantic Telegraph Company, the very general opinion expressed was that the scheme gave every promise of success, and the work for it was progressing rapidly. The Great Eastern Steamship Company have acted most liberally. They allow the company the use, till December, 1865, of that magnificent vessel, the only single one in the world which could accomplish the task. This is free of expense if the experiment should fail; but should it be successful, £50,000, in shares of the company, will be taken in payment for the use of the vessel. The new cable is different in its construction, insulation, weight and strength from the one laid in 1858.

The conductor of the old cable wire was a copper strand consisting of seven wires, six laid around one, and weighing 107 pounds per nautical mile. The new one consists of the same number of wires, six laid around one, and weighs 300 pounds per nautical mile, and embedded for solidity in Chatterton's compound. The insulation of the wires in the old cable consisting of three coverings of gutta percha, weighing 200 pounds per knot. The new one has four layers of gutta percha laid on alternately, and four thin layers of Chatterton's compound, and weighs 400 pounds per nautical mile. The external protection to this entire core on the old cable consisted of eighteen strands of charcoal-iron wire, each strand consisting of seven wires, six surrounding one laid spirally around the core, which latter was previously padded with a layer of hemp saturated with a tar mixture. In the new one the external protection is ten solid wires, each wire surrounded separately with four strands of Manilla yarn, saturated with a preservative compound, and the whole laid spirally around the core, which latter is padded with ordinary hemp, saturated with a preservative mixture. The weight of the old cable in air was 20 cwt. per nautical mile. In the new one 35 cwt. 3 qrs. per nautical mile. The old cable would bear its own weight in a little less than five miles depth of water. The new one in eleven miles depth of water. The latter has more than double the breaking strain. At the banquet above alluded to, there were many intelligent ideas thrown out in regard to submarine telegraphs, and particularly in regard to the working of one connecting the two continents. It was thought that the Government guarantee was of no benefit to the Company whatever. If the experiment succeeded, the Company were bound by the rate of charge fixed by the Government. If it failed, the Company derived no benefit from the guarantee. If the rates were as low as the Government guarantee required, the immense amount of business which would be crowded upon the Company would deluge it with work, and as its capacity would be much more limited than other telegraph lines, messages would be delayed till transmission would be slower than the mails. The true principle, it was suggested, would be to charge so high for the messages that the number received each day would be only sufficient to transmit in every twenty-four hours. This would guarantee the commercial success of the telegraph.

Fifty-two lines of submarine cable have been laid by English firms in different parts of the world, all of which are in successful operation with the exception of that between France and Algiers, and it is supposed that that was injured by lightning. The longest line in operation is that between Malta and Alexandria, 1535 miles. The deepest water in which any working cable rests, is 1,559 fathoms—14.5 miles—between Toulon and Corsica. The aggregate length of working lines given in the table, is 5,105 miles; and this does not include a number of short lines laid in different parts of the world, nor those laid by Felten & Guilleaume, of Cologne, amounting to more than 1000 miles. One line has been laid 13 years, five have been laid 11 years, four 10 years, and others shorter periods.—*Public Ledger.*

(For the children.)

THE TWO ROBINS.

There are two little Robins with beautiful red breasts building their nests with evergreen under our window. I have watched them with much interest, and noticed several things in which children might learn a lesson, and follow their example.

They seem to love each other very much, while at their work or at play. I have not seen them quarrelling, or even angry at each other, since they came in our yard.

They are very industrious. Early and late they seem intent on the work of building their nest—to get it ready for housekeeping—only pausing occasionally to cheer each other by a few notes of song.

They are very persevering. They do not begin to build their nest and then get tired, and neglect their work. After having settled on their place and plan, they went to work, and have kept working with all their might, and their little house increases in size every day.

They do not interfere with each other. They both seem to have the same end in view—that is, to build their nest and get it ready to occupy when the roses shall begin to blow. They work together in carrying out their plans: one does not tear down what the other builds; neither does one refuse to work because the other will not.

They do not get discouraged because they cannot build their nest in a day. They are satisfied if they can add a little to it each day. They go about picking up straws here and there as they can find them, and then put them in the proper place; and so on each day until the work is done.

They do not refuse to work because they have to find their own straws. They fly around, singing as they go, picking up the bits of straw and moss without waiting for some one to bring it to them.

They do their work in the right time. They do not put off until to-morrow what ought to be done to-day. They do not wait until the Summer, before they begin to build; nor stop and complain if the weather is cold; but they begin early, and work away to get the nest ready for the little family of red breasts that will want the room when the cherries begin to get ripe.

Will not our little readers, who may read these lines, learn a lesson from the Robins. If the Robins, which God has made and cares for every day, but which can neither talk nor read, nor reason, as we do, are so kind to each other, so industrious, persevering and energetic, how much more is it the duty of boys and girls, who can read the Scriptures, to be kind to each other, and industrious, and try to help each other in doing all that God has told them to do. What a blessed world this would be, if little children—and big ones too—would only behave as well as do the birds. T.

N. Y. Evangelist.

SPANISH JEWS ALLEGED TO BE INNOCENT OF THE CRUCIFIXION.

In the notes to Southey's "Don Roderick," there is a letter relative to the Jews so remarkable and so curious that I have attempted a translation, although the original is in quaint old Spanish, differing as much from modern Castilian as the English of our days does from the English of Chaucer's. Mr. Southey prefaces this letter in the following words: "When Toledo was recovered from the Moors by Alonzo VI., the Jews of that city waited on the conqueror and assured him that they were part of the ten tribes whom Nebuchadnezzar had transported into Spain, not descendants of Jerusalem Jews, who had crucified Christ. Their ancestors, they said, were entirely innocent of the crucifixion, for when Caiaphas, the high priest, had written to the Toledan synagogues to ask their advice respecting the person who called himself the Messiah, and whether he should be slain, the Toledans returned for answer that, in their judgment, the prophecies seemed fulfilled in this person, and therefore he ought not by any means to be put to death. This reply they produced in the original Hebrew, and in Arabic, as it had been translated by command of King Galifre. Alonzo gave ear to the story, had the letter translated into Latin and Castilian, and deposited among the archives of Toledo. The latter version is thus rendered by Sardoval."

Here follows the letter in the old Castilian tongue, of which the following is a translation:

"Levi, chief of the synagogue, and Samuel and Joseph, honorable men of good report in the congregation of Toledo, to Eleazar Nugad, high priest, and to Samuel Canud, and to Anus and Caiaphas, good and noble men of the congregation of the Holy land, health in the God of Israel. Your messenger, Azarias, a master of the law, has brought us your letter, by which you inform us of the signs and acts of the prophet of Nazareth. A certain person of the name of Samuel, the son of Amacias, lately passed through this city, and he related many good deeds of this prophet; that in his conduct he is very meek and humble, freely conversing with the miserable, doing good even to his enemies, while he does injury to no one. To the proud and wicked he is unyielding; and because he tells you your sins to your faces, ye are his enemies, and bear him ill-will. We inquired of the man the year, month, and day of his (the prophet's) birth, and we remember that on the day of his nativity three suns appeared here in the heavens, which by little and little formed themselves into one; and when our fathers beheld this sign they were astonished, saying to the assembly, 'Messiah will soon be born, or mayhap he is already come into the world.' Beware, therefore, brethren, lest he (Messiah) be come, and ye did not recognize him. Moreover, the same man told us that one of his shepherds said that about the time of the nativity, certain Magi, men of great wisdom, came to the Holy Land, inquiring the place of the Holy child's birth; and also that Herod, your king, was astonished, and sent for the wise men of the city, asking them where the child should be born. They inquired of the Magi, and they said in Bethlehem of Judah. The Magi said that a star of great brilliancy led them from far to the Holy Land. See now if the prophecy be not fulfilled which says, 'Kings shall behold, and shall walk in the brightness of his nativity.' Beware lest you persecute him whom you ought to receive with pleasure and hold in honor. But do whatsoever to you shall appear right. For our parts, neither by our advice, neither by our will, shall

this man be put to death. For should we do such a thing, in us might be fulfilled the prophecy which says, 'They gather themselves with one consent against the Lord, and against his Messias.' And, although you be men of much wisdom in such matters, this advice we give you, lest the God of Israel be angry with you, and destroy your temple a second time; and know this for a certainty, that it will soon be destroyed. This is the reason why our forefathers escaped from the Babylonish captivity. Pyrro being their captain, empowered by King Cyrus, laden with much riches, in the sixty-ninth year of the captivity, dwelt at Toledo, being there received by the Gentiles; and not willing to return to Jerusalem to build the temple, which was again to be destroyed, they built one in Toledo."—*London Ladies' Companion.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is still firm. Sales for the home trade at $9 37@$9 50 per barrel for superfine; $10 25@10 50 for extra; $11@12 for extra family, and at $12 75 for fancy lots. The market is bare of Rye Flour. A small sale was reported at $9 50. In Corn Meal nothing doing, and prices nominal.

GRAIN.—The offerings of Wheat are small at $2 50 @2 55 ℔ bushel for good old western red, and Pennsylvania red at $2 63@2 65, and White ranges at from $2 75 to 2 90. New Rye sold at $1 80@ 1 85. Corn—Sales of yellow, afloat, at $1 64, and in store, at 1 66. Oats are unchanged. Sales of new Pennsylvania and Delaware at 80@90 cents, and old at 93@95c. Last sale of new Penna. Barley at $1 70, and of Barley Malt at $2 10@2 30.

WANTED, a Teacher for the Primary School under the care of Green Street Preparative Meeting. Application may be made to either of the undersigned Committee,

MACPHERSON SAUNDERS, No. 34 North Fourth Street,
ELI DILLIN, No. 1218 Green Street,
LOUISA J. ROBERTS, No. 421 North Sixth Street,
BEULAH A. ALLEN, No. 721 Green Street.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.

8th mo 20, 1864.—tf.

WANTED, A Male Teacher, to take charge of Friends' School at Newtown Square, Delaware county, Pa. One competent to teach the higher branches of an English education, will please address, *at once* RANDALL PRATT,

Newtown Square, Delaware county, Pa.

8th mo. 13, 1864, 3t. wmvWo.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.

8th mo. 13,—3m. npf 1029 enz.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,

8 mo. 6—2 mo. 924 npfwo. Ercildoun, Chester Co., Pa.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

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7th mo. 30.—tf.

FRIENDS' SCHOOL FOR GIRLS AND SMALL BOYS, on School Lane, Germantown, will be re-opened on 5th of 9th mo. The usual branches of an English education will be taught; and we feel warranted in believing that the competency of the teacher, Deborah B. Smith, will make it desirable to parents to patronize the school.

7th mo. 30.—tf.

FREE SUGAR.—Choice Maple Sugar, from Somerset county, Pa for sale, (by the barrel only,) at WM. H. WOODWARD'S,
8th month 13, 1864. 4t.—n. p. f. 93. 516 Market Street.

JUST PUBLISHED, and for Sale, THOMAS WETHERALD'S SERMONS: Price $1 per copy, containing fifteen (15) sermons. To be had at James Baynes' office, Hollingsworth Street, Baltimore, Md.; William Ferris, No. 826 West St., Wilmington, Del.; and Elizabeth Hartley, No. 915 Spring Garden St., Philadelphia.

7th mo. 16, 8t. 903.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $15.00.

6th mo. 25, 1864.—2m. npf. GEORGE CHANDLEE.

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 371.)

Visit to parts of Holland, Germany and France.

Before proceeding to insert David Sands' Journal of his travels on the Continent of Europe, it may be proper to describe in what a remarkable manner he was rendered additionally qualified for the performance of this important service by his having acquired, in a very unexpected manner, a considerable knowledge of the Dutch and German languages. It is thus mentioned in his papers:—

While visiting the family of a dear Friend in Philadephia, who was then lately deceased, the children, when speaking of their father, mentioned the interest he had expressed to them which he had felt in the perusal of some of the books of his Low Dutch library, remarking that the religious histories and various other matters contained in them were far superior to many books in use at the present day, and had been amongst his most valuable entertainments. D. Sands inquired if none of them were disposed to learn the language, whereby these books might yet be useful. One of them replied that they were not so inclined, at which David Sands expressed some surprise. One of them queried, "Friend Sands, would'st thou accept them?" "Most willingly," said he, "and prize them highly for thy dear father's sake." They seemed gratified by his acceptance of them, as they would be cared for. Accordingly they were packed up and forwarded to his home. The prospect of a visit to Europe being then before him, was an inducement for his endeavoring to obtain some knowledge of the German language. The reader may remember that, in his youthful years, he had pursued with avidity, opportunities to learn the Latin, which would now be of use to him. On his return home, he commenced with the primer, which he learned grammatically; and in the course of three months, he could read most of the New Testament in the Dutch language; and in a short time he could read the other books. Amongst them was a history of the early Christians, which was interestng, and at the same time promoted his improvement in the language.

When he reached Germany, his knowledge of the Low Dutch so far assisted him in acquiring the German language, that, in three weeks, he could read the German New Testament, and, with a little assistance from an interpreter, he was enabled to offer his public testimony in that language satisfactorily; yet he preferred a good interpreter. Thus, by his industry and perseverance, he soon acquired a sufficient knowledge of these languages to be understood in his public communications, this being at times the medium through which he could best perform his great Master's work acceptably.

When in France also, he experienced much advantage from having acquired some knowl-

edge of their language, as his friends often acknowledged. The spirits of some of those amongst whom he labored were so much united to him in the truth, that it tended to make their language, though imperfectly expressed, more easily and feelingly understood by each other. But a fear of making any awkward mistake, especially on doctrinal points, led those Friends to prefer a good feeling interpreter. He thus continues his Journal:—

After the Yearly Meeting in London (1796) was over, I found my mind exercised to open my prospects to the select Yearly Meeting of ministers and elders, as respected going to Holland. The spreading of this concern appeared to bring a weighty exercise over the meeting, and Friends uniting with it, expressed their unity in much brotherly love and sympathy. The Yearly Meeting closed in a very solemn manner, to the refreshment of many Friends. We now took leave of each other in much tenderness and brotherly love; since which time I have been in and about London, visiting meetings, and appointing many, in which I felt my mind relieved from a weight which lay upon it. The people of this city appear very open and free in attending meetings, and behave well when there. My trials appear to be many on account of my bad health, which seemed to increase those of my mind, which have not been few.

In the city I meet with many of my acquaintances from America, and divers very intimate friends. Four Friends lately arrived from Philadelphia, being liberated by the yearly meeting of that city, viz., Samuel Emlen, William Savery, Phebe Speakman and Sarah Talbot.

Having solidly weighed the circumstances attending my going direct for Holland, I felt measurably easy to unite with my much-loved friends and companions: William Farrer having concluded to be my companion through Germany, as he had been through England; and George Dillwyn and William Savery, who were proceeding to Germany by way of Bremen; for which purpose, with the unity of Friends, we took passage, and went on board of a brig of about three hundred tons, called the "Victoria."

Many have been the inward exercises of my mind in preparing for this voyage, in which I have been favored with the near sympathy of many friends, who took leave of me at my lodgings. Our parting was accompanied with many tears and supplications to Him who hath all power in his hands, to whose care and gracious protection we recommended each other, as believing it most probable that we should never all meet again in a state of mutability.

My kind friend and host, Joseph Smith, with his very sympathizing and affectionate wife, his brother-in-law, George Stacey and wife, with our ancient friend, David Bacon, from North America, William Dillwyn, Joseph Savery and wife, with several other Friends, accompanied us about four miles, to Black Wall, where the vessel lay. My feelings at parting seemed to be again quickened, and I thought I never felt more reduced than at this time. Yet a little sense of that all-sustaining Arm that has ever been the support of those who trust in him was granted. Our parting was in much brokenness and great nearness of spirit. We again resigned each other to our Heavenly Father's care.

We now set sail with a pleasant wind, and sailed down the river Thames, and saw many vessels going out and coming in; with the sight of a very delightful country, highly improved by cultivation. But my mind could not enjoy it much, as my health was but poor. The wind continued in our favor for several days, which brought us in sight of land, where we had to lie for one night, in the mouth of the river or arm of the sea, at the entrance of the river Weiser, which was very difficult, and we had no pilot.

The day following, we sailed pleasantly up the river, and met many vessels outward bound; by one of which, bound to Philadelphia, I wrote to my dear wife. In our passage, my companions were all very sick; but now coming into still water, they recovered. Coming to anchor to wait for the tide, George Dillwyn, William Farrer, William Savery, and myself went on shore; where walking round to see the country and refresh ourselves with the air, we were invited to the house of a man who was secretary to the prince of this country, who treated us very kindly. His mother was an ancient women, and appeared to be very affectionate towards us. She walked with us in their garden for nearly half an hour. We found our minds much united to her in near sympathy. George Dillwyn had a little to communicate to her, as also myself. William Savery, being better acquainted with the Dutch language, interpreted our communications to her, so that she understood, and replied, "God be with you and cover you, and carry you safe back to your families." Now, parting with her, we returned to our vessel, and proceeded up the river to a village, and here I went on shore and found the people very civil. I distributed a few books. This country, on the west side of the Weiser, is dyked off from the river by a very high bank being cast up; on which they travel, and which appears to be the main road. They build their houses behind the bank, so that we can only see part of the houses as we sail up the river. At this place we left the vessel; but the evening previous we had an opportunity with the men and passengers to a

good degree of satisfaction. About two o'clock next day, we went on board of a little boat, where we were very much crowded and uncomfortable. The wind failing, and the tide coming against us, we went on shore at a village in the Hanoverian government. We here had the opportunity of seeing how the people lived, which seemed to me to exceed all I had ever heard of or seen before; the family and the cattle living together, with little separation. After taking a view of this village, we returned to the vessel, and soon after, the wind spring ing up, we set sail for a town called Negesah, where we lodged at a pretty good inn.

On the 11th of 8th month, 1796, we arrived at Bremen, and put up at a house outside the town wall or city gate. Our landlady seemed to be very kind and attentive to us. Here we enjoyed the satisfaction of having things decent and in good order, as to our victuals and lodging. I went out but little, being affected with lameness in my ankles and feet, and otherwise much indisposed.

On our first landing I went into a house where a woman treated me kindly, though I could not say much to her, as she could neither speak nor understand English, and I not understanding much High Dutch, made it difficult to communicate to each other, yet I believe there was something felt by which our spirits were united in that fellowship which words cannot fully express. In this place I have renewedly found the necessity of seeking to Him for counsel who is the great Counsellor of his people. Many have been the trials I have gone through in this land, yet have hitherto been supported.

Several days having now elapsed, and nothing very favorable appearing, we thought of leaving this place, after spreading a few books, and my companions making a few visits to some seeking people, who seemed to be in some measure convinced of our principles, but yet shy of entering into a very near acquaintance with us. One man, however, visited us twice, and though not much inclined for conversation, seemed to be very clear in his mind respecting our principles, and owned them freely. This city stands on the east side of the Weiser; it is walled around, and a large canal cut to let the waters flow around the city. The people seemed very civil to us, and we gave some notice that we intended to hold a meeting on the first day of the week; but none of the inhabitants came to us, and we held our meeting to a good degree of comfort amongst ourselves. The people seemed to be engaged to attend their own meetings, which, we were informed, began about eight o'clock in the morning, and they had two meetings, which were generally over about one o'clock, and the after part of the day and night appears to be spent by many in various kind of mirth. The inns are full, some drinking, some gaming, and all kinds of vanity and folly seem to possess the minds of the people; and what made it appear more strange, was, that these people were mostly Calvinists, and profess much as to the sanctity of what they call the Sabbath-day. Yet neither the priest nor the magistrate takes any notice of these things, as I understood.

On feeling after the mind of truth, we seemed united that it would be best to proceed to Hamburgh. After taking a solid leave of our kind landlady and her children, on the 16th of 8th month, about seven o'clock in the morning, we proceeded in a wagon and four horses, which carried us about three Dutch miles, which is about eighteen English, to Ottenburgh, where we took dinner. The people seem mostly to live in pretty large buildings of one story, with sharp roofs, the end standing to the road, with a large door, sufficient for a loaded wagon to drive into the yard. At the entrance we find an earthern floor, which is frequently all the floor found in the house, except some rooms may be paved or laid with flat stones. The front, or entrance part of the building, the cattle, horses, sheep and fowls generally occupy; and in the back part the people live. It is not uncommon to see the racks of pewter and other household goods quite open, and exposed to the view of their cows and other stock. The fire is kept in the back part, on the floor, in a kind of box, or stones laid round, without any chimney, the smoke going out at different doors. On the same floor, they stow their grain and hay, so that themselves and the cattle seem to make but one family; and which is most proper to say, that the cattle live in the house, or the people live in the barn, I have not been able to determine.

We left this place, and proceeded to Rottenburgh, two Dutch miles, where my companions drank some coffee and milk, and again proceeded on about three Dutch miles further, to a village called Tastoss. Here we lodged, and met with pretty good treatment, as we have done since entering on this journey.

(To be continued.)

We know, in the whole history of Christendom, only one government conducted strictly on the principles of peace. It was William Penn's colony; and during all the seventy years, more than two generations, during which this Christian policy was continued, they lived in safety and friendship with the savages around them, while all the other colonies, acting on the common war principle, were involved in almost incessant conflicts with them. Here was a fair trial of a strictly pacific policy; and its success was complete and triumphant just

as long as it continued. It was only the war policy adopted by a generation of men who discarded Penn's principles, that brought upon Pennsylvania the same calamities that befel other North American colonies.

EXTRACT FROM JOB SCOTT.

I am willing to leave it as a caution, though to my own condemnation, (and may self ever be condemned,) that thou, O favoured instrument, whoever thou art, mayst be continually on thy watch, especially when thou hast been highly favoured, lest thou move again, either in an additional testimony or in supplication, merely in that fulness of divine aboundings, and in the overflowings of that cup of heavenly blessing, given thee in order to abilitate thee for the service already performed, or, afterward, as a reward for thy faithfulness therein. For this thou mayest be in danger of doing, even without a real commission, unless thou art very careful. Or, thou mayst feel thy spirit dipped into a near sympathy with the exercise of another who is under the qualifying hand, and just ready to move in the strength and clearness of a right commission. And if thou art not strictly careful to wait for a clear opening, thou mayst move in a feeling of another's exercise, to thy own hurt, the hurt of that other instrument who was receiving the commission, and even to the great hurt of the whole meeting. And in thy missing thy way, and running before thy guide, in any of those ways, either in prayer or public testimony, thou wilt retard thy own progress in the right way, and bring darkness over thy mind. But if thou art always careful to wait for a right commission, and never to move without it, thou wilt never thus err from the right way, but wilt surely be preserved.

"I WILL PRAISE THEE WITH MY WHOLE HEART."

Far to the east, in this bright morning sun, the sea stretches its blue bosom, dotted here and there with snow-white sails, and stirred gently by the mild November winds. The breezes of summer would not deal more tenderly with its waters, a July sun would not beam more brightly over its ruffled surface ; it looks as if the unshadowed smile of God lay over its boundless expanse and hallowed its beauty; and the broad-winged birds that float over it, seeming never to alight, melt away into the misty distance where skies and waters blend in holy unison.

And when the day goes down behind the mountains of the west, and the gray of twilight settles upon the "waste of waters," the moon rolls up from the far verge, and from a lone rock among the troubled waves a light gleams out that tells far and wide of hidden rocks, that no ship must venture near. And O, how tranquil and beautiful is the moon-lighted sea, hymning with low voices the song creation's morning heard, and which will never cease till time shall be no more! All this glory and beauty and melody was given to man to draw him by irresistible ties nearer to God.

The solemn ebb and flow of the mighty element, swaying from continent to continent, the strength of its billows, the unsounded depths of its valleys, the ease with which it changes its boundaries, these afford us some faint conception at least of the Great Power that controls this rolling mass. And how such thoughts rebuke littleness of soul and lift us above the petty cares and annoyances of life, into closer communion with God who made us capable of intercourse with Him through His noblest manifestations.

Over this bright blue sky clouds are floating seaward, trailing their shadows over the hills, fields, marshes, and the city's crowded dwellings, and passing away like the bright-winged birds into the dim unknown. Shapes and colors of beauty, and endless procession, "the dust of his feet," such are the clouds, that once seen, never return in the same shape and hue to gladden mortal eyes. What a profusion lies in God's hands, that He never repeats Himself in all Nature's vast domain.

The bare boughs and the brown earth kissed by this genial sun, have a beauty of their own, unlike the joyous loveliness of summer hours, but bearing to the heart admonitions that we need, lest we love the earth too well for transient occupants.

To him whose heart has not been too deeply wounded by life's mischances, and, who loves nature, there is an utter abandonment of the soul to her sweet influences "when spring unlocks the flowers," and queenly summer sits throned among the hills. The bird notes, the leaves, the blossoms, quiet paths among the trees, cool valleys watered by rippling brooks, the pale blue canopy with its fleecy vapors, the soft-sighing, many-voiced wind, the perpetual incense of earth to heaven from flower chalices, these are what make summer gladsome and holy, a prototype of the heaven for which we scarcely long amid earth's excelling loveliness.

There is no human heart but can throw itself open to nature's sweet influences, and like good angels, they will come and abide wherever they are welcomed. Out of this illuminated book God would teach us of himself. At best what faint conceptions are ours of the skill He manifested, when out of darkness and chaos He called forth this perfect world to take its place among myriads of others with which he has strewn the fields of space. In balancing its

forces, in adjusting laws for its control, in giving harmony, color, form to its various parts, He shows how exaustless are his resources, and how love for His children permeated all.

While in Christ we delight to recognize the purest and noblest revelation of the Father, we will not forget the lesson of the lilies and the sparrows. To him who is thoroughly imbued with the spirit of Christ, to him alone, nature opens her secret stores, and shows the Creator in his works. The impure heart shall no more see God on earth than in heaven; the secret of the great book shall not be revealed to the sinful man, or rather, he having eyes is still blind.

Prayer, faith, purity, can clear the mists from any spiritual vision, and throw open the doors of the inner sanctuary where God dwells amid the work of his own hands. Upon him who is sanctified through purity of purpose, benedictions fall from starry skies and floating clouds, and they rise from every flower that decks the sod; therefore it is for us, through Christ's help, to become worthy dwellers in this holy temple, not regarding it as our final rest, but the worthy vestibule to that temple beyond our ken where the loved who have preceded us await our coming, where God reigns, and the Saviour gathers to his bosom the wounded lambs of his flock.—[*New-England Farmer.*]

At a Yearly Meeting of Friends held in New York, by adjournments, from the 23d of Fifth month, to the 26th of the same, inclusive, 1864.

On Second-day morning, the 23d of the month, the names of the Representatives from the Quarterly Meetings were called, and they were all present.

Minutes of Friends from other Yearly Meetings, who were acceptably with us, were now read.

Acceptable Epistles from Friends of the Yearly Meetings of Philadelphia, Baltimore, Ohio, Indiana, and Genesee, were read, and a committee was appointed to prepare, as way may open for it, essays of answers thereto, and present them at a future sitting.

The Representatives were requested to propose, at our next sitting, the names of suitable Friends to serve as clerk, and assistant clerk, the present year.

Second-day afternoon. The Representatives proposed Nathaniel S. Merritt for clerk, and Thomas Foulke for assistant clerk; they being united with, were appointed to those services for the present year.

A committee was appointed to examine the accounts of the Treasurer of this Meeting, and to propose what sum, if any, should be raised for the Meeting's use this year, and to propose a Friend for Treasurer.

A proposition in the accounts from Westbury Quarterly Meeting was now read, proposing that an addition should be made to the Discipline, on page 83, (New Edition), under the heading of Removals and Certificates, as follows:—"When it shall be ascertained by the overseers, that any of our members have removed from under the care of Friends, and are absent for the space of five years without in any way claiming their right of membership, Monthly Meetings, after the necessary care, shall be at liberty to erase their names from the records of their members." The proposition was referred to a joint committee of Men and Women Friends, to consider and report their judgment thereon at a future sitting.

Third-day morning. The Meeting proceeded with the examination of the state of Society as exhibited in the answers to the Queries, as far as the third Query inclusive.

Third-day afternoon. The Meeting resumed the consideration of the Queries and Answers, and proceeded to the Seventh Query inclusive.

Fourth-day afternoon. The remaining Queries were read and considered. The numerous deficiencies exhibited in the Answers brought much exercise on the Meeting. The many departures from our testimony against war, bore a prominent part in these exercises. Much sympathy was felt towards those who may be brought under suffering in these times of peculiar trial on this account. Friends were exhorted to mind the pointings of duty on this important subject, and feeling testimonies were borne, tending to encourage an individual reliance on that principle of truth in the mind that only can regulate our conduct aright, and can enable us to support, not only this, but all of our Christian testimonies, and can lead us into a life and conversation consistent with our Christian profession.

The committee on the Treasurer's accounts, reported that they had examined them and found them correct. They proposed Samuel Willets for Treasurer, which was united with, and he was appointed to that service for one year. They also proposed that the sum of five hundred dollars be raised for this Meeting's use, which was approved of, and the Quarterly Meetings were requested to raise their respective quotas of that amount and pay the same to Samuel Willets, Treasurer, and report next year.

The joint committee to which was referred the proposition from Westbury Quarterly Meeting for an addition to our Discipline, reported, that after deliberately considering the subject, they were generally in favor of its being adopted.

On deliberate consideration, it was the judgment of the Meeting, that the proposed addition should be made, the Women's Meeting

uniting therewith. This information was directed to be forwarded to our Quarterly Meetings, and they were requested to have the additions made in their books of Discipline, and those of their Subordinate Meetings, both Men's and Women's, and report next year. (Printed slips are forwarded herewith, containing the proposed addition, in a form suitable for inserting in the Book of Discipline.)

A committee was appointed to unite with the clerks in preparing a summary of the exercises that have come before this Meeting, in order that it may be sent down to our Subordinate Meetings.

Fifth-day morning. The minutes of the Meeting for Sufferings, recording their proceedings during the past year, were presented and read at this Meeting, and were satisfactory.

The committee appointed to that service presented an Essay of an Epistle, which was approved, and a copy was directed to be forwarded to the several Yearly Meetings with which we correspond.

The committee appointed last evening to assist the clerks in preparing a summary comprising the exercises of this Meeting, presented an Essay of an Epistle addressed to our Subordinate Meetings, which was read and was satisfactory. They were requested to make such additions thereto, as the way may open for, to convey the interesting exercises that have been before the Meeting at this sitting, and the clerk was directed to transmit the same to our Quarterly Meeting.

A committee was appointed to assist the clerks in having a suitable number of this Epistle and other Extracts printed for the supply of our Subordinate Meetings and members: and they were authorized to call on the Treasurer of this Meeting for the expense that may be incurred.

The business of the Meeting being brought to a close, we can thankfully acknowledge that we have been favored to conduct the concerns that have come before us in unity and brotherly love; we believe to the strengthening of the body, and we trust in some degree to the honor of the truth.

We affectionately take leave of each other, to meet again at the usual time next year, if the Lord permit.

NATHANIEL S. MERRITT, *Clerk.*

From the Yearly Meeting of Friends held in New York, by adjournments from the 23d of Fifth month, to the 26th of the same, inclusive, 1864.

TO OUR SUBORDINATE MEETINGS AND MEMBERS:

Dear Friends:—

As many of our absent brethren are unable to meet and mingle with us in this our Annual Assembly, a concern has arisen to transmit to our Subordinate Meetings, some of the exercises that have been produced by an examination of the State of our Society, as presented in the accounts from our Quarterly Meetings.

The numerous deficiencies exhibited in these reports, give evidence that there is need of a more faithful discharge of the duties and religious obligations resting upon us, as the professed followers of the blessed Jesus, who early proclaimed the conditions of recognition, "Ye are my friends if ye do whatsoever I command you."

Much feeling advice and counsel has been extended, pointing to a closer attention to the inshinings of the Light of Christ upon the heart, which would qualify and enable us to perform our several duties with acceptance to our Heavenly Father, who is ever disposed to bless the sincere devotion and desires of His truly dependent children.

The importance of our manifesting greater evidence of our love to God, and of our dependence upon Him, by the faithful maintenance of all our religious meetings, was feelingly and impressively presented for our consideration. The neglect on the part of many in the performance of so reasonable a duty, was cause of much exercise. "Forsake not the assembling of yourselves together," was an admonition enjoined upon believers formerly, and it should be carefully and religiously observed by us.

The importance of faithfully bearing our testimony against the use of intoxicating liquors, claimed to some extent, our attention: and in view of the misery that is produced in the land by their use, may we, individually and as a Society, set an example in this particular, worthy of imitation.

The necessity of the more guarded religious education of our youth was feelingly and impressively held up to our view; and also, the importance of a more diligent reading of the Scriptures of Truth, fully believing that to the humble and devoted mind they will ever remain to be precious, and may prove "as a schoolmaster to lead to Christ."

Whilst portions of our country are being laid waste by the ravages of war, and thousands of our fellow-creatures are enduring all the miseries, deprivations and sufferings incident to a conflict of arms, we are permitted, as heretofore, quietly to assemble in a Yearly Meeting capacity, which is cause of heart felt gratitude. Yet exercise was brought over the Meeting by the many reported departures from our Christian and long known testimony against this great evil, and much counsel and advice was called forth. Sympathy was felt and expressed towards those who may be brought into suffering in these peculiar times of trial on this account. All were earnestly exhorted to mind the pointings of duty relating to this important subject,

and feeling testimonies were borne tending to encourage an individual reliance on the principle of truth in the mind, which only can regulate our conduct aright. If we live in conformity with the precepts of the gospel of Christ, which breathe peace on earth and good will to men, we shall then be perpared to declare to the world, as did one of the early believers, "I am a Christian and therefore cannot fight." May this noble saying sink deep in the minds of our youth everywhere.

This Meeting was brought under exercise in regard to the tried and suffering condition in which a large number of the people of African descent, in portions of our country, are now placed. Although deep sympathy has long been felt for this oppressed people, yet they have heretofore been so firmly held in bondage by the strong arm of their oppressors, that but little if any opportunity was afforded for their relief. But these things are now greatly changed. A large number of them are already released from bondage, and the eye of faith can look forward with strong hope, that ere long, this cruel system will be broken up, and that universal freedom will be proclaimed and established in our country. Yet this much desired result will seem to impose new and active duties upon Friends. Many of these people have been reduced to a state of great degradation, by a long course of cruel oppression; and now, in their change from slavery to freedom, they are for the present, brought into a condition of great suffering. Those who were their oppressors, were also those upon whom they depended for support, and, driven or fleeing from their house of bondage, many of them are left completely destitute, and unless relief is afforded, they must greatly suffer, if not in many cases perish. It is not only the young and strong, but also feeble age, which has long toiled with unrequited labor, and helpless infancy, that are alike the victims. These things call loudly upon Friends to exert themselves for their assistance by liberally contributing of their abundance. Many benevolent persons are actively engaged for their relief, and our Government is also doing much for them, but all these things fall short of the large requirements in the case, and we affectionately but earnestly exhort Friends to fulfil their duties in this respect. It is a case in which not sympathy only, but material aid is required.

Our Meeting has been well attended during its several sittings. Although sensible of our short-comings, we feel gratefully to acknowledge that evidences of Divine love have been afforded, under which we have been enabled to transact the business that has come before us in much unity and brotherly condescension, we believe to the strengthening of the body, and we trust in some degree to the honor of Truth.

With the salutation of love, we remain your friends.

Signed by direction of the Meeting,

NATHANIEL S. MERRITT, *Clerk.*

MEMORANDUM.

As some Friends who may desire to contribute for the relief of the suffering colored people, may be at a loss to know how to dispose of their contributions, so as to have them applied to the desired object, it may be proper to inform that there is an Association of Friends in the city of New York, formed for the purpose of assisting in the relief of the Freedmen, of which Samuel Willets is Treasurer; and any contributions that may be forwarded to him, will be carefully applied to this purpose by said Association.

Address, SAMUEL WILLETS,
No. 303 Pearl Street, New York.

From Friends' Review.

"*A word spoken in season, how good it is.*"

Dr. Kitto, who lost his hearing at the age of twelve years, relates the following incident and its important results in his work on "The Lost Senses."

"More than once in these pages I have named *usefulness* as having become to me a leading principle of action; and this may perhaps require more explanation, which I am not reluctant to give. In a very early stage of my history, a gentleman of my native place, a member of the Society of Friends, invited me to his house, and sent me away laden with books, and with counsels which I then thought, and now think, the most valuable and quickening which I ever received. His grand point was this:—'That it was the duty of every rational creature to devote whatever talents God had given him to useful purposes—to aim at the largest usefulness of which he might be capable: and that so far as I did this, and abstained from rendering the good gifts of God ministrant to the idle vanities of life, so far might I expect His blessing upon the studious pursuits to which I seemed inclined, and which had hitherto done me much honor.'

"With much good taste and forbearance he refrained from urging upon my notice his particular views of usefulness; but left me to apply the general principle he had laid down. And I did apply it. When the reader reflects how arduous the task was to bring myself into a condition of self-usefulness, he will not wonder that the hope of usefulness to others had never before occurred to me. The idea seemed too mighty for me; and I could not at first grasp it. It oppressed me, by seeming to lay upon me the burden of duties and obligations which I had not previously contemplated; and yet it pleased me to trace in the mind of the

speaker, that I was not inevitably doomed by my affliction to an unprofitable and useless life, but had become, or might become subject to the high responsibilities which his words described. For many years these words haunted me like an internal voice, and became a sort of conscience to me; and I became happy or not, in proportion as I supposed the objects which engaged my solicitude were or were not involved in the large views which had been placed before me. I owe much to this. It opened my mind to a new range of ideas and influences; and my experience affords no more striking illustration of the wise man's saying, 'A word spoken in season, how good it is.'"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 27, 1864.

DIED, on the 5th of 8th month, 1864, MARY, wife of Jonathan Lloyd, age 47; a member of Philadelphia Monthly Meeting.

——, at Plainfield, N. J., on First day, the 14th of 8th month, 1864, ELIZABETH HARPER, in the 80th year of her age, formerly of Philadelphia.

——, near Waynesville, Ohio, on the 20th of 5th month, 1864, MIRIAM GAUSE, daughter of Samuel and Mary Gause, in the 54th year of her age, after four week's illness of paralytic affection. During her sickness she manifested continued patience and quiet, and much affection for all around her; she expressed great concern for her aged parents, to whom she had been a care-taker for many years. She resigned herself with confidence to her heavenly Father, and passed, we believe, into those mansions where pain and sorrow enter not, and where the sound of parting is no more heard.

——, on the 14th of 8th month, 1864, JAMES M., youngest son of Samuel J. and Susanna M. Levick, aged 6 years.

——, on the 12th of 7th mo., 1864, at his residence in Kennett Townsnip, AARON SHARPLESS, in the 65th year of his age, a member of Kennett Monthly Meeting.

——On the 16th of 8th mo., aged near three years, CAROLINE CLAYTON, daughter of Samuel and Mary B. Conard, members of Philad'a. Monthly Meeting.

SITUATION WANTED.

A colored lad, about 17 years old, and of excellent character, desires a situation in a store or some light mechanical employment, where an opportunity would be afforded him to learn the business.

Also, a young colored woman, prevented by circumstances from acquiring a complete knowledge of dress making, desires a situation as seamstress in a family.

Any one willing to give a helping hand in either case will oblige by applying to Marcellus Balderston, 902 Spring Garden St.

827.

A solemn murmur in the soul
Tells of the world to be;
As travellers hear the billows roll,
Before they reach the sea.

THE CORRECT ORTHOGRAPHY OF NAMES.

On looking at the list of teachers present at the recent Institute in New Britain, we were struck with the extent to which that new and questionable taste for half *Frenchifying* proper names has been carried, especially by young ladies who have graduated at our best schools, and are employed and expected to teach orthography correctly to children of both sexes. If honest English names, such as have been worn in full by queens, and women greater than queens, in England and America, have become too old-fashioned for this fast age, then we would commend to those desirous of adopting French equivalents, to consult a dictionary of that language, and give the French name in full. For several of the Christian names now assumed by young ladies can be found in no legitimate nomenclature, but are the fore-shortened epithets of family affection, which, we should think, ought not to be affixed to any published signature. *Lizzie*, *Carrie*, *Millie*, *Tillie*, and the like, sound prettily and kindly on the lips of a father, husband or brother in the family or social circle, but when those to whom they are applied substitute these names for those given them at baptism, they seem to ask the whole community to rechristen them with the terms of endearment and affection, which few, out of the sacred precincts of the family circle, can have a right to apply to them. A young husband may call his blooming and lovely bride *Dearie*, or *Dovie*, and the term be music to her ears; but it would be a proceeding of very doubtful propriety in her to assume that name, and sign it at the bottom of her letters, thus asking the community virtually to recognize her by an appellation of conjugal endearment.—*Burritt's North and South.*

BENEFITS OF ADVERSITY.—A smooth sea never made a skilful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties and excite the invention, prudence, skill and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security.

VIRTUE sooner or later finds its level throughout the character. When one set of virtues remains long more vigorous than others in a character, we may be sure it is not from any deliberate conscious preference of them. Nothing but effort for virtues which are *not* can keep alive virtues which *are*. This is particularly true of what may be called native virtues. They wither away at the root and perish, if the soil is not turned up for other fruits.

ORIGIN OF TITLES, FORMS OF COURTESY AND FASHIONS.

From Herbert Spenser's "Illustrations of Universal Progress."

(Continued from page 379.)

Thus the general doctrine, that all kinds of Government exercised over men were at first one government—that the political, the religious, and the ceremonial forms of control are divergent branches of a general and once indivisible control—begins to look tenable. When, with the above facts fresh in mind, we read primitive records, and find that "there were giants in those days"—when we remember that in Eastern traditions Nimrod, among others, figures in all the characters of giant, king, and divinity—when we turn to the sculptures exhumed by Mr. Layard, and contemplating in them the effigies of kings driving over enemies, trampling on prisoners, and adored by prostrate slaves, then observe how their actions correspond to the primitive names for the divinity, "the strong," "the destroyer," "the powerful one"—when we find that the earliest temples were also the residences of the kings—and when, lastly, we discover that among races of men still living, there are current superstitions analogous to those which old records and old buildings indicate; we begin to realize the probability of the hypothesis that has been set forth.

Going back, in imagination, to the remote era when men's theories of things were yet unformed; and conceiving to ourselves the conquering chief as dimly figured in ancient myths, and poems, and ruins; we may see that all rules of conduct whatever spring from his will. Alike legislator and judge, all quarrels among his subjects are decided by him; and his words become the Law. Awe of him is the incipient Religion; and his maxims furnish its first precepts. Submission is made to him in the forms he prescribes; and these give birth to Manners. From the first, time develops political allegiance and the administration of justice; from the second, the worship of a being whose personality becomes ever more vague, and the inculcation of precepts ever more abstract; from the third, forms of honor and the rules of etiquette.

In conformity with the law of evolution of all organized bodies, that general functions are gradually separated into the special functions constituting them, there have grown up in the social organism for the better performance of the governmental office, an apparatus of law-courts, judges, and barristers; a national church, with its bishops and priests; and a system of caste, titles, and ceremonies, administered by society at large. By the first, overt aggressions are cognized and punished; by the second, the disposition to commit such aggressions is in some degree checked; by the third, those minor breaches of good conduct, which the others do not notice, are denounced and chastised. Law and Religion control behavior in its essentials: Manners control it in its details. For regulating those daily actions which are too numerous and too unimportant to be officially directed, there comes into play this subtler set of restraints. And when we consider what these restraints are—when we analyze the words, and phrases, and salutes employed, we see that in origin as in effect, the system is a setting up of temporary governments between all men who come in contact, for the purpose of better managing the intercourse between them.

From the proposition, that these several kinds of government are essentially one, both in genesis and function, may be deduced several important corollaries, directly bearing on our special topic.

Let us first notice, that there is not only a common origin and office for all forms of rule, but a common necessity for them. The aboriginal man, coming fresh from the killing of bears and from lying in ambush for his enemy, has, by the necessities of his condition, a nature requiring to be curbed in its every impulse. Alike in war and in the chase, his daily discipline has been that of sacrificing other creatures to his own needs and passions. His character, bequeathed to him by ancestors who led similar lives, is moulded by this discipline—is fitted to this existence. The unlimited selfishness, the love of inflicting pain, the bloodthirstiness, thus kept active, he brings with him into the social state. These dispositions put him in constant danger of conflict with his equally savage neighbor. In small things as in great, in words as in deeds, he is aggressive; and is hourly liable to the aggressions of others like natured. Only, therefore, by the most rigorous control exercised over all actions, can the primitive unions of men be maintained. There must be a ruler strong, remorseless, and of indomitable will; there must be a creed terrible in its threats to the disobedient; and there must be the most servile submission of all inferiors to superiors. The law must be cruel; the religion must be stern; the ceremonies must be strict.

The co-ordinate necessity for these several kinds of restraint might be largely illustrated from history were there space. Suffice it to point out, that where the civil power has been weak, the multiplication of thieves, assassins, and banditti, has indicated the approach of social dissolution; that when, from the corruptness of its ministry, religion has lost its influence, as it did just before the Flagellants appeared, the State has been endangered; and that the disregard of established social ob-

servances has ever been an accompaniment of political revolutions. Whoever doubts the necessity for a government of manners proportinate in strength to the co-existing political and religious governments, will be convinced on calling to mind that until recently even elaborate codes of behaviour failed to keep gentlemen from quarrelling in the streets and fighting duels in taverns; and on remembering further, that even now people exhibit at the doors of a theatre, where there is no ceremonial law to rule them, a degree of aggressiveness which would produce confusion if carried into social intercourse.

As might be expected, we find that, having a common origin and like general functions, these several controlling agencies act during each era with similar degrees of vigor. Under the Chinese despotism, stringent and multitudinous in its edicts and harsh in the enforcement of them, and associated with which there is an equally stern domestic despotism exercised by the eldest surviving male of the family, there exists a system of observances alike complicated and rigid. There is a tribunal of ceremonies. Previous to presentation at court, ambassadors pass many days in practising the required forms. Social intercourse is cumbered by endless compliments and obeisances. Class distinctions are strongly marked by badges. The chief regret on losing an only son is, that there will be no one to perform the sepulchral rites. And if there wants a definite measure of the respect paid to social ordinances, we have it in the torture to which ladies submit in having their feet crushed. In India, and indeed throughout the East, there exists a like connection between the pitiless tyranny of rulers, the dread terrors of immemorial creeds, and the rigid restraint of unchangeable customs: the caste regulations continue still unalterable; the fashions of clothes and furniture have remained the same for ages; suttees are so ancient as to be mentioned by Strabo and Diodorus Siculus; justice is still administered at the palace-gates as of old; in short, "every usage is a precept of religion and a maxim of jurisprudence."

A similar relationship of phenomena was exhibited in Europe during the Middle Ages. While all its governments were autocratic, while feudalism held sway, while the Church was unshorn of its power, while the criminal code was full of horrors and the hell of the popular creed full of terrors, the rules of behavior were both more numerous and more carefully conformed to than now. Differences of dress marked divisions of rank. Men were limited by law to a certain width of shoe-toes; and no one below a specified degree might wear a cloak less than so many inches long. The symbols on banners and shields were carefully attended to. Heraldry was an important branch of knowledge. Precedence was strictly insisted on. And those various salutes of which we now use the abridgements were gone through in full. Even during our own last century, with its corrupt House of Commons and little-curbed monarchs, we may mark a correspondence of social formalities. Gentlemen were still distinguished from lower classes by dress; people sacrificed themselves to inconvenient requirements—as powder, hooped petticoats, and towering head-dresses; and children addressed their parents as *Sir* and *Madam*.

A further corollary naturally following this last, and almost, indeed, forming part of it, is, that these several kinds of government decrease in stringency at the same rate. Simultaneously with the decline in the influence of priesthoods, and in the fear of eternal torments—simultaneously with the mitigation of political tyranny, the growth of popular power, and the amelioration of criminal codes, has taken place that diminution of formalities and that fading of distinctive marks, now so observable. Looking at home, we may note that there is less attention to precedence than there used to be. No one in our day ends an interview with the phrase "your humble servant." The employment of the word *Sir*, once general in social intercourse, is at present considered bad breeding; and on the occasions calling for them, it is held vulgar to use the words "Your Majesty," or "Your Royal Highness," more than once in a conversation. People no longer formally drink each other's healths; and even the taking wine with each other at dinner has ceased to be fashionable. The taking off of hats between gentlemen has been gradually falling into disuse. Even when the hat is removed, it is no longer swept out at arm's length, but is simply lifted. Hence the remark made upon us by foreigners, that we take off our hats less than any other nation in Europe—a remark that should be coupled with the other, that we are the freest nation in Europe.

As already implied, this association of facts is not accidental. These titles of address and modes of salutation, bearing about them, as they all do, something of that servility which marks their origin, become distasteful in proportion as men become more independent themselves, and sympathise more with the independence of others. The feeling which makes the modern gentleman tell the laborer standing bareheaded before him to put on his hat—the feeling which gives us a dislike to those who cringe and fawn—the feeling which makes us alike assert our own dignity and respect that of others—the feeling which thus leads us more and more to discountenance all forms and names which confess inferiority and submission; is the same feeling which resists des-

potic power and inaugurates popular government, denies the authority of the Church and establishes the right of private judgment.

A fourth fact, akin to the foregoing, is, that these several kinds of government not only decline together, but corrupt together. By the same process that a Court of Chancery becomes a place not for the administration of justice, but for the withholding of it—by the same process that a national church, from being an agency for moral control, comes to be merely a thing of formulas and tithes and bishoprics—by this same process do titles and ceremonies that once had a meaning and a power become empty forms.

Coats of arms which served to distinguish men in battle, now figure on the carriage panels of retired grocers. Once a badge of high military rank, the shoulder-knot has become, on the modern footman, a mark of servitude. The name Banneret, which once marked a partially created Baron—a Baron who had passed his military "little go"—is now, under the modification of Baronet, applicable to any one favored by wealth or interest or party feeling. Knighthood has so far ceased to be an honor, that men now honor themselves by declining it. The military dignity *Escuyer* has, in the modern Esquire, become a wholly unmilitary affix. Not only do titles, and phrases, and salutes cease to fulfil their original functions, but the whole apparatus of social forms tends to become useless for its original purpose—the facilitation of social intercourse. Those most learned in ceremonies, and most precise in the observance of them, are not always the best behaved; as those deepest read in creeds and scriptures are not therefore the most religious; nor those who have the clearest notions of legality and illegality, the most honest. Just as lawyers are of all men the least noted for probity; as cathedral towns have a lower moral character than most others; so, if Swift is to be believed, courtiers are "the most insignificant race of people that the island can afford, and with the smallest tincture of good manners."

(To be continued)

ICE-PERIOD IN AMERICA.

The last number of *The Atlantic Monthly* contains an article by Prof. Agassiz on the glacial epoch in America. Remains of tropical plants and animals found in the rocks of the polar regions prove that at one time the heat of the tropics extended over the whole globe, but at a period long subsequent to this—long even as geologists reckon time—the temperate zones of the earth were far colder than they are at present. The glacial epoch was next to the last before the advent of man, while it was preceded by forty-one others that have been examined and named, and perhaps each of these was as long in duration as itself.

In his article in the *Atlantic*, Agassiz presents the proof that at the glacial epoch, the continent of North America, as far south as the Ohio river in its middle portion, was covered with a mass of ice six thousand feet in thickness. This vast field of ice was constantly moving southward, with a slow motion, but with irresistible power, crushing the rocks, grinding down the hills, plowing furrows through the ledges, and covering the continent with a confused mixture of sand, gravel, and boulders.

This burying of the continent in ice to the depth of more than a mile, destroyed, of course, all life, both animal and vegetable, and through long ages the solitude and desolation of an Arctic winter prevailed over the land. After a time the returning warmth of the earth melted away the ice, and the retreating glacier was slowly followed by springing plants, and by swarms of insects, birds, and quadrupeds.

Agassiz thus presents the evidence of the glacier's thickness, extent, and use:—

"The slopes of the Alleghany range, wherever they have been examined, are glacier-worn to the very top, with the exception of a few points; but these points are sufficient to give us data for the comparison. Mount Washington, for instance, is over six thousand feet high, and the rough unpolished surface of its summit, covered with loose fragments, just below the level of which glacier-marks come to an end, tells us that it lifted its head alone above the desolate waste of ice and snow. In this region, then, the thickness of the sheet cannot have been much less than six thousand feet, and this is in keeping with the same kind of evidence in other parts of the country; for, wherever the mountains are much below six thousand feet, the ice seems to have passed directly over them, while the few peaks rising to that height are left untouched. And while we can thus sink our plummet from the summit to the base of Mount Washington and measure the thickness of the mass of ice, we have a no less accurate indication of its extension in the undulating line marking the southern termination of the drift. I have shown that the moraines mark the oscillations of the glaciers in Europe. Where such accumulations of loose materials took place at its terminus, there we know the glacier must have held its ground long enough to allow time for the collection of these *debris*. In the same way we may trace the southern border of our ancient ice-sheet on this continent by the limit of the boulders; beyond that line it evidently did not advance as a solid mass, since it ceased to transport the heavier materials. But as soon as the out-

skirts of the ice began to yield and to flow off as water, the lighter portions of the drift were swept outward; and hence we find a sheet of finer drift-deposit, sand and gravel more or less distinctly stratified, carried to greater or less distances, and fading into the Southern States, where it mingles with the most recent river-deposits.

"One naturally asks, What was the use of this great engine set at work ages ago to grind, furrow, and knead over, as it were, the surface of the earth? We have our answer in the fertile soil which spreads over the temperate regions of the globe. The glacier was God's great plow; and when the ice vanished from the face of the land, it left it prepared for the hand of the husbandman. The hard surface of the rocks was ground to powder, the elements of the soil were mingled in fair proportions, granite was carried into the lime regions, lime was mingled with the more arid and unproductive granite districts, and a soil was prepared fit for the agricultural uses of man. Therefore I think we may believe that God did not shroud the world He had made in snow and ice without a purpose, and that this, like many other operations of His providence, seemingly destructive and chaotic in its first effects, is nevertheless a work of beneficence and order."—*Scientific American.*

"BLESSED ARE THEY THAT MOURN."

BY WM. H. BURLEIGH.

O, deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own;
From lips Divine, like healing balm
To hearts oppressed and torn,
This heavenly consolation fell—
"Blessed are they that mourn!"

As blossoms smitten by the rain
Their sweetest odors yield;
As when the plowshare deepest strikes,
Rich harvests crown the field;
So, to the hopes by sorrow crushed,
A nobler faith succeeds;
And life, by trials furrowed, bears
The fruit of loving deeds.

Who never mourned hath never known
What treasures grief reveals—
The sympathies that humanize—
The tenderness that heals—
The power to look within the vail
And learn the heavenly lore—
The key-word to life's mysteries,
So dark to us before.

How rich and sweet and full of strength
Our human spirits are,
Baptized into the sanctities
Of suffering and of prayer!
Supernal wisdom, love divine,
Breathed through the lips which said,
"O blessed are the souls that mourn,
They shall be comforted."

7th mo. 28, 1864.

THE ALPINE GENTIAN.

She 'neath ice-mountains vast
Long had lain sleeping,
When she looked forth at last,
Timidly peeping.

Trembling she gazed around;
All round her slept,
O'er the dead icy ground
Cold shadows crept.

Mournfully pondering,
Gazed she on high;
White clouds were wandering
Through the blue sky.

There smiled the kindly Sun,
Gentle beams kissed her;
On her the mild moon shone,
Like a saint sister.

There, twinkling, many a star
Danced in sweet mirth;
The warm Heavens seemed nearer far,
Than the cold earth.

So she gazed, steadfastly
Looking on high,
'Till she grew heavenly,
Blue as the sky;

And the cold icicles
Near which she grew
Thawed in her skyey bells,
Fed with her dew;

And the tired traveller
Gazing abroad,
Fixing his eyes on her,
Thinking on God,

Thinks how, 'mid life's cold snow,
Hearts to God given,
Breathe out, where'er they go,
Summer and Heaven!

From Good Words.

NOTES ON ANIMAL LIFE IN A PRIMEVAL FOREST.

BY THE AUTHOR OF "THE NATURALIST ON THE RIVER AMAZONS."

(Continued from page 381)

All the parrots we see are of a light green color, a hue which serves them as a disguise and protection against their enemies; for it renders them almost indistinguishable amongst the masses of foliage. There are evidently many distinct kinds on the trees, to judge from size alone; for some of them, the noisiest of all, are not much larger than sparrows (the *perroquito do Espirito Santo*, or paroquet of the Holy Ghost of the natives), whilst others are giants in comparison, and one kind shows bright patches of scarlet in its plumage. Besides tanagers, toucans, and parrots, we can distinguish many other species of birds less conspicuous in shape and color: amongst them numbers of elegant little creatures of dark blue and green hues with yellow legs, allied to the honey-eaters, and one large, coal-black species, which we descry hopping singly among the boughs, and which wears a patch of rich crimson on its

breast, (*Coracina rubricollis*). But we cannot delay any longer in this interesting spot; for a loud halloo, from the direction of our encampment, announces that breakfast is ready; so Lauriano mounts nimbly up one of the lower trees, cuts off two or three of the heavily-laden branches, and, with these, we trudge back to the canoe.

Our breakfast finished, we again embark, and continue our voyage. The weather is magnificent,—sunshine, without a cloud; and a light easterly breeze is blowing, which moderates the heat of the sun. Towards midday, the wind strengthens, and we then hoist our sail, and bowl along merrily, keeping always near the southern bank, where the current is generally slack.

In gliding along the quiet waters of this part of the coast, we surprise a small herd of capybáras, a strange kind of rodent animal of very large size and compact form, with a face like a rat, webbed feet, claws in the form of hoofs, and a rough coat of long, bristly hair. It belongs to a group peculiar to South America, which seems partly to connect the rodent order of mammals with the pachyderms,—the hare and rabbit with the tapir and rhinoceros. The capybára takes regularly to the water, and dives well: if we were to approach the herd from the land side, the animals would be sure to plunge into the river, and secure their retreat by diving and swimming; but now, on perceiving us, they simply turn round and enter the forest. The gap through which they disappear is evidently an old one, and this, together with the laid condition of the grass, and other signs, shows that the animals are in the habit of emerging from the shades to sun themselves, or feed on these grassy terraces. Two other large rodents, near relatives of the capybára, also abound in these forests; namely, the páca, a species intermediate in size and appearance between the hog and the hare, and the cutía, similar to the páca, but smaller in size, of which there are several distinct varieties. Both take to the water when closely pursued; but they are not so decidedly aquatic in their tastes as the capybára. They live in the forest, in burrows which they excavate amongst the roots of trees, and come forth to feed on fallen fruits only in early morning, or on moonlit nights.

We arrive at our destination a little before sunset; the place of encampment of the sarsaparilla collectors is distant several miles within the mouth of a shady by-channel, which communicates with a network of lakes and streams forming a portion of the outlets of the great tributary, the Juruá. Leaving the broad stream of the Amazons, we paddle for an hour or more along a narrow, echoing passage, hemmed in between two lofty walls of forest, and then turn up a still narrower and shadier channel, which we follow for a mile or so, and in the end find it suddenly expanding into a spacious pool, a couple of miles in circumference. At the farther end of this solitary sheet of water, the land lies low, and the water is covered with masses of aquatic plants, swarming with ghostly wading-birds; but in the remainder of the circuit the banks are high, with a gradual slope, and the score is scooped out into a succession of little bays fringed with beaches of clean white sand. A sombre but richly varied forest encompasses the whole. We have not proceeded far before we descry a thin column of smoke winding amongst the trees; then is heard the barking of dogs, and soon after we glide round a projecting point of land, and see, in the corner of a snug little harbor, the canoes, tents, and fires of our friends.

The situation chosen by Lauriano, and his party for their operations seems a very good one. It has not been worked by sarsaparilla gatherers for many years: the forest on the higher land is not filled with impenetrable thickets; so that the men can scour it for many miles in all directions in search of the plants. Besides, when the ground is exhausted, the different channels of the river lie very convenient for removal to other suitable spots, still further in the interior. Game is plentiful: of this we have immediate proof in the slabs of tapir meat which are now roasting for supper, transfixed by wooden spits secured by one end in the ground and slanted over the fire, and in the numbers of smoke-dried quarters of the peccary, or wild hog, lying on wooden stages elevated over the smouldering embers of other fires.—Manoel, Lauriano's partner, a broad-set, middle-aged man, three parts Indian, in reply to our questions concerning the tapir, tells us that the animal whose remains were being cooked had been killed in a singular manner two days previously. It had rushed into the encampment in the dead of the night, tearing through the mosquito-tent of one of the Indians, tossing him out of his hammock, and scattering the burning wood of the fires in all directions. The men were, of course, aroused; and thinking, as is always the case in nocturnal alarms, that a jaguar was the cause of the uproar, seized each the first weapon they could lay their hands on. Flight is never thought of by the stolid, unexcitable Indian. Manoel himself grasped a harpoon, and as the unfuriated beast was advancing toward him, drove the iron with great force into its breast, after which he was soon despatched. Tapirs, although common in these forests, are scarcely ever encountered by hunters in the daytime; so that we have little chance of seeing anything more than the footmarks of this largest of the tropical American mammals in our wanderings.

We sup heartily on the roasted tapir meat,

which we find of very rich flavor, something between pork and beef, and then, after arranging our plans for the morrow, retire to our hammocks, slung between trees or poles fixed in the ground, under rude sheds thatched with palm-leaves.

In the morning, a little before dawn, the encampment is all alive again. Perpetua and her morose Indian servant, who bears the classical name of Eleuteria, prepare the coffee, and the men go down for a refreshing plunge in the lake. Before the sun is well up above the high wall of trees, the various parties are told off for the day's work, and depart to search the woods in various quarters for roots, each person taking with him his provisions for the day, his hunting-knife, and his gun. Manoel and Lauriano intend making a longer excursion, to explore new ground, and we, with our little helpmate Sebastian and one steady adult Indian, are to accompany them.

Our course lies southward, straight for the heart of the forest. The early morning air strikes almost cold in the twilight shades, as we enter on a low, moist tract, after crossing the elevated land bordering the lake. We follow for the first hour or two the tracks made by the men on previous excursions, and at the end of that time, finding the paths becoming very faint and uncertain, begin to mark our road by breaking off branches of the lower trees, at intervals of a few yards. The underwood is not very dense in these forests of the terra firma, a few dwarf palm-trees, saplings, and brushes of mimosa, with occasionally a group of tree-ferns, only dotted the narrow spaces that lie between the trunks of the taller trees. These latter, however, rise very close together, and all of them, the slender stems as well as the monstrous trunks twenty to forty feet in circumference, shoot up perpendicularly to a height of sixty feet or more before sending out a branch, their crowns intermingling and closing in above, so as to shut out the light of day. There is no regularity or distinctness in the masses of foliage and branches overhead: in very few cases can the individual tree be traced, stem and crown; for the delicate feathery foliage of one kind is enextricably mingled with the laurel-shaped leaves of another, or the huge palmate forms of a third; and to increase the confusion, branches and strings of parasitic and climbing trees span from one tree to another, interweaving their different forms of leaf with the varied greenery of the rest. Through the dark, mouldy, silent shades beneath we trail our way, seeing no living object but a tortoise, which Sebastian secures with lianas and slings over his back, until we reach the banks of a rivulet, where we halt for a short time.

(To be continued).

THE KATYDID.

The katydid is one of the most conspicuous grasshoppers of North America. In the cool evenings of autumn its melancholy song reverberates from every tree in our orchards and forests, and its never ceasing complaint, that Katy did, has not only suggested a thousand pleasant recollections, but has often occasioned many curious and poetical conjectures as to its origin and significance. I use the word significance in its most extended sense, for I know nothing in nature that is insignificant. Every voice, every sound, each warbling note that echoes in the empty air, and every act of animated nature, has some deep, often mysterious meaning. To the thoughtful mind all convey some important moral lesson, either in the garb and soul of poetical association, or by the stronger and more irresistible force of example. The busy bee, that improves each shining hour, can not fail of favorably impressing us with the contentment and the sure success that follow patient and preserving industry. The slimy and venomous reptiles that excite our disgust and abhorrence, and unconsciously teach us how to regard their grovelling similitudes. The ever constant and faithful dog that bears us company is ever silently but surely impressing upon us the great lesson of fidelity. The gentle lamb, that even "licks the hand just raised to shed its blood," shows us not only

"Blindness to the future, kindly given,
That each may fill the circle marked by Heaven,"

but it affords us the most striking example of confiding ignorance and spotless purity. The metamorphosis of the crawling caterpillar into the beautiful and lively butterfly has in all ages proved a lesson of comfort and of hope to man, almost divesting death of its terrors by pointing the soul to its more glorious garb in that higher and purer ether into which it introduces him. So each animated atom of creation bears the stamp of some great moral or intellectual significance, and appeals alike to the poet's enthusiasm, the naturalist's all-observing love of nature, the philosoper's burning desire to penetrate hidden mysteries, and to man's universal and inborn conviction that nought was ever made in vain.

Such reflections might be pursued through a thousand various ramifications, and assuredly prove what the contemplation of this little insect *could do*, if they do not satisfactorily acquaint us with what "Katy did."

The katydid is nearly one and a half inches long, and its wings when expanded are about three inches wide. Its wings are of a pale green, and its wing-covers of a dark green color, which, however, fades away and becomes brown when the insect is dead and dried. This change of color may be prevented, as I have

before mentioned in regard to the Gryllus carolina, by taking out its intestines immediately after death, and filling the abdominal cavity with cotton, which is easily done by making a longitudinal incision through the under part of the hind-body with a sharp penknife.

The wing-covers are interwoven with veins resembling those of a leaf, and in the males have a hard, glassy mambrane at the base of each, which is shaped somewhat like a human eye, and which, being rubbed together by the sawing-like motion of their wing-covers, produces the sound peculiar to this insect. The females are destitute of these musical organs, and are consequently obliged to keep silence and listen to the music of their lords; but they are provided with a formidable-looking sword-like ovipositor at the extremity of the abdomen, with which they pierce holes in the ground for the purpose of depositing their eggs. These eggs are generally laid in the fall, and are hatched out in the ensuing spring.

A very close and interesting observation of the conduct of these insects may be made every autumn by putting a pair of them into a wide glass vessel, having the bottom covered with turf, which, however, must be sprinkled with water every day. As soon as evening begins, the female will commence laying her eggs and depositing them in the ground, and the male will announce in loud tones that Katy-did it. If you preserve these eggs in the turf through the winter, and open them in the following spring, you will find the insect in a perfect condition, except being destitute of wings. It is a very singular fact, and shows the general deficiency in entomological knowledge, that, numberless though they be, still very few persons can say that they have seen this handsome little insect. It dwells in trees and shrubs, and usually conceals itself during the day under the leaves. I have no doubt that many, if not all, have accidentally met with it, but few except those acquainted with entomology have observed it knowing it to be the famous katy-did; and I have often been surprised, when describing this insect to persons of intelligence who have had every opportunity of noticing it, to hear them say, "I have never seen one." Its voice, however, has been heard by all, and is very generally considered the harbinger of approaching winter.—*Jaeger's N. American Insects.*

TO RESUSCITATE THE DROWNED.

As this is the season for bathing, and for fatal accidents in the water, we prepare the following directions for the guidance of those who may need to use them. We believe they embody all that is material in restoring a drowned person; though, of course, a person who has been long submerged would require the treatment of a careful physician after being revived:—

Use no harsh treatment, such as rolling on a barrel, rolling on the ground, hanging by the heels, or any of the relics of a barbarous age.

Have the body immediately stripped, and wiped dry, and either carried to a bed or placed upon dry blankets, with plenty of covering ready to retain the heat that you may succeed in rousing.

Then commence inflating the lungs in such a manner as to make an artificial breathing; this may be done by holding the nose of the person, and forcing through the mouth into the lungs sufficient air for a natural breath, and immediately expelling it by an upward pressure just below the ribs. Or, the air may be thrown into the lungs by applying the pipe of a bellows to one nostril, while holding the other nostril and mouth firmly closed.

This inflation of the lungs is the sheet anchor, and *must not be intermitted*, except to turn the head and body upon the side to let out any water that may be forced into the throat and mouth.

While this inflation is going on, let as many *warm, dry hands* be rubbing the limbs as can be employed; or let the body be enveloped in hot flannels, and cloths wrung from hot water be applied,—at all events get and keep the body warm.

These two points—getting the lungs to breathing, and the body warm, are the main chance, and, in fact, the only chance; and the treatment must not be stopped for anything else, until the person is given over for dead.

This method of treatment is so simple that it can be conducted by persons of common sense, and should not be discontinued for at least *five* or *six* hours.

It may be that the application of electricity, after the other treatment is fairly at work, may serve to rouse vitality, but of this we are in doubt, and believe it should not be too freely used.—*Burritt's North and South.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is still firm. Sales for the home trade at $9 75@$11 00 per barrel for superfine; $10 50@11 25 for extra; $11 50@12 50 for extra family, and at $12 75 for fancy lots. The market is bare of Rye Flour. The last sale reported at $10 00. Corn Meal is quoted at 7 50.

Grain.—Sales of prime old Western and Penna. red, at $2 55@2 56 ℔ bushel, and small lots of new do. $2 63 @ 2 67. Sales of Kentucky white at $3. Rye, if here, would command $1 85 cents. Corn is in request; mixed Western at $1 65 @ 1 66, and yellow at 1 70. Oats are in fair request at 95 cents for new, and 98 and $1 for old. In Barley Malt nothing is doing; last sale of new Barley at $1 75.

Cloverseed is selling in a small way at $14 to

$16 per 64 lbs. Timothy is worth $6, and Flaxseed sells at $3 56 a 3 60 per bushel.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

SUGARTOWN SELECT SCHOOL FOR BOTH SEXES, Willistown, Chester Co., Penna.—This institution, established under the auspices of Goshen Monthly Meeting, and subject to the general supervision of a Committee from the same, commences the fourth annual term, on Second-day, 9th month 5th, 1864. The branches pertaining to a thorough English education, with Latin, French and Drawing, are taught.

For circulars and full information apply to the Committee of the School,—Jesse Williams, Maris Hall, Thos. Cox, Henry Pratt.

PHINEAS GARRETT, Principal,
827—2t. Willistown Inn P. O., Chester Co., Pa.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.

The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.

The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

WANTED, a Teacher for the Primary School under the care of Green Street Preparative Meeting. Application may be made to either of the undersigned Committee,

MACPHERSON SAUNDERS, No. 34 North Fourth Street,
ELI DILLIN, No. 1218 Green Street,
LOUISA J. ROBERTS, No. 421 North Sixth Street,
BEULAH A. ALLEN, No. 721 Green Street.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WANTED, A Male Teacher, to take charge of Friends' School at Newtown Square, Delaware county, Pa. One competent to teach the higher branches of an English education, will please address, *at once* RANDALL PRATT,
Newtown Square, Delaware county, Pa.
8th mo. 13, 1864, 3t. wmvWo.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8 mo. 6—2 mo. 924 npfwo. Ercildoun, Chester Co., Pa.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

FRIENDS' SCHOOL FOR GIRLS AND SMALL BOYS, on School Lane, Germantown, will be re-opened on 5th of 9th mo.

The usual branches of an English education will be taught; and we feel warranted in believing that the competency of the teacher, Deborah B. Smith, will make it desirable to parents to patronize the school.
7th mo. 30.—tf.

FREE SUGAR.—Choice Granulated Maple Sugar, from Somerset county, Pa., for sale, (by the barrel only,) at
WM. H. WOODWARD'S,
8th month 13, 1864. 4t.—n. p. f. 93. 516 Market Street.

JUST PUBLISHED, and for Sale, THOMAS WETHERALD'S SERMONS: Price $1 per copy, containing fifteen (15) sermons. To be had at James Baynes' office, Hollingsworth Street, Baltimore, Md.; William Ferris, No. 826 West St., Wilmington, Del.; and Elizabeth Hartley, No. 915 Spring Garden St., Philadelphia.
7th mo. 16, 8t. 903.

CEDAR COTTAGE,—Pennsylvania Avenue, Atlantic City, N. J. is now open for the reception of visitors. Terms, $15.00.
6th mo. 25, 1864.—2m. npf. GEORGE CHANDLEE.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

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WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, NINTH MONTH 3, 1864. No. 26.

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Benj Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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Visit to parts of Holland, Germany, and France.

We left this place on the 17th of 8th mo., and proceeded. The country seems quite open as to fences, so that for many miles we see no mark of any division in the land by fences, or unploughed land between the pieces of grain, and it looks as though one man owned the whole, for many miles together; as all the land that would bear any kind of grain seemed to be occupied and full, so that riding five or six miles it was all one harvest-field, of one sort or other, but principally of rye or oats. I never saw so much of that kind of grain, or any such harvest-fields before. Though the soil looks very poor, being a kind of whitish sand, yet it produces rye and oats beyond what I could have imagined. The land looks as though they sowed it every year, and we saw none but what was in grain, or reaped. For thirty miles together, (except little pieces round their houses, and some small pieces of meadow,) I did not see grass standing or growing, or any place where it had grown, sufficient to get ten tons of hay. They keep their cows up in the stable for most part of the time, till after harvest, when they are turned out and tended by either women or men in certain places, as they agree. Hogs and all are kept in this way. I saw many flocks of sheep on their barren land, where nothing seemed to grow but heath on which they feed, but they are very ordinary indeed, and mostly of the black sort; seldom seeing white sheep amongst them. The women tend the sheep, and indeed serve for the most servile purposes; they are very different from either English or American women, both as respects their figure and strength: they carry remarkable burdens on their backs and heads. Their dress is very coarse and simple, frequently without anything upon their head, more than a little kind of cap that sits close; so that they have nothing to screen them from the hot sun, and yet they appear to be of fair complexion, and seem pretty cheerful: they live in a dirty way. The country generally is very sandy, so that a wagon travels very slow, not more than three and a half miles English, in an hour. I saw some fruit, but it was very scarce and dear. The people seem to be contented with the necessaries without the luxuries, or even many of the real comforts of life.

1796, 18th of 8th mo. This day we crossed the River Elbe. After proceeding down a branch of it for about six miles English, we arrived at the city of Hamburg. Two of our companions having gone before, had provided lodgings for us at the house of a widow of the name of Seebohm, where we found ourselves in provisions, and paid two shillings a day for our rooms and beds. Here we tarried until the 25th. During our stay we found many seeking people, who appeared very glad of our

visit to them; we had several religious opportunities, and on First-day we had a meeting amongst a few tender-spirited people, and in the evening we had an opportunity with several others at the house of a young Englishman, who, with his wife, had lately come here to settle in the mercantile line. He had been educated among Friends, but had gone out in marriage. At this opportunity were several young men of good understanding and family, who seemed well satisfied; so that I hope our coming here has not been altogether in vain. This is a very large city, and is called a free port. It contains, by information, about one hundred and fifty thousand inhabitants: the buildings appeared to have much carved work about them, and many of them are very high; but their notions of greatness are so different from those of the English people, that their fine things look very tawdry and foolish. This city has many canals cut through it in various directions, for the purpose of boats coming through it, so that they want but little done by horses, and it is not uncommon to see men working in a kind of collar or harness, several together, so that they frequently draw hogsheads of sugar on carts or little low wagons. The people were civil to us, and obliging when we wanted anything. They generally attend their places of worship on First-day in the forenoon, beginning about eight o'clock, and have two meetings which are generally finished about twelve o'clock, when they go to dinner, after which many go out of town, and the greater part spend the remainder of the day in various kinds of diversions and amusements.

I went about two English miles to the city of Altona, which is large, as to the ground it stands upon, but not so full of inhabitants as Hamburg, as it is not situated so convenient for trade. On my return over a common that lies between the two cities, the people seemed to cover the ground, and in many houses there were crowds of people. Here they were entertained with various sorts of music and dancing, which was carried on in almost every house: some appeared to be dancing at the beat of drums and other sorts of music. I inquired if the priest or magistrate did not interfere on such occasions, and was told they did nothing but provide a few soldiers to ride about to prevent mobs, and see that there was no murder committed. I observed two soldiers riding very slowly amongst the people, to whom they paid very little attention. This practice having been a custom so long that it is thought very little of, by Lutherans and Calvinists, or any other religious sect; and, from what I could understand, they looked upon the afternoon of the first day of the week as a time for feasting and frolicking. In these cities there are many Jews: they appear to be generally poor, and in Hamburg there is a portion of the city set apart for them, where they may live, and in no other part. And here they are obliged to bear arms, do the drudgery of the city, and pay very heavy taxes for the privilege of being citizens. The people appear to be given to many vices, and the streets are very noisy through the night, with music and dancing.

Feeling our minds clear of this place, we proceeded to a city called Zell, where our entertainment was not very good. The people appeared strange, and our prospects were trying to us; but next morning, walking about the town, we seemed refreshed; and after some inquiries we heard of some religious persons whom we found to be Moravians, and some others who received our visit very kindly; to whom we gave books. This city seems to be ancient, and is kept very clean. Here was born George, the first king of England of that name, and here remains the palace where he resided before he went to England, which is very large, though time has much defaced it. The stones and all the ornaments about it are much decayed. After we had spent several days, we took our leave of a few friendly families and our landlady and her servants, in much nearness of spirit, and proceeded to Hanover, where we arrived on the 30th of 8th mo., 1796, and put up at the Amsterdam Inn, until the 4th of 9th mo.

Our accommodations were pretty good; we found a number of friendly people who received us with much joy. They were quite separated from the public worship held in that city, and sometimes met for religious conferences with each other. Some of them seemed inclined to the Moravian Society, but others had got some Friends' books, and seemed perfectly convinced of our principles, but no religion being tolerated here but the Lutheran, Calvinistic, and the Romish, makes it very difficult for such as are not joined to them to avow themselves, so as to be publicly known; as the priests of all orders, and the magistrates, are very severe with all who do not unite with one or the other. So that suffering must be the portion of those who would openly meet, though it should be in silence. Yet I believe that the time is near, when some will be called out to bear a public testimony against their false worship and bad conduct. The people here generally, as in many parts of Germany, seem to have but little sense of religion.

We visited these tender people in their families, and had one public meeting with them, to their and our satisfaction; and left a number of books with them, and parted in great nearness of heart. We proceeded to a city called Hammeln. This is in a beautiful situation. We stayed here one night and part of two days. I passed through this city, and

felt my mind drawn to speak to a man standing at his door, who took me by the hand, and would have welcomed me in, but my object was to inquire after serious persons, and such as were called Quakers. And he informed me I had passed the house of one so called, about three doors; and directed me back, where I went in, and was met by a very good-looking man, advanced in years, who looked on his wife, and said, "These are my brothers;" but we found he was not quite of our way of thinking, although very near to us in the best sense. We stayed at his house, and he provided food and seemed greatly rejoiced to see us, and told us there were none of our profession in that city, nor any other than of the common religions of Germany. He seemed like one alone. The people here seem to be very dark; quite given up to the pursuits of the world. The common people appeared poor and oppressed.

On the 6th of 9th mo. they reached Pyrmont, where they had a variety of useful services, of which no account appears in David Sands' memoranda. They were serviceable in bringing about a reconciliation between those who had separated through the influence of Emanuel Brown. They had conferences with Herman Shutamire, Henry Munthang, and Anthony Shonning, who were the chief of them; and had them together, with the principal Friends; and through the prevalence of the humbling, melting power of Divine love, with which these conferences were mercifully owned, they became again united in Christian fellowship. Several Friends met them here from Minden and Boetter; they also paid a visit to the governor of the town, —— Klapp, with useful effect. They formed an acquaintance with a valuable Friend from Minden, Chris. Reckefus, who had suffered for his testimony against ecclesiastical impositions. One of his children dying, he had it buried in his garden. Six months after, the priest had the corpse taken up and laid in the public burial-ground, and then distrained on Christopher for his fees. This Friend undertook to drive their carriage for some weeks. They were the means of getting the Monthly Meeting, which had been dropped, revived, and attended the first held by appointment, which continued four hours, to edification.

They left Pyrmont 9th mo. 29th, and reached Mela, and thence to Brunswick, where they paid an agreeable visit to the Duchess, sister to the King of England, (George the Third.) At Helmstead, they called on Professor Beireis, who is a man of learning, with whom they had a friendly conference, and presented him with a copy of Barclay's Apology, in Latin. They then proceeded to Magdeburgh, where they had a meeting with about seventy persons, to good satisfaction. They visited several families, and were instrumental in detecting an impostor, in whom some of the simple-hearted, serious people were placing a foolish confidence. They distributed some books, and parted in much affection. D. Sands thus proceeds:—

10th mo. 5th, 1796.—We left Magdeburgh early in the morning, and reached Brandenburgh next day, which we spent in visiting several sober people, to good satisfaction; and about six o'clock had a public meeting with them, in which truth arose into a good degree of dominion, so that we had to acknowledge the goodness of the Lord in thus favoring us in that strange land to feel His power near, and to open the hearts of a remnant to receive us in much brotherly love and sympathy. After our meeting was ended, we took our solemn leave. Some of them said they should never forget the opportunity as long as they lived.

10th mo. 7th.—We reached Potsdam, a large city, with extraordinary fine buildings. Here dwells the King of Prussia. There are two palaces. The building and furniture of the palaces exceeds anything I ever read of or saw, as they appear to be generally ornamented with gold and silver. One of the palaces, I was informed, had one hundred and forty-eight rooms, all furnished in the most extraordinary manner that money and art could contrive or invent. We spent some hours in walking about the city, and then proceeded to Berlin, where we arrived near night; and after being examined as to where we came from, and whether we had any business in the mercantile way, we were set at liberty, and went to the Inn.

8th, being First-day, we spent pretty much in our chamber, though several of our company went out and found some tender people, and one to whom we were recommended from Magdeburgh by a man there, who appeared to be very friendly towards us, with whom we left several books. This man, after we left him, changed his mind on reading them, and put up the books, and sent them with a letter to Berlin, to counteract what he had written before, directed to the man to whom he had recommended us. Thus we found our way unexpectedly shut up, much to our disappointment. How changeable a creature is man! and how little is he to be depended on! We have met with very civil treatment as yet amongst the Prussians, except what I before mentioned, the effects of this man's so writing, which seems inconsistent with the character of a sincere-hearted man.

(To be continued.)

EXAMPLE is a living lesson. The life speaks. Every action has a tongue. Words are but articulate breath. Deeds are the fac-similes of the soul; they proclaim what is within. The child notices the life. It should be in harmony

with goodness. Keen is the vision of youth; every mark is transparent. If a word is thrown into one balance, a deed is thrown into the other. Nothing is more important than that parents should be consistent. A sincere word is never lost; but advice, counter to example, is always suspected. Both cannot be true; one is false.

EXTRACT FROM JOB SCOTT.

Great is the deviation from true Christian humility, inward watchfulness, and ardency of spirit, as also from true plainness in dress, building, furniture, &c., among too many in this large city; and leanness, weakness, and want of true magnanimity in the cause of Christ, prevail in proportion. Oh! how many there are, who, if they would submit to the cross, would soon become valiants in Israel, who now, through shunning it, are stumbling at the threshold, and remain dwarfish, and, in great degree, useless in their day and generation. My spirit mourns over them, with ardent wishes, that they may lift up their heads above the world, and all its frowns, friendships, and entanglements; that they may thus rise into the liberty of the sons of God, and feel the truth to make them free indeed. For now they are held in bondage, and at some times, when they feel their thraldom, they do really groan under it, and for a moment, pant for deliverance, and wish a releasement from their bonds and imprisonment. But, alas! they soon sink back again into the old captivating conformity and compliance. Thus many grovel on through life, and never know what it is to be free, nor to enjoy the sweets of true Christian liberty. May the young and rising generation shun that rock, the spirit of the world, on which so many have been shipwrecked. I am clear in it, that there is a precious seed among them, who, if faithful, will shine forth in greater lustre and purity than many of those who have gone before them. O Lord! I pray thee, hold them in thy holy hand.

Second-day, 8th. We attended the select meeting, where I had some small service; and after visiting about twenty families to take leave of them, I felt clear of the city. 9th day of 1st month, we left Philadelphia, and crossing the Delaware into West Jersey, had a meeting at Newton. It was a painful and very low time for a season, but ended to a good degree of consolation.

Now having left Philadelphia, I felt such a flow of love and affection toward many there, as perhaps words are inadequate to the full expression of, with living cries to the Lord to preserve them, and bring them on the way rejoicing in the footsteps of the flock of the faithful companions of Christ Jesus. Fourth-day, 10th, we had a good meeting at Haddonfield; but close and searching were we led in testimony, as truth opened and enabled. Divers beloved friends from Philadelphia came over and met us at this meeting. I was truly glad to see them.

Fifth-day, 11th, we had a meeting at Moorestown, which I am abundantly convinced would have been more eminently favored, had not my imprudence prevented; for I felt the arisings of life, and had some fresh openings, but felt withal that the spirits of the prophets were subject to the prophets, and that I could not get forward in my openings until some exercised mind or minds were relieved of their burthen; and being too hasty, and fearing a backwardness would be given way to, in some one or other, to the hurt of the meeting, I stood up and expressed how it was with me, as if, because I clearly felt the danger, I must speak of it. Thus I hurt the meeting myself. Oh! take heed when the ark jostles, lest, putting forth thy hand in thine own time, like Uzza, thou bring death over thy own soul! Great was my distress and humiliation; but the Lord at length in mercy opened the way again, which had quite closed upon my unguarded motion. Oh! his mercy endureth forever! How wonderful was his goodness to Israel, that even when Moses provoked him at the rock, yet for their sakes he caused the waters to gush forth from the flinty rock, at the smiting thereof. This meeting ended to good satisfaction, though marred by my own activity and folly. Lord! correct me in mercy; bring down all in me that can move without a motion from thee; and when thou hast fully reduced me, then in judgment remember mercy, that my soul may praise thee for ever." Here I parted, in endeared affection with Friends from Philadelphia, who now went homeward; the rest we parted with yesterday.

Sixth-day, 12th, we had a meeting at Upper Evesham After some time of waiting, a little light sprung up, truth reigned, and we had a baptizing season together. Seventh day, 13th, we had another at Lower Evesham, to pretty good satisfaction. First-day 14th, we attended fore and afternoon meeting at Burlington, where I had divers times suffered in silence before, but never to so great a degree as at the first meeting this day. But when I had concluded I must sink, unrelieved, under the exercise, ability was given me to thresh the mountains, and sound a very pressing alarm to some, who, I feared, resembled the fat bulls of Bashan, and were very unaccustomed to the yoke of Christ. But stout as they were, a rod was given me, and I smote them therewith. Indeed I feared none of them, but was made to tread on scorpions and not be hurt. I think I was never led in so close a manner in any meeting before nor in such odd expressions; but it afforded

great relief to my mind, which, together with a very open time, wherein I largely cleared my mind in the afternoon, made me quite easy to leave the place, feeling clear of a burthen I had long felt, at times, respecting Burlington. Lord! rouse some there from their beds of ease, and comfort the honest mourners among them.

Second-day, 15th, we attended a meeting at Ancocas, appointed for our friend Thomas Colley, from Old England. He and my companion William Jackson, had good service, truth being in comfortable dominion after a time of close inward travail: but I sat easy in silence. After meeting we returned to Burlington, and on third-day, the 16th, we rode to Stonybrook; thence on fourth-day, the 17th, to William Smith's, near Rahway; and fifth-day, 18th, were at Rahway Monthly Meeting; and being under great weight of exercise in the meeting for worship, and way not opening to relieve my mind, I requested another meeting, which was concluded to be held next day. Sixth-day, 19th, we attended the above mentioned appointed meeting at the same place; were shut up until time in common for meeting to end, and feeling some small openness, I dropped some pretty close hints, which I believe divers present, as well as myself, were sensible were justly due to many in that meeting. But too many of those to whom it belonged, were unwilling to receive it, but kicked against it. So, I feeling it painfully to rebound, and life not rising into much authority, I got very little relief; but was painfully confirmed, that formality can no more worship God in one form than another, and that mere outward silence is as far short of that worship, as formal singing, &c.

Seventh-day, 20th. I mourned and left them with a heavy heart, intending for New York, but often looked back at Rahway, and could not see my way so clear to go to New York as I wished; but it being homeward, I rode forward to Elizabeth Town Point, and there took boat for New York. But Providence prevented us; for soon after we put off, the large cakes of ice, floating with the tide, shut us in for four hours, that the boatmen were very apprehensive the boat would be crushed to pieces, and we perish; but my mind was inward and stayed on God, in the hollow of whose eternal hand and power, I felt perfectly safe and easy; faith and confidence in him and in his never-failing providence, were strong, and quite unshaken. I had not the least doubt but the winds, waves, and all the elements, were entirely at his command; and though the poor men kept crying out, the boat would be cut to pieces, and appeared in much anxiety, I felt a perfect serenity, and had no doubt at all that way would be opened through the ice, either forward or backward, as the Lord pleased; and I was quite resigned to its being either way. But at length, after long looking, and seeing no way, a way was opened, and we landed on the same shore, and rode contentedly back to Rahway.

First-day, 21st, we attended their fore and afternoon meetings. I had some openings in the first, but feeling no command to speak, the opening closed up, and I suffered among them in silence.

Second-day, 22d, we had a meeting on Staten Island, (where only one man Friend and his family live,) among other societies. This meeting was on my companion William Jackson's concern, and he had pretty good service among them. I had only a few words. There is an ear in some there to hear the truth, and I hope, in some degree, hearts to obey it. Third-day, 23d, we got to New York, and fourth-day, 24th, were at their mid-week meeting, silent. Fifth-day, 25th, we went to the select Quarterly Meeting at Westbury, where I was shut up, though William had good service. Sixth-day, 26th, came on the Quarterly Meeting for worship and discipline, and adjournment of the select meeting, in all which I felt no strength to open my mouth. Dear William was in some degree favored in supplication and testimony in the meeting for worship. Seventh-day, 27th, I being clear of the parts, and about to return immediately home, we had a precious parting opportunity at Fry Willis's, wherein I had a few words in much tenderness to express, and dear William was much favored in fervent supplication to the Lord for our preservation and preserving integrity to him, who first gathered our souls to an acquaintance with himself. The presence of the Most High was livingly felt, and reigned over all, to our *unspeakable* joy and consolation, for words are inadequate to the full expression of it! Magnified and adored forever be the Lord our God.

Here I parted with my dear companion William Jackson. I have had to mourn in this journey over the declension from primitive zeal, as also the great departure from that commendable plainness, &c., which mine eyes have sorrowfully beheld in some places, especially in Philadelphia, and from thence too much spread into parts around them; yet the Lord hath a chosen remnant there; may they ever love and live near him, and the others be brought home to the fold of rest, and weaned from all their vanities. I rode this day, accompanied by Jacob Willets, toward the east end of Long Island, and next day, being First-day, 28th, we rode to Sterling, and second-day, 29th, took boat, and landed in the afternoon at Gratton in Connecticut; from hence, parting with Jacob, I rode to Abiel Gardiner's in Stonington. Third-day 30th, I reached East Greenwich, and 1st month 31st, 1787, and fourth of the week, got well home; and, to my joy and great thankfulness

of heart to the Lord, found my dear wife and family in pretty good health, and much rejoiced to see and receive me again; and I thought we were renewedly each other's joy in the Lord.

I was out in this journey about six months and ten days, and travelled by computation about two thousand miles.

"When first it is 'thou and I,' between God and the soul, for a time, at least, the heart has little room for other fellowship."

For Friends' Intelligencer.

A WORD OF CAUTION.

I have been deeply pained in these sad days of strife and blood, to hear many persons, members of the Society of Friends, and also others raised amid the teachings thereof, express approbation of our members entering the army; saying, that this is not the time for peace principles; that our country must be sustained; that the rebellion must be put down, &c. Surely such opinions are expressed without a due regard to the priceless value of our testimony against war.

"Not a time for peace principles!"

Was there ever a time when there was as much need thereof? Ever a time that it was as necessary for the Society of Friends to hold high the righteous testimony to peace?

Better, far better that our government, that all earthly governments should sink and disappear, than that the principles held by the Society of Friends should be forgotten in the hearts of the children of men.

Had Friends lived more in obedience to the Light within, and been faithful standard bearers in the advancement of true Quakerism, our beloved country might this day have been a bright and shining light before the world, as a truly Christian nation, instead of being as she now is.

R. S. P.

JOHN WOOLMAN ON MERCHANDISING.

Where the treasures of pure love are opened, and we obediently follow Him who is the light of life, the mind becomes chaste; and a care is felt, that the unction from the Holy One may be our leader in every undertaking.

In being crucified to the world, broken off from that friendship which is enmity with God, and dead to the customs and fashions which have not their foundations in the Truth, the way is prepared to lowliness in outward living, and to a disentanglement from those snares which attend the love of money; and where the faithful friends of Christ are so situated that merchandising appears to be their duty, they feel a restraint from going farther than he owns their proceedings; being convinced that "we are not our own, but are bought with a price, that none of us may live to ourselves, but to Him who died for us." Thus they are taught not only to keep to a moderate advance and uprightness in their dealings, but to consider the tendency of their proceeding; to do nothing which they know would operate against the cause of universal righteousness, and to keep continually in view the spreading of the peaceable kingdom of Christ amongst mankind.

The prophet Isaiah spoke of the gathered church, in the similitude of a city, where many being employed were all preserved in purity; "They shall call them the holy people, the redeemed of the Lord, and thou shalt be called, sought out, a city not forsaken." The apostle, after mentioning the mystery of Christ's sufferings, exhorts, "Be ye holy in all manner of conversation." There is a conversation necessary in trade; and there is a conversation so foreign from the nature of Christ's kingdom, that it is represented in the similitude of one man pushing another with a warlike weapon: "There is that speaketh like the piercing of a sword." In all our concerns it is necessary that the leading of the spirit of Christ be humbly waited for and faithfully followed, as the only means of being preserved chaste as an holy people, "who in all things are circumspect," that nothing we do may carry the appearance of approbation of the works of wickedness, make the unrighteous more at ease in unrighteousness, or occasion the injuries committed against the oppressed to be more lightly looked over.

Where morality is kept to and supported by the inhabitants of a country, there is a certain reproach attends those individuals amongst them, who manifestly deviate therefrom. Thus, if a person of good report is charged with stealing goods out of an open shop in the day time, and on a public trial is found guilty, and the law in that case is put in execution, he therein sustains a loss of reputation; but if he be convicted a second and third time of the like offence, his good name would cease amongst such who knew these things. If his neighbor, reputed to be an honest man, is charged with buying goods of this thief, at the time when the purchaser knew they were stolen, and on a public trial is found guilty, this purchaser would meet with disesteem; but if he persisted in buying stolen goods, knowing them to be such, and was publicly convicted thereof a second and third time, he would no longer be considered as an honest man by those who knew these things; nor would it appear of good report to be found in his company, or buying his traffic, until some evident tokens of sincere repentance appeared in him. But where iniquity is committed openly, and the authors of it are not brought to justice or put to shame, their hands grow strong. Thus the general corruption of the Jews shortly before their

state was broken up by the Chaldeans, is described by their boldness in impiety; for as their leaders were connected together in wickedness, they strengthened one another and grew confident. "Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush;" on which account the Lord thus expostulates with them, "What hath my beloved to do in my house, seeing she hath wrought lewdness with many? and the holy flesh is passed from thee: when thou doest evil, then thou rejoicest."

The faithful friends of Christ, who hunger and thirst after righteousness, and inwardly breathe that his kingdom may come on earth as it is in heaven, are taught by him to be quick of understanding in his fear, and to be very attentive to the means he may appoint for promoting pure righteousness in the earth; and as shame is due to those whose works manfestly operate against the gracious design of his sufferings for us, a care lives on their minds that no wrong customs, however supported, may bias their judgments, but that they may humbly abide under the cross, and be preserved in a conduct which may not contribute to strengthen the hands of the wicked in their wickedness, or to remove shame from those to whom it is justly due. The coming of that day is precious in which we experience the truth of this expression, "The Lord our righteousness," and feel him to be "made unto us wisdom and sanctification."

The example of a righteous man is often looked at with attention. Where righteous men join in business their company gives encouragement to others; and as one grain of incense deliberately offered to the prince of this world, renders an offering to God in that state unacceptable, and from those esteemed leaders of the people may be injurious to the weak; it requires deep humility of heart to follow him faithfully, who alone gives sound wisdom and the spirit of true discerning. O how necessary it is to consider the weight of a holy profession.

The conduct of some formerly, gave occasion of complaint against them, "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic." And in several places it is charged against Israel that they had polluted the holy Name.

The prophet Isaiah represents inward sanctification in the similitude of being purged from that which is fuel for fire; and particularly describes the outward fruits brought forth by those who dwell in this inward holiness, "they walk righteously, and speak uprightly." By walking he represents the journey through life, as a righteous journey; and "by speaking uprightly," seems to point at that which Moses appears to have had in view, when he thus expressed himself, "Thou shalt not follow a multitude to do evil, nor speak in a case to decline after many to wrest judgment."

He goes on to show their firmness in equity; representing them as persons superior to all the arts of getting money, which have not righteousness for their foundation; "They despise the gain of oppressions:" and he further shows how careful they are that no prospects of gain may induce them to become partial in judgment respecting an injury; "They shake their hands from holding bribes."

Again, where any interest is so connected with shedding blood, that the cry of innocent blood goes also with it, he points out their care to keep innocent blood from crying against them, in the similitude of a man stopping his ears to prevent a sound from entering his head, "They stop their ears from hearing of blood;" and where they know that wickedness is committed, he points out with care, that they do not by an unguarded friendship with the authors of it, appear like unconcerned lookers on, but as people so deeply affected with sorrow, that they cannot endure to stand by and behold it; this he represents in the similitude of a man "shutting his eyes from seeing evil."

"Who amongst us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly. He that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

He proceeds in the spirit of prophecy to show how the faithful, being supported under temptations, would be preserved from the defilement which there is in the love of money; that as they who, in a reverent waiting on God, feel their strength renewed, are said to "mount upward;" so here their preservation from the snare of unrighteous gain is represented in the likeness of a man, borne up above all crafty, artful means of getting the advantage of another, "They shall dwell on high;" and he points out the stability and firmness of their condition, "His place of defence shall be the munition of rocks;" and that under all the outward appearances of loss, in denying himself of gainful profits for righteousness' sake, through the care of Him who provides for the sparrows, he should have a supply answerable to infinite wisdom, "Bread shall be given him, his water shall be sure." And as our Saviour mentions the sight of God to be attainable by "the pure in heart," so here the prophet pointed out, how in true sanctification the understanding is opened, to behold the peaceable harmonious nature of his kingdom, "thine eyes shall see the King in his beauty;" and that looking

beyond all the afflictions which attend the righteous, to "a habitation eternal in the heavens," with an eye divinely opened, they "shall behold the land that is very far off."

"He shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him, his water shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

I often remember, and to me the subject is awful, that the great Judge of all the earth doeth that which is right, and that he "before whom the nations are as a drop of a bucket," is "no respecter of persons." Happy for them, who, like the inspired prophet, "in the way of his judgments, wait for him."

When we feel him to sit as a refiner with fire, and know a resignedness wrought in us, to that which he appoints for us, his blessing in a very low estate is found to be more precious than much outward treasure in those ways of life where the leadings of his spirit are not followed.

The prophet, in a sight of the Divine work amongst many people, declared, in the name of the Lord, "I will gather all nations and tongues, and they shall come and see my glory." And again, "from the rising of the sun to the going down of the same, my name shall be great amongst the Gentiles, and in every place incense shall be offered to my name, and a pure offering."

Behold here how the prophets had an inward sense of the spreading of the kingdom of Christ; and how he was spoken of as one who should "take the heathen for his inheritance, and the uttermost parts of the earth for his possession." That "he was given for a light to the Gentiles; and for salvation to the ends of the earth."

When we meditate on this Divine work, as a work of ages, a work that the prophets felt long before Christ appeared visibly on earth, and remember the bitter agonies he endured when he "poured out his soul unto death," that the heathen nations as well as others, might come to the knowledge of the Truth and be saved; when we contemplate this marvellous work, as that which "the angels desire to look into," and behold people amongst whom this light hath eminently broken forth, and who have received many favors from the bountiful hand of our Heavenly Father, not only indifferent with respect to publishing the glad tidings amongst the Gentiles, as yet sitting in darkness and entangled with many superstitions; but aspiring after wealth and worldly honors, and taking means to obtain their ends, tending to stir up wrath and indignation, and to beget an abhorrence in them to the name of Christianity—when these things are weightily attended to, how mournful is the subject?

It is worthy of remembrance, that people in different ages, deeply baptized into the nature of that work for which Christ suffered, have joyfully offered up their liberty and lives for promoting it in the earth.

Policarp, who was reputed a disciple of St. John, having attained to great age, was at length sentenced to die for his religion, and being brought to the fire, prayed nearly as follows, "Thou God and Father of our Lord Jesus Christ, by whom I have received the knowledge of thee! O God of the angels and powers, and of every living creature, and of all sorts of just men who live in thy presence, I thank thee! that thou hast graciously vouchsafed this day and this hour to allot me a portion among the number of martyrs, among the people of Christ, unto the resurrection of everlasting life; among whom I shall be received in thy sight, this day, as a fruitful and acceptable sacrifice: wherefore for all this, I praise thee, I bless thee, I glorify thee through the everlasting High Priest, Jesus Christ, thy well beloved Son; to whom, with thee, and the Holy Ghost, be all glory, world without end. Amen."

Bishop Latimer, when sentence of death by fire was pronounced against him, on account of his firmness in the cause of religion, said, "I thank God most heartily, that he hath prolonged my life to this end; that I may, in this case, glorify him by this kind of death." Fox's Acts and Monuments, 936.

William Dewsbury, who had suffered much for his religion, in his last sickness, encouraging his friends to faithfulness, made mention, like good old Jacob, of the loving-kindness of God to him in the course of his life, and that through the power of Divine love, he for Christ's sake had joyfully entered prisons.

I mention these, as a few examples, out of many, of the powerful operation of the Spirit of Christ, where people are fully devoted to it, and of the ardent longings in their minds for the spreading of his kingdom amongst mankind. Now to those, in the present age, who truly know Christ, and feel the nature of his peaceable government opened in their understandings, how loud is the call wherewith we are called to faithfulness; that in following this pure light of life, "we, as workers together with him," may labor in that great work for which he was offered as a sacrifice on the cross; and that his peaceable doctrines may shine through us in their real harmony, at a time when the name of Christianity has become hateful to many of the heathen.

When Gehazi had obtained treasures which the prophet under Divine direction had refused, and was returned from the business, the prophet, troubled at his conduct, queried if it was a time thus to prepare for specious living. "Is it a time to receive money and garments, men servants and maid servants? The leprosy there-

fore of Naaman shall cleave to thee and to thy seed forever." O that we may lay to heart the condition of the present time, and humbly follow His counsel, who alone is able to prepare the way for a true harmonious walking amongst mankind.

"The moment of liberation to the passer-by always seems a great sudden effort; but those who have watched the slow swelling of the imprisoned bud, know that the last expansion of life which bursts the scaly serements is but one moment of the imperceptible but incessant growth, of which even the apparent death of winter was a stage."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 3, 1864.

To our Subscribers.—As the 21st year of the Intelligencer progresses, the consideration whether it will or will not have a future existence is inevitably forced upon us.

The Association under whose care it has been issued, has, through much verbal encouragement and great pecuniary discouragement, patiently and hopefully pursued its publication. The need of such an organ of communication, to throw Society information among such of our members as are willing to receive it, and weave into a general feeling of interest the near and remote sections of this and associate Yearly Meetings, has been felt by many besides ourselves, and some have liberally aided in its continuation the past year. With their assistance, had the prices of paper and printing remained as they were at the beginning of the volume, we should in all probability have been able to meet the demands of its publication, but the increased price of labor and paper will, we fear, involve us in expense beyond our ability to meet, and we see no alternative but to close our labors with the present volume.

We have hesitated to make this announcement, because the discontinuance of the Intelligencer will be to many a great privation, and nothing but necessity has induced this conclusion.

For twelve years we have had it in charge, and we cannot relinquish what we voluntarily assumed as a labor of love, without deep regret. If our subscribers can suggest any plan by which it can be continued, without involving personal pecuniary embarrassment, we will gladly avail ourselves of such an arrangement; or if an association of men Friends can be formed to assume the financial responsibility, the present editors will cheerfully aid in the undertaking, and give their services gratuitously, as heretofore.

Married, on the morning of 25th of 8th month, in accordance with the order of the Society of Friends, Amos Hillborn, a member of Spruce Street Meeting to Rachel W., daughter of Letitia W. and the late Enoch Allen, a member of Philadelphia Monthly Meeting.

Died, on the 15th of 8th month, 1864, in the town of Harrison, Westchester county, N. Y., of cholera infantum, Amy W., infant daughter of Jacob and Mary A. Carpenter.

A general Quarterly Meeting of the Executive Committee of Friends within the limits of Philadelphia Yearly Meeting for promoting subscriptions to Swarthmore College, will be held at Race Street Meeting House on Sixth-day morning, 9th month 9th, at 11 o'clock. Full attendance is desirable. Representatives from Local Committees, and reports of the progress of this concern in various neighborhoods, are requested.

Jos. M. Truman, Jr., *Clerk.*

A Stated Meeting of Friends' Association for the aid and elevation of the Freedmen, will be held at Race Street Meeting House on Fourth-day evening, 7th of 9th month, at 8 o'clock. All Friends and others interested are invited.

Samuel H. Gartley, } *Clerks.*
Anne Shoemaker, }

It may be of interest to some to be informed as to the mean temperature, quantity of rain, &c., in this locality: I send it for 7th month last,—

Mean Temperature, ...	81° 36
Quantity of Rain in the month,	3.06 in.
Number of clear days, . .	20.
" rains, ...	7.

Lat. 41° 38' north. S. A.

Prophetstown, Ill.

FOR THE CHILDREN.

The New Key.—"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them willing."

"What is the key?" asked her aunt.

"It is only one little word: guess what." But aunt was no guesser.

"It is *please*," said the child: "aunt, it is *please*. If I ask one of the great girls in school '*Please* show me my parsing lesson,' she says, 'Oh, yes,' and helps me. If I ask Sarah, '*Please* do this for me,' no matter what, she'll take her hands out of the suds, and do it. If I ask uncle, '*Please*,' he says, 'Yes, puss, if I can;' and if I say, '*Please*, aunt,'" ——

"What does aunt do?" said aunt herself.

"Oh, you look and smile just like mother,

and that is the best of all," cried the little girl, throwing her arms around her aunt's neck, with a tear in her eye.

Perhaps other children will like to know about this key, and I hope they will use it also, for there is great power in the small, kind courtesies of life.—*Sunday School Visitor.*

From the Living Age.

SIMPLICITY.

There is no gift of expression that tells more than simplicity in its right place. A simple style of talking or writing is an engine of power in good hands, enabling them to undertake tasks forbidden to the world at large. It even fits a man for talking or writing about himself, which only persons endowed with the art of being plain, transparent, and natural ought ever to attempt. Simplicity, as we would view it here, is by no means a merely moral or negative quality. It is so in some cases; but it is then only noticed or appreciated for its suggestiveness. Children do not admire each other's simplicity; but we admire it in them, because what is uttered without thought or intention in the child is full of meaning to us. It was more than a simple, it was probably a stupid, little girl that kept reiterating "We are seven;" but the words suggested deep meanings to the poet. The weeping child apologizing at sight of the unfolding handkerchief, "My tears are clean," meant no more than the literal sense of his words; but to the hearer they brought thoughts of guileless innocence and of other tears that do leave a stain. After childhood no one can retain a simplicity worthy of admiration without some intellectual power. The unconscious simplicity of a child, when childhood is past, is disagreeable and painful, and is never recognized without a shade of pity or contempt. Manly simplicity is intelligent, and knows what it is about. And though, to win our respect, it must of course be real, it may and often is only one side of a many sided character; that is, the quality may attach to part, and not to the whole, of a man's nature.

The charm of full grown simplicity always gains by, and we believe even requires, contrast. We must be a little surprised at a man's being simple before we can value the quality in him. Thus the style and manners of royal personages are generally simple, and there are doubtless plenty of reasons to make this probable, and a thing to expect; but persons dazzled by the pomp and circumstance of greatness are delighted with this simplicity, which they confound with humility, because it seems to them a striking contrast with state and splendor. So with the aristocracy of intellect and genius. It appears a fine thing for a great author or thinker to be artless and unaffected; and we like it because, if he chose to be pretentious, we could only say he had more right to be so than his neighbors; but the truth is, these people have not really the temptations to pretence that others, their inferiors, have. The world allows them so distinguished a place that there is no need for them to struggle and use effort in order to seem something higher and more important than they are. It needs a reliance on self to be perfectly simple in treating of self; and this reliance, as a conscious quality, it is scarcely modest to bring forward unless the world has given its sanction to the self-estimate.

All simplicity, however paradoxical it may sound, ought to conceal something,—rank, or achievement, or high purpose, or extensive knowledge, or covert meaning, or a strength of modest purity, or an incorruptible honesty, or a power of self-command; or, in a child, innocence. In mature life it must be backed by some inner sense of worth, or at least by a self-respect founded on just grounds, though, perhaps, never consciously dwelt upon. It should have some such of the heroic. It is impossible for some people to be simple. They are not great enough; they are born with that foppery which Dr. Johnson called the bad stamina of the mind, which, like a bad constitution, can never be rectified,—"once a coxcomb, always a coxcomb." Indeed people who are not coxcombs often dare not be simple, because they would feel naked and insignificant; their thoughts must be dressed up to be fit to be seen; in fact, they would not know how to set about it, and could not be simple if they would. Few persons, perhaps, realize the difficulty of mere simplicity of expression. We own it is not difficult to say, "That is a door; this is my desk;" but once pass the region of plain statement of what our senses tell us, and the difficulty begins which most people never get over. Scarcely any conversation is simple. Half the hyperbole of language is no deliberate effort of fancy, and much less is it intentional exaggeration. It is because it is impossible for inaccurate minds to hit the exact truth and describe a thing just as it appeared to them,—to express degrees of feeling, to observe measures and proportions, to tell a thing as it happened, and define a sensation as it was felt. They cannot represent themselves just as sick or sorry—pleased, annoyed, or impressed—as they really were. Which of us really manages to do this? Men rely on the universal license necessary where accuracy is unattainable, and would feel ashamed to go against the popular phraseology in search of a more formal truth; and wisely, too; for with the run of people it would be a fastidiousness more nice than wise. Violent efforts to be simple would quench the imagination without attaining to effective truth. The poor have little of the simplicity attributed

to them in books. They have too great a sense of their own insignificance to presume so far.

A rustic has felt indisposed and very uncomfortable in the night; how can he or she expect to rouse sympathy for so very commonplace an occurrence? And yet it is pleasant to be pitied when we are ill. Therefore he says, "I thought I should have died in the night." He says this, not because he really thought so, or really wants you to think so, but because it is the only form he knows likely to make an adequate impression on his hearer. He must know how to analyze sensations before he can tell the simple truth about them. In the same way, the poor are driven to feeble hyperbole, helplessly reiterated, without a notion that it is hyperbole. Thus an old woman wants to say that she has lost her appetite, and tries her hand at expressing her loss. "One bit of cake is oceans—oceans it is—oceans." This seems to her nearer the truth, as her hearer will receive it, than the simple announcement that, whereas once she ate her plain food with a relish, now delicacies cannot tempt her; and probably she is right. Again, uneducated people of a different class never dream of being simple. They talk in great stilted phrases from a mixture of affectation and modesty; simple statement does seem so very bare and unpresentable as they would manage it. Hence the style of guide-books and penny-a-liners; they must be gorgeous and poetical, or they would fear to collapse into mere insanity. Strong language acts as the irons which hold rickety limbs straight. The Cockney dialect is, for somewhat the same reason, the reverse of simple. Everything is done by implication and allusion; nothing is direct. You require a key of interpretation, and in this elaborateness lies the point. A man loses his personality and becomes vaguely "a party." He does not stand high in his profession; but he is A 1. He is not on the point of ruin; but it is U. P. with him. The person who addresses his friend is not simply "I," "myself," but he conveys the idea mysteriously, as "yours truly." Simplicity is open to all the world; but this recondite speech needs a clew and an accomplice. Vulgarity as a term of reproach, is never simple. Indeed, it often makes such large demands on the fancy that we only distinguish it from poetry by its different action on the nerves. Intricacy, allusion, and pretence are of its very essence.

Self-instructed persons are rarely simple; nor are those to whom knowledge has not come naturally and by ordinary methods.

Hence, the terrifying phraseology so common in modern science, and the incursion of new words into our periodical literature; hence, too, in old times, the inflation and effect of would-be learned, "superior" women. Really superior perhaps they were; but they had not yet come to the power of taking a simple view of their attainments. When the good women in a party of blue-stockings whispered to a new comer, "Nothing but conversation is spoke here," she was awed, not so much by the thought, as by the fine language in which it was wrapped. Nobody is frightened at thought if put into plain terms; we may almost say that nobody feels it to be above him. No one can be simple who knows a little of everything, and nothing thoroughly; nor one who thinks it necessary to be always laying down his principle of action. There are people of this class who cannot for the life of them give a simple answer, but follow the method of the Eastern traveller, who, being asked his name by an Arab sheik, began his reply with a history of the creation of the world. Simplicity, in mature action, is knowing what you have to do, and doing it; and, in words it is knowing what to say, and saying it. Half the eloquence of the world is founded on the reverse precept. The simplicity which gets a man a reputation as a writer is not only saying what he has to say in direct terms, but in the best chosen and the fewest, and withal conveying more than meets the eye, as seeing into the heart of things.—*Saturday Review.*

AN OUNCE WEIGHT AND A TUN WEIGHT.

An ounce weight and a tun weight of iron will fall down a pit with equal speed and in equal time. Until about three hundred years ago, all the learned men in the world disbelieved and denied it. Galileo, an Italian, taught the contrary to the popular belief. The University of Pisa challenged him to the proof. The leaning tower of that city was just the place for such an experiment. Two balls were obtained and weighed, and one was found to be exactly double the weight of the other. Both were taken to the top. All Pisa looked on, and crowds of dignitaries were confident that young Galileo, then obscure and despised, but honored and immortalized now, would be proved to be in error. The two balls were dropped at the same instant. Old theory, and all the world, said that the large ball, being twice as heavy as the less, must come down in half the time. All eyes watched, and lo! all eyes beheld them strike the earth at the same instant. Men then disbelieved their eyes, and repeated the experiment many times, but each time with the same result. The little ball was big enough to destroy a theory 2,000 years old; and had it been little as a pea, it would have destroyed it just as well, or even more quickly.

But how was this? Did not the earth draw down the large ball, which was double the weight of the smaller, with double force? Did not the

double weight indicate the double force? Yes, truly; but in drawing down the large ball there was a double force of resistance to be overcome, and as the two forces acted in a given proportion on the large ball, and in the same proportion on the less, the velocity of the two was equal, though in bulk they were unequal. Let us suppose there to be two wagons, one with a load of five tuns, and the other ten tuns, and that the unequal loads are drawn by an equal horse-power—should not their speed be equal, though their weight is unequal? No. There must be double horse-power to draw the double weight, to obtain equal speed. Let a ten-pound weight and a one-pound weight fall to the earth at the same time, and the earth must draw down the heavier weight with ten times greater force than the other, that they may have equal speed, and it does so. A tun weight of iron and an ounce weight, leaving the top of a pit at the same instant, would, therefore, at the same instant fall to the bottom.—*Scientific American.*

THE LITTLE GIRL'S LAMENT.

Is heaven a long way off, mother?
I watch through all the day,
To see my father coming back
And meet him on the way.

And when the night comes on I stand,
Where once I used to wait,
To see him coming from the fields
And meet him at the gate.

Then I used to put my hand in his,
And cared not more to play;
But I never meet him coming *now*,
However long I stay.

And you tell me he's in heaven, and far,
Far happier than we;
And loves us still the same—but how,
Dear mother, can that be?

For he never left us for a day,
To market or to fair,
But the best of all that father saw,
He brought for us to share.

He cared for nothing then but us—
I have heard father say,
That coming back made worth his while
Sometimes to go away.

He used to say he liked our house
Far better than the hall;
He would not change it for the best,
The grandest place of all.

And if where he is now, mother,
All is so good and fair,
He would have come back long ago,
To take us with him there.

He never would be missed from heaven:
I have heard father say
How many angels God has there,
To praise him night and day.

He never would be missed in heaven,
From all that blessed throng;
And we—O! we have missed him here,
So sadly and so long!

But if he come to fetch us, then
I would hold his hand so fast,
I would not let it go again,
Till all the way was past;

He'd tell me all that he has seen;
But *I* would never say,
How dull and lonely we have been
Since he went far away.

When you raised me to the bed, mother,
And I kissed him on the cheek,
His cheek was pale and very cold,
And his voice was low and weak.

And yet I can remember well
Each word that he spoke then;
For he said I must be a dear, good girl,
And we should meet again!

And O! but I have tried since then
To be good through all the day;
I have done whate'er you bid me, mother,
Yet father stays away!

Is it because God loves him so?—
I know that in his love,
He takes the good away from earth,
To live with him above!

O! that God had not loved him so!
For then he might have stayed,
And kissed me as he used at nights,
When by his knee I played.

O! that he had not been so good,
So patient, or so kind!
O! had we been more like him,
And not been left behind!—*Jer. Tel.*

WHAT THE MEEK HEART DID.

Look out, oh weary heart, look out
In the wide world, and see
If there thou findest a laurel wreath,
Or a great work for thee.

Then the meek heart looked sadly out,
On scenes of change and strife,
And saw no fame-wreath for its brow,
No great work for its life.

So *little deeds* that thronged its path,
That heart took meekly up;
Its meed of suffering humbly drank,
And drained the bitter cup.

The quiet life was truly lived—
To have done *more* it would;
But there is written thus of such,
She hath done what she could!

SEED GROWING SECRETLY.

If this world's friends might see but once
What some poor man may often feel,
Glory and gold, and crowns and thrones,
They soon would quit, and learn to kneel.

What needs a conscience calm and bright
Within itself, an outward test?
Who breaks his glass to take more light,
Makes way for storms into his rest.

Then bless thy secret growth, nor catch
At noise, but thrive unseen and dumb;
Keep clean, bear fruit, earn life, and watch
Till the white-winged reapers come

Henry Vaughan.

ORIGIN OF TITLES, FORMS OF COURTESY AND FASHIONS.

From Herbert Spencer's "Illustration of Universal Progress."

Perhaps it is in that class of social observances comprehended under the term Fashion, which we must here discuss parenthetically, that this process of corruption is seen with the greatest distinctness. As contrasted with Manners, which dictate our minor acts in relation to other persons, Fashion dictates our minor acts in relation to ourselves. While the one prescribes that part of our deportment which directly affects our neighbors; the other prescribes that part of our deportment which is primarily personal, and in which our neighbors are concerned only as spectators. Thus distinguished as they are, however, the two have a common source. For while, as we have shown, Manners originate by imitation of the behaviour pursued *towards* the great; Fashion originates by imitation *of* the behaviour of the great. While the one has its derivations in the titles, phrases, and salutes used *to* those in power; the other is derived from the habits and the appearances exhibited *by* those in power.

The Carrib mother who squeezes her child's head into a shape like that of the chief; the young savage who makes marks on himself similar to the scars carried by the warriors of his tribe (which is probably the origin of tattooing); the Highlander who adopts the plaid worn by the head of his clan; the courtiers who affect greyness or limp, or cover their necks, in imitation of their king; and the people who ape the courtiers; are alike acting under a kind of government connate with that of Manners, and, like it too, primarily beneficial. For notwithstanding the numberless absurdities into which this copyism has led the people, from nose-rings to ear-rings, from painted faces to beauty-spots, from shaven heads to powdered wigs, from filed teeth and stained nails to bell-girdles, peaked shoes, and breeches stuffed with bran,—it must yet be concluded, that as the strong men, the successful men, the men of will, intelligence, and originality, who have got to the top, are, on the average, more likely to show judgment in their habits and tastes than the mass, the imitation of such is advantageous.

By and by, however, Fashion, corrupting like these other forms of rules, almost wholly ceases to be an imitation of the best, and becomes an imitation of quite other than the best. As those who take orders are not those having a special fitness for the priestly office, but those who see their way to a living by it; as legislators and public functionaries do not become such by virtue of their political insight, and power to rule, but by virtue of birth, acreage, and class influence; so, the self-elected clique who set the fashion, gain this prerogative, not by their force of nature, their intellect, their higher worth or better taste, but gain it solely by their unchecked assumption. Among the initiated are to be found neither the noblest in rank, the chief in power, the best cultured, the most refined, nor those of greatest genius, wit, or beauty; and their re-unions, so far from being superior to others, are noted for their inanity. Yet, by the example of these sham great, and not by that of the truly great, does society at large now regulate its goings and comings, its hours, its dress, its small usages. As a natural consequence, these have generally little or none of that suitableness which the theory of fashion implies they should have. But instead of a continual progress towards greater elegance and convenience, which might be expected to occur did people copy the ways of the really best, or follow their own ideas of propriety, we have a reign of mere whim, of unreason, of change for the sake of change, of wanton oscillations from either extreme to the other—a reign of usages without meaning, times without fitness, dress without taste. And thus life *à la mode*, instead of being life conducted in the most rational manner, is life regulated by spendthrifts and idlers, milliners and tailors, dandies and silly women.

To these several corollaries—that the various orders of control exercised over men have a common origin and a common function, are called out by co-ordinate necessities and coexist in like stringency, decline together and corrupt together—it now only remains to add that they become needless together. Consequent as all kinds of government are upon the unfitness of the aboriginal man for social life; and diminishing in coerciveness as they all do in proportion as this unfitness diminishes; they must one and all come to an end as humanity acquires complete adaptation to its new conditions. That discipline of circumstances which has already wrought out such great changes in us, must go on eventually to work out yet greater ones. That daily curbing of the lower nature and the culture of the higher, which out of cannibals and devil worshippers has evolved philanthropists, lovers of peace, and haters of superstition, cannot fail to evolve out of these, men as much superior to them as they are to their progenitors. The causes that have produced past modifications are still in action; must continue in action as long as there exists any incongruity between man's desires and the requirements of the social state; and must eventually make him organically fit for the social state. As it is now needless to forbid man-eating and Fetishism, so will it ultimately become needless to forbid murder, theft, and the minor offences of our criminal code. When hu-

man nature has grown into conformity with the moral law, there will need no judges and statute-books; when it spontaneously takes the right course in all things, as in some things it does already, prospects of future reward or punishment will not be wanted as incentives; and when fit behaviour has become instinctive, there will need no code of ceremonies to say how behaviour shall be regulated.

Thus, then, may be recognised the meaning, the naturalness, the necessity of those various eccentricities of reformers which we set out by describing. They are not accidental; they are not mere personal caprices, as people are apt to suppose. On the contrary, they are inevitable results of the law of relationship above illustrated. That community of genesis, function, and decay which all forms of restraint exhibit, is simply the obverse of the fact first pointed out, that they have in two sentiments of human nature a common preserver and a common destroyer. Awe of power originates and cherishes them all: love of freedom undermines and periodically weakens them all. The one defends despotism and asserts the supremacy of laws, adheres to old creeds and supports ecclesiastical authority, pays respect to titles and conserves forms; the other, putting rectitude above legality, achieves periodical instalments of political liberty, inaugurates Protestantism and works out its consequences, ignores the senseless dictates of Fashion and emancipates men from dead customs.

To the true reformer no institution is sacred, no belief above criticism. Everything shall conform itself to equity and reason; nothing shall be saved by its prestige. Conceding to each man liberty to pursue his own ends and satisfy his own tastes, he demands for himself like liberty; and consents to no restrictions on this, save those which other men's equal claims involve. No matter whether it be an ordinance of one man, or an ordinance of all men, if it trenches on his legitimate sphere of action, he denies its validity. The tyranny that would impose on him a particular style of dress and a set mode of behaviour, he resists equally with the tyranny that would limit his buyings and sellings, or dictate his creed. Whether the regulation be formally made by a legislature, or informally made by society at large—whether the penalty for disobedience be imprisonment, or frowns and social ostracism, he sees to be a question of no moment. He will utter his belief notwithstanding the threatened punishment; he will break conventions spite of the petty persecutions that will be visited on him. Show him that his actions are inimical to his fellow-men, and he will pause. Prove that he is disregarding their legitimate claims—that he is doing what in the nature of things must produce unhappiness; and he will alter his course. But until you do this—until you demonstrate that his proceedings are essentially inconvenient or inelegant, essentially irrational, unjust, or ungenerous, he will persevere.

Some, indeed argue that his conduct *is* unjust and ungenerous. They say that he has no right to annoy other people by his whims; that the gentlemen to whom his letter comes with no "Esq." appended to the address, and the lady whose evening party he enters with gloveless hands, are vexed at what they consider his want of respect, or want of breeding; that thus his eccentricities cannot be indulged save at the expense of his neighbour's feelings; and that hence his nonconformity is in plain terms selfishness.

He answers that this position, if logically developed, would deprive men of all liberty whatever. Each must conform all his acts to the public taste, and not his own, The public taste on every point having been once ascertained, men's habits must thenceforth remain forever fixed; seeing that no man can adopt other habits without sinning against the public taste, and giving people disagreeable feelings. Consequently, be it an era of pig-tails or high-heeled shoes, of starched ruff or trunk-hose, all must continue to wear pig-tails, high-heeled shoes, starched ruffs, or trunk-hose to the crack of doom.

If it be still urged that he is not justified in breaking through others' forms that he may establish his own, and so sacrificing the wishes of many to the wishes of one, he replies that all religious and political changes might be negatived on like grounds. He asks whether Luther's sayings and doings were not extremely offensive to the mass of his contemporaries; whether the resistance of Hampden was not disgusting to the time-servers around him; whether every reformer has not shocked men's prejudices, and given immense displeasure by the opinions he uttered. The affirmative answer he follows up by demanding what right the reformer has, then, to utter these opinions; whether he is not sacrificing the feelings of many to the feelings of one: and so proves that, to be consistent, his antagonists must condemn not only all nonconformity in actions, but all nonconformity in thoughts.

His antagonists rejoin that *his* position, too, may be pushed to an absurdity. They argue if a man may offend by the disregard of some forms, he may as legitimately do so by the disregard of all; and they inquire—Why should he not go out to dinner in a dirty shirt, and with an unshorn chin? Why should he not spit on the drawing-room carpet, and stretch his heels up to the mantle-shelf?

The convention-breaker answers, that to ask this, implies a confounding of two widely dif-

ferent classes of actions—the actions that are *essentially* displeasurable to those around, with the actions that are but *incidentally* displeasurable to them. He whose skin is so unclean as to offend the nostrils of his neighbours, or he who talks so loudly as to disturb a whole room, may be justly complained of, and rightly excluded by society from its assemblies. But he who presents himself in a surtout in place of a dress coat, or in brown trousers instead of black, gives offence not to men's senses, or their innate tastes, but merely to their prejudices, their bigotry of convention. It cannot be said that his costume is less elegant or less intrinsically appropriate than the one prescribed; seeing that a few hours earlier in the day it is admired. It is the implied rebellion, therefore, that annoys. How little the cause of the quarrel has to do with the dress itself, is seen in the fact that a century ago black clothes would have been thought preposterous for hours of recreation, and that a few years hence some now forbidden style may be nearer the requirements of Fashion than the present one. Thus the reformer explains that it is not against the natural restraints, but against the artificial ones, that he protests; and that manifestly the fire of sneers, and angry glances which he has to bear, is poured upon him because he will not bow down to the idol which society has set up.

Should he be asked how we are to distinguish between conduct that is *absolutely* disagreeable to others, and conduct that is *relatively* so, he answers, that they will distinguish themselves, if men will let them. Actions intrinsically repugnant will ever be frowned upon, and must ever remain as exceptional as now. Actions not intrinsically repugnant will establish themselves as proper. No relaxation of customs will introduce the practice of going to a party in muddy boots, and with unwashed hands; for the dislike of dirt would continue were Fashion abolished to-morrow. That love of approbation which now makes people so solicitous to be *en règle* would still exist—would still make them careful of their personal appearance—would still induce them to seek admiration by making themselves ornamental—would still cause them to respect the natural laws of good behaviour, as they now do the artificial ones. The change would simply be from a repulsive monotony to a picturesque variety. And if there be any regulations respecting which it is uncertain whether they are based on reality or on convention, experiment will soon decide, if due scope be allowed.

(To be continued.)

Carlyle says, "men do less than they ought, unless they do all that they can."

An Interesting Scientific Study.—The *Chicago Times* says.—

A few hours spent in examining the encrinites, ammonites, and other beautiful fossils found in some specimens of the limestone dug up at this place, would be productive of pleasure and profit to the amateur geologist or mineralogist, for there both have a good opportunity for obtaining a few practical hints in their respective sciences. In sinking the land shaft the workmen struck a jet of carburetted hydrogen, which, having been ignited, burned with a brilliant flame until effectually extinguished by the brick work lining the shaft. Very little water has been met with, although the drift lies directly under the lake. The earth through which the tunneling is extending is a very hard blue clay, mixed with rocks of various kinds, varying in size from that of a pebble to a boulder weighing three or four hundred pounds. The clay is exceedingly hard, requiring the use of a pick to detach it, while the stones vary in hardness from impenetrable granite to the soft shale and friable sandstone. It is impossible to state accurately the numerous varieties of rock which have been successively dug up from this stratum underlying the bed of the lake. A mineralogist examining numerous specimens which are daily hoisted to the surface would discover probably as many as twenty-five varieties, among which are granite of six varieties, traprock, shale, limestone of several kinds—some of them fossiliferous—sandstone, mica, slate, and considerable quantities of iron copper and pyrites. There have been found also some specimens of a rock, from which, on being placed in water, an oil exudes, giving the surface a beautiful iridescent appearance. Some specimens, on being broken, discover deposits of mineral pitel or bitumen. One noticable peculiarity in the rocks dug from this locality is that many of them are striated on one face and plain on the other, while others have channels on both surfaces. This is attributed to glacial action during the long ages when ponderous masses of snow and ice, with stones imbedded in their surfaces, moved slowly from the places of their formation, and, after floating southward, melted and allowed the rocky fragments to find a resting place in the clay which then formed the bed of the vast lake."

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet. Sales to the home trade weak at $10 50@11 00 ₱ barrel for superfine; $12 00@12 25 for extra; $12 00 @12 25 for extra family, and at $12 50 for fancy lots. The market is bare of Rye Flour. The last sale reported at $10 50. Corn Meal is quoted at $7 50,

Grain.—Sales of prime old Western and Penna. red, at $2 50@2 55 ₱ bushel, and small lots of new do. $2 65 @ 2 71. Sales of Kentucky white at $2 80

@3. Rye commands $1 85@1 87 cents. Corn is in request; mixed Western at $1 71, and yellow at $1 73. Oats are dull; sales at 88 cents for new, and 98@$1 for old. In Barley Malt the market is quiet; last sale of new Barley at $1 75.

CLOVERSEED is selling in a small way at $14 for new, ℔ 64 lbs. Timothy is worth $6 25, and Flaxseed sells at $3 60@3 65 per bushel.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

MOORESTOWN BOARDING SCHOOL FOR GIRLS WILL reopen Tenth month 1st, and continue in Session Forty (40) weeks. For Circulars apply to

MARY S. LIPPINCOTT, Principal,
Moorestown, Burlington County, N. J., or to
LIPPINCOTT & PARRY, S. W. corner 2d and Market Streets, Philadelphia. 8th mo. 29th, 1864.—2 t.

SUGARTOWN SELECT SCHOOL FOR BOTH SEXES, Willistown, Chester Co., Penna.—This institution, established under the auspices of Goshen Monthly Meeting, and subject to the general supervision of a Committee from the same, commences the fourth annual term, on Second-day, 9th month 5th, 1864. The branches pertaining to a thorough English education, with Latin, French and Drawing, are taught.

For circulars and full information apply to the Committee of the School,—Jesse Williams, Maris Hall, Thos. Cox, Henry Pratt.

PHINEAS GARRETT, Principal,
827—2t. Willistown Inn P. O., Chester Co., Pa.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.

The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.

The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8mo. 6—2 mo. 924 npfwo. Ercildoun, Chester Co., Pa.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

FRIENDS' SCHOOL FOR GIRLS AND SMALL BOYS, on School Lane, Germantown, will be re-opened on 5th of 9th mo.

The usual branches of an English education will be taught; and we feel warranted in believing that the competency of the teacher, Deborah B. Smith, will make it desirable to parents to patronize the school.
7th mo. 30.—tf.

FREE SUGAR.—Choice Granulated Maple Sugar, from Somerset county, Pa., for sale, (by the barrel only,) at

WM. H. WOODWARD'S,
8th month 13, 1864. 4t.—n. p. f. 93. 516 Market Street.

JUST PUBLISHED, and for Sale, THOMAS WETHERALD'S SERMONS: Price $1 per copy, containing fifteen (15) sermons. To be had at James Baynes' office, Hollingsworth Street, Baltimore, Md.; William Ferris, No. 826 West St., Wilmington, Del.; and Elizabeth Hartley, No. 915 Spring Garden St., Philadelphia.
7th mo. 16, 8t. 905.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c., of Thomas Story	1.00
Journal and Works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864 tf.

FOR RENT.—A LARGE AND COMMODIOUS two-story dwelling house, with three rooms and a large hall on the first floor, and a convenient kitchen attached; a large and good garden, and sufficient stabling. There is also a large schoolhouse convenient to the dwelling, the whole surrounded by a large yard, nicely shaded. This property has recently been used as a boarding school, with satisfactory success. The location is healthy and pleasant, the neighborhood good, and convenient to places of worship, schools, stores, &c. It is situated in the village of Fallsington, Bucks Co., Pa., two and a-half miles from the Philada. and Trenton Railroad at Morrisville, and three from Trenton. There is a daily mail and post office in the place. It will be rented all together, for the accommodation of a boarding school, or separately, and either by the year or as a summer residence, as may best suit applicants. For particulars address either of the subscribers, or, to view the property, call on EBENEZER HANCE, near the premises.

WILLIAM SATTERTHWAITE,
JAMES R. STACKHOUSE,
Fallsington P. O., Bucks county, Pa.
MARK PALMER,
3d mo. 19, 64.—tf. Edgewood, Bucks Co., Pa.

STOKES & FOULKE, MERCHANT TAILORS, No. 521 Arch St., have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices

Particular attention given to making Friends' Clothing. 9mo. 12, '63—1y.

Printed by MERRIHEW & SON,

BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Two Dollars per ann.
Three Copies *to one address*, for FIVE Dollars.
Six Copies *to one address*, for TEN Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 403.)

11th.—We still abode at our Inn, without much encouragement, as the people seemed alarmed at what had been written to those to whom we expected a visit would have been acceptable. But in the evening, seven good-looking men came to us, who at first seemed more like spies than brethren, with whom William Savery and Lewis Seebohm had a pretty open time in conversation; and the opportunity closed in a solemn time in supplication, and a few words after it, which seemed to remove the cloud from off their minds; and in tenderness of spirit we parted, with some expectations of a more general opportunity, which we requested, and they promised to use their endeavors, by consulting their brethren. We continued at our Inn most of the day, waiting to see what way would open for our moving forward, either to another visit, or for us to return, which at present seemed to be hid from us. Here we found that much patience was necessary, that we might not move in our own time, or under the influence of our own spirits, but might know the putting forth of the Great Shepherd of Israel, who puts forth and goes before his humble servants. About six o'clock in the evening came two young men to see us, who appeared very sober well-behaved men. They informed us that there was no prospect of our holding a meeting with them at present, but thought way would be made in a day or two; they informed us that there was to be a meeting that began at seven o'clock that evening, amongst a religious people that frequently met together, where was an elderly man that expounded the Scriptures, and sometimes preached to them; and they invited us to go, which I felt a freedom to accept, though William Savery and the other Friends seemed most easy to stay, except Lewis Seebohm, who went with me. We found the old man rather opposed to us, and he seemed not willing that we should sit with them, which was a new trial to us; but after weighing the matter, and a little more conversation, he invited us to go with them into an upper room, which we did, and found about twenty persons sitting, and after a little while came several more. The old man gave us a seat quite behind, which we cheerfully accepted of. He then began his service by repeating some passages of Scripture, and then read a part of a chapter, and began to expound it to the people, which lasted near an hour, during which the people sat very quiet, though they seemed but little affected with what he said. After his time for expounding was over, he appeared in prayer, in which he mentioned the chapter and verse of several texts of Scripture; after which the meeting broke up, when I desired Lewis Seebohm to request their patience a little while, as I had something to say. They sat down again, and truth seemed to rise into some dominion, and much brokeness appeared amongst them. After standing about

half an hour, I felt easy to sit down, and then all shyness that before was to be seen and felt appeared to be gone; so that we parted with them with many expressions of their love and desires for our preservation. We expressed a desire for a further opportunity, which seemed to meet their approbation. In returning to our lodgings, I was ready to say, "Strong is the Lord," and how does he make way for his servants whom he sends out on his errands.—Surely the hearts of all men are in his hands, and praise and thanksgiving are due to him for evermore.

On the 12th of 10th mo., we rested at our Inn; had several friendly people to see us, and one informed us of a meeting that was proposed to be held at our Inn at six o'clock, with our consent, to which we agreed. At the time proposed there came two priests, one a Lutheran, the other a Reformant, with about twenty or more of those who appeared to be principal men among them. I felt much tried, believing there were many of this company more like spies than well-wishers to us; but the Lord was pleased to look down upon us and favor us with strength; so that both William Savery and myself were preserved from falling under any censure from them, and what we had to deliver appeared to be very acceptable. Most of the meeting appeared to be in a tender, contrite state, and some very much so. Thus, the Lord's power being over us, we parted in much good-will. The priests acknowledged that they had been greatly refreshed, and expressed many wishes for our welfare. We now seemed to feel refreshed also, and our spirits revived, and a hope springing up of our success, we felt our courage renewed.

10th mo. 13th.—I having had a prospect of going about forty miles eastward, we now thought it a proper time to proceed, which we did. We left Berlin about seven o'clock in the morning, and arrived at Freyenwalde, the place we had in view, about seven o'clock in the evening. We found it a large town, situated between the mountains. Soon after we got to an Inn, Lewis Seebohm went in pursuit of a religious man that we heard of, and soon found him, and requested him to call on his religious friends, which he did, and then came to let us know it. I thought I saw something more than common in his countenance when he first came. We went with him to the meeting, and found about twenty persons, which were the religious company that usually met by themselves. We had a comfortable room and a very open opportunity, so that they seemed much tendered, and parted in great nearness of spirit. The friendly man before mentioned went back with us to our lodgings, and appeared much refreshed by the opportunity, and informed us that the man at whose house the meeting was held was sick, and desired to see us. We paid him a visit the next morning, and found him very ill. He appeared to be a man of note in the world, and his wife also a person of good understanding, as well as a very comely woman, who the evening before seemed much reached: and we now had a very solid opportunity in the family, and parted in great love. I thought I felt more relief from this opportunity than from any I have had since being in Germany, on such an occasion. We retired to our Inn, and prepared to set off for Berlin, with the before-mentioned friendly man with us; his name was Charles Albinus. He had, not long before we met with him, resigned his post or office of Secretary to the King, which had brought him in a considerable sum yearly, but which he gave up on religious account, and had retired from the bustle of worldly affairs to spend his days in a more retired way than he had done before, though not yet forty years of age. This man appeared to receive both us and our doctrine with great satisfaction.

10th mo. 14th.—We left Freyenwalde and reached Berlin that night. This day was very trying to me, having taken a heavy cold, I apprehended, from sleeping in a damp bed; so that before I reached Berlin I was so ill that it rendered my riding in a wagon very uncomfortable; but I was supported to hold out so as to reach our Inn, where our landlord received us very cheerfully, and our new friend, Charles Albinus, with us.

15th. We spent mostly at our Inn, myself in particular, being very unwell. Lewis Seebohm went out to see if we might be at a private meeting, to be held at a priest's house, who had been at a meeting with us, and who seemed to accept us in the greatest love, and promised his assistance; but he sent us word that the magistrates were about to send us out of the city; and further, that he wished to serve us, but could not; therefore wished us not to attend his meeting; but said, if we would hold one at our Inn, he would give notice at his meeting; which, after weighing, we found liberty so to do; and again sent him word by a few lines, which he read to the people then assembled; but after reading, said to them that we held bad principles, and that the magistrates were about to send us away, and advised them not to go to our meeting. Thus he discovered himself to be unsound, as to his former pretensions. We now again seemed to be surrounded on every side with various difficulties that seemed to threaten us, and no way opened for any escape; therefore, to the Lord only could we look and cry for help, who had hitherto helped us, and so settled down to bear whatever might be permitted as a trial of our faith.

In the course of the day, several came to see us, who seemed to strengthen us; and in the

evening there came a number to hold a dispute with us, who appeared not envious, but supposed we were well-inclined men, but in error, and they wished to set us right. The subjects they wanted to converse with us upon were Water Baptism, and the Bread and Wine, by way of ordinance. They brought their Testament with them, and all prepared as to places in Scripture; but here they seemed to have the advantage, as none of us could hold a dispute in Dutch but our interpreter, who did not attend so much to what I said as not to enter into his own explanation of matters; which for some time gave them an advantage over him, and led from the points in dispute into that of the effects of water baptism; which wandering way of disputing I had never seen do any good, but that if anything is done to advantage, it generally is by attending simply to the baptism of John, and that of Christ, distinctly. But after some time, he who managed the dispute being very full of words, seemed to spend himself a little. I then desired him to be quiet; and when he spoke to the matter, to be short and clear, as I had been and intended to be. I urged a proof from Scripture for water baptism, as being the express command of Christ, and also for their mode of administering it, (as their mode must be supposed to be what they thought right.) This put him to a nonplus, and he declined it; but would hold to water baptism in more general terms. I distinguished between water baptism in general, and their mode; which he declined to undertake the defence of, but soon grew weary of the subject, and said he must go. I endeavored to soften the matter a little, and others entered into the subject on more general terms, so the discussion ended. I thought they seemed much disappointed, as I believe they thought their ground so good that on it they could not be withstood; but they soon saw that so much could be said on the question, and they could not withstand the force of it, that they seemed to doubt whether there was so much in it as they had thought. William Savery having offered something in the controversy, now speaking Dutch, they seemed to unite in some points; and after a pretty full opportunity I requested them to stop, which they did, as to conversation; and a reverential feeling came over us, and we had a very solemn opportunity in supplication, in which the Lord's power seemed to shine over all, and our hearts were humbled together, so that we parted in much brotherly love.

This being the seventh-day evening, we concluded to hold a meeting next day, being the 16th of 10th mo., in our own room, at ten o'clock, to which came most of our friendly acquaintance; and the Lord favored us to experience of his mercy and goodness, in a very humbling manner, to the contriting of our hearts and qualifying to offer unto him the praise of all to whom it is due now and forever.

We now had our evening meeting in prospect, to be held at six o'clock, which was very weighty upon our spirits; and being before invited to dine with a friendly man, who sent a coach for us, we went, where both William Savery and myself had some acceptable service. To this house came a daughter of one who had been friendly to us, who appeared to be a very solid young woman, and had before sent us a book, in order to receive our names; with a desire, if we found anything resting on our minds, we would write it under our names; which we did, as it appeared to me as though it was right at that time, though it may not always be the case. This, I understood, was a practice among the religious people in Germany. We had a very suitable opportunity with her and the family, and left them in a sweet frame of mind, and returned to our Inn about five o'clock. The people collected very fast, and soon filled our rooms, which brought great weight upon us on several accounts, as the want of a suitable place, for we could not furnish this with seats; and many of the great of this world seemed to be coming, and all unacquainted with our manner of sitting or moving in our meetings. But soon after the meeting was gathered, my dear fellow-laborer, William Savery, appeared in prayer. In the exercise of his gift therein, he was led to touch on the states of many present, and a solemn silence prevailed, and ended in brokenness of heart in many. After which, I felt my way clear to stand up, and found great openness. Truth continued to rise into dominion to the humbling of many minds; after which I was easy to sit down, and William Savery rose and stood near an hour. I then found the spirit of prayer to come upon me very strong, and I yielded to its motion, and was very much favored to the solemnizing of the hearts of the people. Our meeting ended in great sweetness, and we parted in tenderness of spirit. Our rooms were full, and according to the best account we could get, there were near two hundred people present, the greater part of whom had stood three hours or more, and I think I never saw people of any description continue with such stillness. They appeared as though they were neither weary nor faint; never moving from their places. so as to make the least noise, but with weighty solemn countenances seemed engaged to know the truth in order to follow it; many of them came with expressions of gratitude and embraced us, of the youth as well as of the aged.

10th mo., 17th.—We found our minds not fully relieved; at least I was still bound in spirit, though my companions seemed pretty cheerful. A sick woman had the evening be-

fore sent for us to make her a visit, which William Savery, with L. Seebohm and myself, did this morning, and found nearly twenty persons present, of the religious sort. We were favored with a very open opportunity with them; their hearts seemed tender, and we parted in great love.

Still finding our minds not clear, as to leaving this place, after weighing the matter, our way opened to have another meeting; which we appointed in our chamber, to be held at six o'clock; to which came nearly a hundred people, who appeared solid. Many of them had heard of our meetings, but had not been to any of them. I found my mind set at liberty, and the Lord's power rose higher than I had known it before since being in Germany, through my minstry. The people seemed to be melted into great tenderness, so that divers wept aloud. After I sat down, dear William Savery appeared in prayer, and I thought it exceeded any that I had ever heard before from him. The meeting now ending, the people took leave in great brokenness, and we retired to take our rest.

Next morning, the 18 of 10th mo., many came to visit us that had been at meeting, especially an elderly man who had been a Major in the Prussian army, and the day before had been to see us; and towards whom I felt a particular draught of love, and was dipped into near sympathy with him, and had something to offer that was very suitable, as he afterwards confessed when he came to open his condition to us. He was much contrited, and said his questions had been answered and his state opened, and he was thankful that the Lord had sent us into that land, and hoped that he should, through Divine grace, be more faithful in time to come.

We now thought of another meeting, which we appointed in the evening, where came more than one hundred. We had in this meeting to labor to fix the principles we had been preaching; which, when we are led to do, never seems to raise and animate the minds of the people to that height that advocating more general views does; but having cleared our minds of what lay with some weight upon us, tenderness of spirit appeared in many, and our meeting concluded in solemn prayer, and we took leave of the tender people, thinking to leave them in the morning, in order to return towards Holland.

(To be continued.)

For Friends' Intelligencer.

AN ITEM.

No. 23, current volume of the Intelligencer, has an article, subscribed "Parent," which proposes to raise a fund by individual contributions of $5, with a view of promoting a taste for truthful reading, in serial, or other publications. I unite with the proposal, and enter, as one of the "200," with a subscription of $5.

As the contributors are too widely separated for all to meet personally, the editors of the Intelligencer will, I hope, permit us to make it the medium, in brief, of a mutual interchange of views as to the disposal of those funds. I am in favor of the issue of a monthly periodical, large enough to cost $5 per year, (postage pre-paid), and leave a fair remuneration for the publisher. SIDNEY AVERILL.

Prophetstown, Ill.

NO WASTE IN THE UNIVERSE.

What an economist is Nature, so made by God! She economizes even the light she so immensely possesses; catches it on the moon as a candle, after the sun has gone down, as we say, when he is but rising on other lands; and sends it inconceivably far to us from the stars. She economizes heat, equalizing it for the life and health of the whole world, by currents in the air and ocean and of the electric fluid. She economizes water, to answer a thousand successive important purposes, in a thousand different places, with the same drop. How nicely and carefully she sifts out its minutest portions from the briny sea, to cleanse the air and revive the plants at this season, to fill the springs and paint the sky, and support all human life! How, with her mighty elemental agencies, she crumbles and bears down the barren rock from the mountains and hills, to fertilize, for boundless and endless crops, the valley and the plain! How she makes the ashes even of the dead spring into grass, and blossom into flowers! How, applying the same economy to crude mineral, from the very gravel in the ground she distils a curious delicate wash to protect the tender stalks of the growing grain; though you may not think what perhaps cuts your hand to bleeding is this varnish of flint! How she saves every hair, particle, nail-paring, and exhalation, to turn it to some account! How she converts ice, and the snow that manures the poor man's ground, into harvest of corn and wheat! How she nourishes her *vegetable* offspring, so that her *animal* may not die of hunger! The roots of a shrub, thirsty for a supply that had been drawn aside by an artificial channel, have been known, in their resolution not to be defrauded, to find their way to the aqueduct under ground, and bore a hole through its soft wooden plug, that every fibre might drink its fill, as was divinely intended. To one who looks with a careless view on Nature, it seems as if everything with her were in extravagant excess. We quote the line about "many a flower born to blush unseen," and we talk of the floods that are poured away to no purpose. But a closer inspection corrects this error, and shows how frugal her utility, and

perfect her order; enough, but "no room to insert a particle," however Art may rearrange her forms to educate and give scope to human power.—C. A. BARTOL.—*The Moravian.*

A SEASONABLE HINT.—The present system in this country seems to be, to give the youth amongst us all the learning their brain can possibly be exercised in, and all the polish that would render them fit companions for the great people of the world, but I think that, even with respect to these things, we should let our moderation appear unto all men.—*Sarah (Lynes) Grubb.*

A CAUTION TO FRIENDS.

We select from "Friends' Miscellany," an essay bearing the above caption, written by our late Friend John Comly, in 1839. It is singularly applicable to the day in which we live, and may be received as a word in season.—EDS.

It is considered a maxim in philosophy, that "like causes under similar circumstances, always produce like effects;" and Solomon probably alludes to the same thing where he says, "The thing that hath been, it is that which shall be; and that which is done is that which will be done." If the premises are true, mankind may learn from what is past to avoid those "causes" which have produced disastrous "effects;" and "those things which have been" in time past, of a character inconsistent with the peaceable principles of the gospel of Christ, may be held up to view as a warning to those who profess to be under the gospel dispensation, lest they again "be done" under like circumstances. In the early settlement of Pennsylvania, the civil government was chiefly in the hands of Friends and administered by them, both in a legislative and executive capacity. As the population increased, and many of a different character (as to pacific principles) became interested in the affairs of civil government, a difference in politics increased, until party strife prevailed on the subject of civil rights and the administration of state affairs. When political contest had arisen to such a height as to produce unchristian feelings of strife and contention, it would have been prudent in Friends, and consistent with the peaceable spirit of Christ (which they professed to be their leader) to have quietly withdrawn from the scene of confusion produced in the province by this state of things. Friends, however, did not so give up the point—they contended for their civil rights, and were easily persuaded that their religious rights were in danger, if the administration of the civil government passed into other hands. Again, they had long held the reins, and seemed to think they were most capable of guiding public affairs according to the principles of the proprietary, William Penn, on which the government was founded. Hence, they tenaciously maintained their right of suffrage. Elections became scenes of contention and disorder—and politics engrossed much of their thoughts and conversation. In Philadelphia county, the inhabitants held their elections at the old court-house in the city. The people from the remote end of the county had to go near sixteen miles to carry in their votes. So high had the strife arisen, that on a certain occasion, the crowd was so great about the court-house, that Friends from the upper part of the county could not come at the ballot-box on the first day of the election, and went home. They returned to the polls on the second day; when they were again prevented by the dense crowd, and went home. They went again the third day, when the same scene appeared in view, as if with design to prevent them from voting. At this juncture, a certain person took advantage of a cooper's shop in a cellar, into which he entered, and, cutting large hoop poles into pieces, threw them out on the pavement, as fast as he could—these bludgeons were as eagerly seized by the impatient and disappointed country people,—Friends and others, of the opposite ticket, and with them they forced their way to the ballot-box. That blood was spilt, there can be no doubt; but the *end* was thought to justify the *means.*

Now, what real friend of Truth and peace, in the non-resisting spirit of the gospel, can believe that the maintenance of civil rights will sanction such violation of religious and pacific principles? But their feelings and passions had been wrought up, perhaps by months or years of political controversy previous to this scene of confusion, and opposing of evil with violence, even unto blood. For how many years the election ground exhibited similar scenes of strife and confusion, previous to the American revolution, we cannot now say. The body of Friends were generally considered in favor of the old administration, till within a few years of that period. It is to be regretted that the leading influential members of society had not retired from the political contest, when they discovered (or might have discovered) the point to which a peaceable mind might proceed in support of its civil rights and privileges, without violating the principles of him who is often called *our pattern*, and who on an occasion of far greater extremity than a civil or contested election, taught his followers to cease from strife and opposition to a war spirit in this emphatic language, "*My kingdom is not of this world*, else would *my servants fight, so that I should not be delivered to the Jews.*" Had Friends withdrawn from the civil conflict at the proper time, in-

stead of contending the point as they did, at the polls, and by other political means, there is with us no doubt the society would have been less molested, and many of its members would have suffered far less from the ruling party during the revolution.

But their sufferings by fines and imprisonment, and sometimes personal injury, were not all the afflictions and trials they met with, in and about the time of the revolution. Notwithstanding all their exertions to keep the government in their own hands, they lost it by overpowering numbers; and not only so, but in the strife and contest among politicians, many of the members of society espoused the cause of liberty (as it was called) and so far joined the political party opposed to what was described as British usurpation and oppression, that their votes were given in favor of a change of men and measures in the administration of the government of the colonies. It was no marvel that many of the junior members of society took a warm interest in the political contest. They had the examples of the elder ranks, as warm politicians—their passions were wrought up by the spirit of the times,—the public newspapers, —the political meetings and high colored speeches, the pamphlets and other means of excitement used by statesmen and politicians. Hence, when hostilities commenced, and personal service was required, many Friends (or members of society) having become so deeply involved in party spirit and political measures, were ready to join the American ranks, and some espoused the British interest. Their pacific principles were abandoned, for the sake of what they were taught to believe was the cause of civil liberty. They enlisted as soldiers, or aided in various other ways to forward the independence of the United States. This occasioned much religious concern on the part of the society. One of its most distinguished testimonies was prostrated by many of its acknowledged members—and these of all ages and in various stations, though chiefly among the ardent younger class.

At the Yearly Meeting held in Philadelphia in the 9th month, 1775, this record was made: "After some time spent in a close attention to the *sorrowful* account given in the answers to the sixth query, of the public deviation of *many* members from our peaceable principles and ancient testimony against war,—with which, the minds of Friends being deeply affected, and desirous that this important subject may be maturely weighed and considered, in hope that Divine wisdom may be given for administering counsel and help for the restoration of those who have thus deviated, and for the faithful maintenance of our Christian testimony, it was agreed to adjourn till next morning; when, on further solid deliberation on the subject, a committee of twenty-six Friends was appointed to join another committee previously named, in a further weighty consideration of the present state of our religious society, and of this important subject."

The next day, the said committee communicated to the meeting in writing their united sense and judgment, as follows:

"We have taken under our weighty consideration the sorrowful account given, of the public deviation of many professors of the Truth among us from our ancient testimony against war: and being favored in our deliberations on this affecting subject with the calming influences of that love which desires and seeks for their convincement of their errors, and restoration, in order that our union and fellowship may be preserved, and a faithful testimony maintained to the excellency of the gospel dispensation which breathes peace on earth and goodwill to men:—it is our united concern and desire, that faithful Friends in their respective meetings, may speedily and earnestly labor, in the strength of this love, for the reclaiming of those who have thus deviated: And where it is necessary, that Quarterly Meetings should appoint suitable Friends to join their assistance in the performance of this weighty service. And where such brotherly labor is so slighted and disregarded that, by persisting in this violation, they manifest that they are not convinced of our Christian principles, or are actuated by a spirit and temper in opposition thereto, it is our duty to testify our disunion with them."

"And we also desire that all Friends, in this time of close probation, would be careful, in no part of their conduct to manifest an approbation or countenance to such things as are obviously contrary to our peaceable profession and principles, either as spectators or otherwise. At the same time avoiding to give just occasion of offence to any who do not make religious profession with us; manifesting that we are actuated solely by a conscientious principle and Christian spirit; agreeable to the repeated cautions and advice heretofore given forth by this meeting, our meeting for sufferings, and the epistles from our brethren in Great Britain, since the commencement of the troubles which have lately arisen, and continue to prevail in these colonies."

"And as many Friends have expressed that a religious objection is raised in their minds against receiving or paying certain paper bills of credit, lately issued expressly for the purpose of carrying on war; apprehending that it is a duty required of them to guard carefully against contributing thereto in any manner;—we therefore fervently desire, that such who are not convinced that it is their duty to refuse those bills, may be watchful over their own

spirits, and abide in true love and charity, so that no expressions or conduct tending to the oppression of tender consciences, may appear among us. And we likewise affectionately exhort those who have this religious scruple, that they do not admit nor indulge any censure in their minds against their brethren who have not the same; carefully manifesting by the whole tenor of their conduct, that nothing is done through strife or contention, but that they act from the *clear convictions* of Truth in their own minds; showing forth by their meekness, humility and patient suffering, that they are followers of the Prince of peace."

The preceding report was adopted by the Yearly Meeting and recommended to the serious observation of Friends in the several monthly and Quarterly meetings, and the practice of the members generally.

Nevertheless, on examining the minutes of a Monthly Meeting not far from Philadelphia, there are seventy-eight cases recorded of deviations from the peaceable principles of the gospel, during a few years of the American revolution —a large number of which resulted in disownments from society, as having "joined the military men." To this may be added, the formation of a society in Philadelphia and another in New England, called *Free Quakers*; being composed of a large number of Friends who left the pacific principles of their former profession and espoused the American cause; openly avowing their opinion by their practice, and declaring that defensive war was allowable under the gospel dispensation.

With these facts before us, the inquiry arises, what must have been the amount of dereliction from the peaceable principles of their Christian profession in the whole society of Friends on this continent, extended as it then was from New Hampshire to South Carolina! What a motley picture of Quakerism was thus presented! How many departed from the society in principle and practice, and returned to it no more! And how few stood their ground with firmness and consistency in those seasons of close trial! It was an awful lesson to Friends to come out of, and to keep out of party spirit, and be separate from the mixtures and confusions of human policy and political expediency.

Now, if "like causes produce like effects;" if "the thing that hath been is that which will be" again, whenever human policy and party spirit are suffered to prevail over Christian moderation and the peaceable spirit of Christ,—however the circumstances and subjects may vary that are suffered to draw away the attention of the mind from the vital principles of the gospel,—how awful the admonition, the caution and the warning to him who *thinketh* he standeth, to *take heed* lest he *fall!* —1839.

From Friends' Review of 1859.

DOGGEREL.

Turning to the heading of this journal, I find it is a literary as well as a religious paper. Its wide circulation opens to its influence many a household where that influence is not likely to be counteracted by similar agencies. As a religious journal, it carefully adheres to what we believe to be the highest standard of Truth —as a literary paper, it should approximate as near as possible to the same test. The variety of opinions on this subject must render it more difficult to conform to the rule, yet its importance is not the less obvious.

It has been found no easy task to define poetry. Coleridge, however, an eminent professor of the art, has briefly told us what is its chief characteristic. It produces an excitement which "must necessarily be elevating, imaginative or tender." If a composition then be in verse, and does not produce the state of mind described, it is not poetry, and must, I fear, be included under the designation at the head of this article. Few things are so disagreeable but that by long use we may become reconciled to them. The uneasiness we suffer from proximity to certain offensive objects is a beneficent arrangement to preserve us from the danger of too close an association. May we not, then, ask whether the dissemination of doggerel does not involve a responsibility for the vitiated taste that it produces? The poetic gift is a rare one—writers of doggerel are as the sand on the sea shore; poetry refines, while it elevates and tenders—doggerel degrades whatever it touches. If there be those who cannot be content without obscuring commonplace thoughts by such inversion of words as will make them fit into some sort of measured lines, let them at least confine themselves to worldly topics—let them not attempt to treat religion in a way which neither elevates the thoughts, cultivates the imagination, nor tenders the heart.

Yet simplicity of thought, feeling and expression, is the frequent characteristic of the great Poet. The genius of Addison found fit employment in composing that beautiful hymn, as touching as it is simple, "How are thy servants blessed, oh! Lord." The master mind of Wordsworth did not descend from its wonted elevation when he wrote that sweet poem, so full of truth and tenderness, "We are seven." Nor, to quote the authority of an inspired writer, did King David indite a psalm more full of true poetry, than that, the imagery of which is drawn from pastoral life, "The Lord is my Shepherd, I shall not want." The great Poet invests the most simple objects of common life with a beauty, and even a sublimity, which captivates all whose tastes have not been vitiated.

Let us not underrate the power of poetry.

Nothing so impresses one in reading the Autobiography of Wordsworth, as the profound sense which he entertained of the greatness of that faculty which had been given him to cultivate and use as an instrument of good,—and so for all time that mighty voice shall be heard proclaiming the beneficence of the Creator in his most minute as in his greatest works.

How wise would it be, then, to familiarize our family circles, not with the poor attempts of those who cannot rise above the mere imitation of the external forms of poetry, but with the outpourings of poetic genius ennobled by Christianity. How wise to teach our children that the poetic faculty is a gift conferred on few, which we vainly attempt to imitate by the mere arrangement of words,—to tell them that, like all the other choicest blessings of a beneficent Creator, it is a gift which has been prostituted by men "of corrupt minds" to the vilest purposes: and to lead them into a familiarity with those illustrious poets who, magnifying their office, and humbling themselves in the presence of the great Giver, have used their gifts to confirm in others—

> The glorious habit by which sense is made
> Subservient still to moral purposes,
> Auxiliar to divine.

Let such poets and such only be their chosen friends; let them in their company study nature, and humbled yet elevated, let them learn to exclaim—

> "Yea! long as Nature's humblest child
> Has kept her temple undefiled
> By sinful sacrifice,
> Earth's fairest scenes are all his own:
> He is a monarch, and his throne
> Is built amid the skies." C.

PRESENCE OF GOD.

The habitual conviction of the presence of God, is the sovereign remedy in temptations; it supports, it consoles, it calms us.

We must not be surprised that we are tempted. We are placed here to be proved by temptations. Everything is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare, but Jesus Christ combats with us. We must let temptations, like a tempest, beat upon our heads, and still move on; like a traveller surprised on the way by a storm, who wraps his cloak about him, and goes on his journey in spite of the opposing elements.

In a certain sense, there is a little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. This spirit enters the secret foldings of our hearts, and even the most upright affections, and the most necessary attachments, must be regulated by his will; but it is not the multitude of hard duties, it is not restraint and contention, that advance us in our Christian course. On the contrary, it is the yielding of our wills, without restriction and without choice, to tread cheerfully every day in the path to which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our Heavenly Father that our wills may be swallowed up in his.—*Fenelon.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 10, 1864.

City subscribers who are in arrears, are requested to call at the publication office, No. 131 North Seventh Street, and pay the subscription due. This will obviate the necessity of employing a collector.

Our country subscribers are also requested to remit the amounts due. By reference to the terms, at the head of the paper, it will be seen that they are "*in advance.*"

In remitting money for subscription or books, care should be taken that it be in *bankable funds:* and where books are ordered to be sent by *mail*, money to meet the expense thereof should always accompany the order. The following is the charge of the P. O. department:

Books not over 4 ounces in weight to one address		4 c.
"	over 4 and not over 8,	8
"	over 8 and not over 12,	12
"	over 12 and not over 16,	16

We should be glad to reply to the inquiry of Z, in an able editorial upon the subject, but we refer him to an extract in the present number from "Friends' Miscellany," which has just been sent us by one of our subscribers. The writings of those who have gone before us may be as lively and appropriate now as when they were written.

DIED, on the 24th of 8th month, 1864, at his residence in Newtown, Bucks county, Pa., JOSEPH BRIGGS, in the 95th year of his age; for many years an elder of Makefield Monthly Meeting.

We must not *rest* in outward enjoyments, as if they were the *end* of our being. The true Christian enjoys outward blessings without resting in them, and so has the comfort of the life that now is, and of that which is to come.

HOW TO MANAGE MEN.

When you want to manage men, do as bee-keepers do when they want to manage bees. Here are two men that have bees in a hive. One says, "I own these bees, and I am going to divide them, and move them." He prepares a place for them, and then goes to the hive, thrusts his hand rudely into the midst of them, and very soon he has his bees all over him, and he moves himself very rapidly! That is just as I have seen men attempt to manage men. Another man gets a bowl of sugar and water, and washes his hands all over, and goes with the utmost quietness and serenity, and opens the hive, and puts his hand in gently, and the bees find every thing sweet, and he can scoop them up as though they were so much flour, and put them in as many hives as he pleases, (if he only takes care to put a queen-bee in each,) and they will not sting him, or fly away. And people say, "Wonderful! that man has a real magnetic power with bees." So he has, when he has sugar and water on his hands. Now when you want to manage men, wash your hands with sugar and water!

It is right for us to maintain a thousand courtesies that tend to give pleasure, and to avoid many rudenesses that tend to give pain. Choose things that will please men. Nutgalls are not the only things in the world. There are roses and honey-suckles. Wasps are not the only things in the world. There is honey as well.—*H. W. Beecher.*

For Friends' Intelligencer.

SCHOOL FOR FREEDMEN IN ALEXANDRIA.

It affords me much pleasure to acknowledge the sum of $5 from "Amicus," and also the sum of $10 from "H," (a female friend) towards the erection of a school-house for freedmen in Alexandria, Va. We have secured a good location on Washington Street, between Duke and Wolf Streets. The cellar has been dug, and a good stone foundation has been laid, 52 feet long, and 28 feet wide. The building will be two stories high, and will accommodate two hundred scholars. We feel very grateful to Cope Brothers, Henry Cope, Isaac Barton, Eli K. Price, D. Parrish, and others, for their kind aid. In addition to the sums received and the aid expected from New England, we shall need four hundred dollars. The eagerness to learn does not abate, but increases. It is astonishing to see their thirst for knowledge. One woman who did not know a letter in the alphabet, could read three verses in the New Testament in five weeks, and soon became a good reader. The Bible is studied daily. We need a map of the United States, a map of Africa, and a globe. Donations of money to complete the building, and books for a library, can be left with Thomas S. Malcom, 609 Walnut Street, 2d story, or with John S. Hilles, Reading Railroad Office.

C. ROBINSON.

Aug. 23, 1864.

ORIGIN OF TITLES, FORMS OF COURTESY AND FASHIONS.

From Herbert Spencer's "Illustration of Universal Progress."

(Continued from page 415.)

The most plausible objection raised against resistance to conventions is grounded on its impolicy, considered even from the progressist's point of view. It is urged by many of the more liberal and intelligent—usually those who have themselves shown some independence of behaviour in earlier days—that to rebel in these small matters is to destroy your own power of helping on reform in greater matters. "If you show yourself eccentric in manners or dress, the world," they say, "will not listen to you. You will be considered as crotchety, and impracticable. The opinions you express on important subjects, which might have been treated with respect had you conformed on minor points, will now inevitably be put down among your singularities; and thus, by dissenting in trifles, you disable yourself from spreading dissent in essentials."

Only noting, as we pass, that this is one of those anticipations which bring about their own fulfilment—that it is because most who disapprove these conventions do not show their disapproval, that the few who do show it look eccentric—and that did all act out their convictions, no such inference as the above would be drawn, and no such evil would result;—noting this as we pass, we go on to reply that these social restraints, and forms, and requirements, are not small evils, but among the greatest. Estimate their sum total, and we doubt whether they would not exceed most others.

Could we add up the trouble, the cost, the jealousies vexations, misunderstandings, the loss of time and the loss of pleasure, which these conventions entail—could we clearly realize the extent to which we are all daily hampered by them, daily enslaved by them; we should perhaps come to the conclusion that the tyranny of Mrs. Grundy is worse than any other tyranny we suffer under. Let us look at a few of its hurtful results; beginning with those of minor importance.

It produces extravagance. The desire to be *comme il faut*, which underlies all conformities, whether of manners, dress, or styles of entertainment, is the desire which makes many a spendthrift and many a bankrupt. To "keep up appearances," to have a house in an approv-

ed quarter furnished in the latest taste, to give expensive dinners and crowded *soirees*, is an ambition forming the natural outcome of the conformist spirit. It is needless to enlarge on these follies: they have been satirized by hosts of writers, and in every drawing-room. All that here concerns us, is to point out that the respect for social observances, which men think so praiseworthy, has the same root with this effort to be fashionable in mode of living; and that, other things equal, the last cannot be diminished without the first being diminished also. If, now, we consider all that this extravagance entails—if we count up the robbed tradesmen, the stinted governesses, the ill-educated children, the fleeced relatives, who have to suffer from it—if we mark the anxiety and the many moral delinquencies which its perpetrators involve themselves in; we shall see that this regard for conventions is not quite so innocent as it looks.

Again, it decreases the amount of social intercourse. Passing over the reckless, and those who make a great display on speculation with the occasional result of getting on in the world to the exclusion of much better men, we come to the far larger class who, being prudent and honest enough not to exceed their means, and yet having a strong wish to be "respectable," are obliged to limit their entertainments to the smallest possible number; and that each of these may be turned to the greatest advantage in meeting the claims upon their hospitality, are induced to issue their invitations with little or no regard to the comfort or mutual fitness of their guests. A few inconveniently-large assemblies, made up of people mostly strange to each other or but distantly acquainted, and having scarcely any tastes in common, are made to serve in place of many small parties of friends intimate enough to have some bond of thought and sympathy. Thus the quantity of intercourse is diminished, and the quality deteriorated. Because it is the custom to make costly preparations and provide costly refreshments; and because it entails both less expense and less trouble to do this for many persons on a few occasions than for a few persons on many occasions; the reunions of our less wealthy classes are rendered alike infrequent and tedious. * *

Then consider what a blighting effect these multitudinous preparations and ceremonies have upon the pleasures they profess to subserve.—Who, on calling to mind the occasions of his highest social enjoyments, does not find them to have been wholly informal, perhaps impromptu? How delightful a picnic of friends, who forget all observances save those dictated by good nature! How pleasant the little unpretended gatherings of book-societies, and the like; or those purely accidental meetings of a few people well known to each other! Then, indeed, we may see that "a man sharpeneth the countenance of his friend." Cheeks flush, and eyes sparkle. The witty grow brilliant, and even the dull are excited into saying good things.—There is an overflow of topics; and the right thought, and the right words to put it in, spring up unsought. Grave alternates with gay: now serious converse, and now jokes, anecdotes, and playful raillery. Everyone's best nature is shown; everyone's best feelings are in pleasurable activity; and, for the time, life seems well worth having. * * *

And this indeed is the fatal mischief which these conventions entail—a mischief to which every other is secondary. They destroy those highest of our pleasures which they profess to subserve. All institutions are alike in this, that however useful, and needful even, they originally were, they not only in the end cease to be so, but become detrimental. While humanity is growing, they continue fixed; daily get more mechanical and unvital; and by and by tend to strangle what they before preserved. It is not simply that they become corrupt and fail to act; they become obstructions. Old forms of government finally grow so oppressive, that they must be thrown off even at the risk of reigns of terror. Old creeds end in being dead formulas, which no longer aid but distort and arrest the general mind; while the State-churches administering them, come to be instruments for subsidizing conservatism and repressing progress. Old schemes of education, incarnated in public schools and colleges, continue filling the heads of new generations with what has become relatively useless knowledge, and, by consequence, excluding knowlege which is useful. Not an organization of any kind—political, religious, literary, philanthropic—but what, by its ever-multiplying regulations, its accumulating wealth, its yearly addition of officers, and the creeping into it of patronage and party feeling, eventually loses its original spirit, and sinks into a mere lifeless mechanism, worked with a view to private ends—a mechanism which not merely fails of its first purpose, but is a positive hindrance to it.

Thus it is, too, with social usages. We read of the Chinese that they have "ponderous ceremonies transmitted from time immemorial," which make social intercourse a burden. The court forms prescribed by monarchs for their own exaltation, have, in all times and places, ended in consuming the comfort of their lives. And so the artificial observances of the dining room and saloon, in proportion as they are many and strict, extinguish that agreeable communion which they were originally intended to secure. The dislike with which people commonly speak of society, that is "formal," and "stiff," and "ceremonious," implies the general recognition of this fact; and this recognition, logically de-

veloped, involves that all usages of behaviour which are not based on natural requirements, are injurious. That these conventions defeat their own ends is no new assertion. Swift, criticising the manners of his day, says—"Wise men are often more uneasy at the over-civility of these refiners than they could possibly be in the conversation of peasants and mechanics."

But it is not only in these details that the self-defeating action of our arrangements is traceable; it is traceable in the very substance and nature of them. Our social intercourse, as commonly managed, is a mere semblance of the reality sought. What is it that we want? Some sympathetic converse with our fellow-creatures: some converse that shall not be mere dead words, but the vehicle of living thoughts and feelings—converse in which the eyes and the face shall speak, and the tones of the voice be full of meaning—converse which shall make us feel no longer alone, but shall draw us closer to another, and double our own emotions by adding another's to them. Who is there that has not, from time to time, felt how cold and flat is all this talk about politics and science, and the new books and the new men, and how a genuine utterance of fellow-feeling outweighs the whole of it? Mark the words of Bacon:—"For a crowd is not a company, and faces are but a gallery of pictures, and talk but a tinkling cymbol, where there is no love."

If this be true, then it is only after acquaintance has grown into intimacy, and intimacy has ripened into friendship, that the real communion which men need becomes possible. A rationally-formed circle must consist almost wholly of those on terms of familiarity and regard, with but one or two strangers. What folly, then, underlies the whole system of our grand dinners, our "at homes," our evening parties—assemblages made up of many who never met before, many others who just bow to each other, many others who though familiar feel mutual indifference, with just a few real friends lost in the general mass! You need but look round at the artificial expressions of face, to see at once how it is. All have their disguises on; and how can there be sympathy between masks? No wonder that in private every one exclaims against the stupidity of these gatherings. No wonder that hostesses get them up rather because they must than because they wish. No wonder that the invited go less from the expectation of pleasure than from fear of giving offence. The whole thing is a gigantic mistake—an organized disappointment. * *

Who then shall say that the reform of our system of observances is unimportant? When we see how this system induces fashionable extravagance, with its entailed bankruptcy and ruin—when we mark how greatly it limits the amount of social intercourse among the less wealthy classes—when we find that many who most need to be disciplined by mixing with the refined are driven away by it, and led into dangerous and often fatal courses—when we count up the many minor evils it inflicts, the extra work which its costliness entails on all professional and mercantile men, the damage to public taste in dress and decoration by the setting up of its absurdities as standards for imitation, the injury to health indicated in the faces of its devotees at the close of the London season, the mortality of milliners and the like, which its sudden exigencies yearly involve;—and when to all these we add its fatal sin, that it blights, withers up, and kills, that high enjoyment. It professedly ministers to that enjoyment—which is a chief end of our hard struggling in life to obtain—shall we not conclude that to reform our system of etiquette and fashion, is an aim yielding to few in urgency?

THE STRASBURG CLOCK.

The priests and military have retired, and I am now sitting in a chair facing the gigantic clock—from the bottom to the top not less than one hundred feet, and about thirty feet wide and fifteen feet deep. Around me are many strangers, waiting to see the working of this clock, as it strikes the hour of noon. Every eye is upon the clock. It wants five minutes to twelve. The clock has struck and the people are gone, except a few whom the sexton or head man, with a wand and sword, is conducting round the building.

The clock has struck in this way: The dial is some twenty feet from the floor, and on each side of which is a cherub or a little boy with a mallet, and over the dial is a small bell. The cherub on the left strikes the first quarter, that on the right the second quarter. Some fifty feet above the dial, in a large niche, is a huge figure of Time, a bell in his left, a scythe in his right hand. In front stands a figure of a young man with a mallet, who strikes the third quarter on the bell in the hand of Time, and then turns and glides, with a slow step, round behind Time; then comes out an old man with a mallet and places himself in front.

As the hour of twelve comes the old man raises his mallet and deliberately strikes twelve times on the bell, that echoes through the building, and is heard all round through the region of the church. The old man glides behind father Time, and the young man comes round again. As soon as the old man has struck twelve and disappeared, another set of machinery is put in motion, some twenty feet higher still. It is thus: There is a high cross with the image of Christ. The instant twelve is struck, one of the apostles walks out from behind, comes in front, turns facing the cross, bows, and walks on around to his place.

As he does so another comes out in front, turns, bows, and passes in. So twelve apostles, figure large as life, walk round, bow, and pass on. As the last appears, an enormous cock, perched on the pinnacle of the clock, slowly flaps its wing, puts forth its neck and crows three times, so loud as to be heard outside of the church to some distance, and so natural as to be mistaken for a cock. Then all is silent as death. No wonder this clock is the admiration of Europe. It was made in 1571, and has performed these mechanical powers ever since, except about fifty years, when it stood for repairs.—*The Moravian.*

"AT THE LAST."

Man goeth forth unto his work, and to his labor, until the evening.—Ps. 104: 23.

The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide,
And birds most musical at the close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded close in evening's robe of balm;
And weary man must ever love her best,
For morning calls to toil, but night brings rest

She comes from Heaven, and on her wings doth bear
A holy fragrance like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of Day in peace.

All things are hushed before her, as she throws
O'er earth and sky her mantle of repose;
There is a calm, a beauty, and a power,
That morning knows not, in the evening hour.

"Until the evening" we must weep and toil,
Plough life's stern furrows, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

Oh! when our sun is setting, may we glide,
Like summer evening, down the golden tide;
And leave behind us, as we pass away,
Sweet, starry twilight round our sleeping clay!

Edinburgh. M.

From "All the Year Round."

LET IT PASS.

Be not swift to take offence;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing this cheery song—
Let it pass!
Let it pass!

Strife corrodes the purest mind,
Let it pass!
As the unregarded wind,
Let it pass!
Any vulgar souls that live
May condemn without reprieve;
'Tis the *noble* who forgive,
Let it pass!
Let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away,
Like the dew drops on the spray,
Wherefore should our sorrows stay?
Let them pass!
Let them pass!

If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Time at last makes all things straight;
Let us not resent, but wait,
And our triumph shall be great:
Let it pass!
Let it pass!

Bid your anger to depart,
Let it pass!
Lay these homely words to heart,
Let it pass!
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song—
Let it pass!
Let it pass!

CHECKING PERSPIRATION.—A merchant, in "lending a hand" on board of one of his ships, on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely. He sat down to rest. The cool wind from the sea was delightful, and, engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained for two years, and for a long time afterwards could only hobble about with the aid of a crutch. Less exposure than this has, in constitutions not so vigorous, resulted in inflammation of the lungs, pneumonia, ending in death in less than a week, or causing tedious rheumatism, to be a source of torture for a life time. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of three or four years the danger which attends the cooling off too quickly after exercise, and the importance of not standing still after exercise, or work or play, or of remaining exposed to a wind, of sitting at a window or door, or of pulling off any garment, even the hat or bonnet, while in a heat. It should be remembered by all that a cold never comes without a cause, and that, in four times out of five, it is the result of leaving off exercise too suddenly, or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken.—*Edinburg paper*

The spirit of benevolence, if cherished and encouraged, sends forth fresh shoots. The soul is enriched by this increase, although the means of exercising it, to an extent adequate to our feelings, may not be within our power.

From Good Words.

NOTES ON ANIMAL LIFE IN A PRIMEVAL FOREST.

BY THE AUTHOR OF "THE NATURALIST ON THE RIVER AMAZONS."

(Continued from page 398.)

We can see, on the opposite bank of the stream as we descend the slope, a cluster of scarlet and blue macaws hanging about huge bunches of fruit, under the crown of a stately palm-tree; a harsh cawing is heard in other directions,—the place evidently abounds in these large and richly-colored parrots. We unsling our guns, lower our voices, and walk stooping in the shade of the underwood toward the spot. It will be better for us, however, to let the three men follow up the chase; for there, a little further on, is a pair of birds seated aloft on a naked branch, more worthy our attention. They are two species of ampelis, or chatterer, a group comprising some of the handsomest of the feathered tribes to be found in the forest; one of them of a dark-purple hue, with snow-white wings, and the other of a beautiful light-blue color. We are about to leap the narrow brook in pursuit of them, when Sebastian calls our attention to another object,—a little sooty-black monkey with white mouth, which lies over a bough not far above our heads, and is staring and grinning at us with an air of great curiosity. On our returning the stare, it soon takes alarm and runs off, followed by two, three, four of the same kind. The impish-looking troop has not gone far before the foremost utters a sudden scream and falls headlong to the mass of foliage beneath, followed by its companions. It has doubtless encountered the glittering eyes of some serpent coiled round the branch; for no other possible enemy is seen or heard to account for the panic. The effect of the noise, however, is to alarm our chatterers, for they are gone; and if we wish not to return empty-handed, we must follow that flock of chirping birds which have also been started from their feeding-places by the same scream. We soon come up to the tree on which they have settled, and picking out one of the band, fire, and down it falls. What a pleasant surprise! It seemed some dull-hued finch at that height; but now that we hold it in our hands we are dazzled by its exquisite beauty. Head golden-green, back half velvety-jet, half bright scarlet, breast light-blue, and throat purple:—it is the *sete cores* of the natives, the seven-colored tanager, one of the most richly-colored species of its genus, which is amply represented in this part of the country. Our firing has scared away the remainder of the flock, and being succeeded by two other loud shots from our companions, the whole animal population of the vicinity has taken flight, amidst a piercing din of alarm notes

The result of the shots of our two friends is not alike in both cases; for Manoel has brought down, instead of a bird, a large, heavy gray monkey, with black wrinkled face, for all the world like that of an old negro. It is the barrigudo, or big-bellied monkey, of the Portuguese colonists (*Lagothrix olivaceus* of zoölogists), a species belonging to a numerous group peculiar to tropical America, all the members of which have long muscular tails, with naked palms underneath the tips, to fit them for a fifth hand in climbing. The poor animal is scarcely yet dead, when its limbs are bound and its palpitating body slung over the shoulders of our Indian attendant.

We resume our march, tracking our way over a gently undulating district beyond the rivulet. Our progress, however, is now much slower, as Manoel and Lauriano spend much time in examining the ground for sarsaparilla plants, their number seeming to increase as we advance. The plant is a climber, found always in the shade of the lower trees and bushes, to the branches of which it clings for support. The stem is green and spiny, somewhat resembling that of the bramble of our own country; but it grows straight upwards from the ground, and the leaves are oval and strongly veined. The roots, which constitute the drug, grow horizontally for many yards within a few inches of the surface of the ground, and are very difficult to dig up without breaking: yet this must be done; for, if collected in fragments, it is much lessened in value. We cross, in the course of another hour's march, two more brooks. On the banks of one of these we start an inambú from its nest, and shoot another bird of the same species as it is trotting along the slope. The nest of the inambú is simply a hollow place smoothed out at the foot of a tree; but how beautiful are its eggs, almost as large as a hen's, of the texture of porcelain, and of a clear light-blue color! It is impossible to go far in any part of the forests of the Upper Amazons without seeing these birds, of which there are many distinct species. They have the habits and also the general appearance of partridges, near to which they are usually classed in natural history works; but, according to a recent investigator of high authority, Mr. Parker, they are in reality more closely allied to the ostrich group than to the gallinacea, being struthionous, or ostrich-like birds, of dwarfed size and forest habitat, which have merely a superficial resemblance in form and color to the partridge and grouse families.

On the banks of a fourth and broader rivulet we make halt, and eat our frugal dinner. It is now past midday, and the glowing vertical sun pierces the thick canopy of foliage, making the air warm and oppressive in the shades beneath. We have walked perhaps nine or ten

miles from the encampment, and are now in the very core of the wilderness,—in a part probably never before trodden by man. There is a lull in the movements of animal life on the sunny borders of the brook, and the only sounds heard are the reedy notes of cicadas and the tapping of a large red-headed woodpecker on a hollow tree. The insect world, however, appears to be more active now than in early morning. We can see from our dining-place on the top of the sloping bank numbers of huge blue butterflies (*Morpho sisseis*), more than half a foot in expanse, sailing with outstretched wings across the sunny spaces between the crowns of trees; and many smaller kinds, some of a glowing scarlet hue, others of a rich purple, are darting about, or settling on the ground close by us. There is a tree trunk a few paces off which seems very attractive to these creatures. A sweet sap is exuding from cracks in the bark, and a great crowd of most varied and handsome insects surrounds the places, all the butterflies having their wings closed, and packed together as close as they can stand. One kind has large spots, resembling the eyes of owls, on the under surface of the wings and others are adorned with marks of various colors, like many-hued hieroglyphics. Many large beetles, too, are booming round and round, apparently searching for a place to alight on and imbibe the sweet liquor. Some of these, on capture, prove to be most richly-marked creatures, being of a coppery hue, with radiating orange-colored streaks on their wing-cases.

From this point we commence our return journey, Lauriano and Manoel having decided that it will not be practicable to collect roots at a further distance from the canoes. But before leaving, we add another barrigudo monkey to our load of game, shooting it as it was swinging along some twisted lianas, over which a flock of a smaller species was passing, and this time have the luck, so much craved by the Amazonian hunter, to find a young one, unhurt, clinging to the back of the poor animal as it falls. My undemonstrative young savage, at the sight of this, is almost beside himself for joy. The men detach carefully and fondly the screaming baby-ape from its hold on the fur of its mother, and nurse it in turns with as much pleasure as they would one of their own children. For all these half-civilized people are fond of pets, and are successful, to a degree scarcely credible, in taming the wild animals of their country. Our march home is much more rapid and noisy than our walk in the morning, and we reach the encampment long before sundown.

An acquaintance with the beautiful and strange forms of animal life harbored in these boundless shades can only be made gradually, and the best way of attaining this is to go alone, or with one quiet companion, daily into those parts of the forest where animals are most likely to be seen, and move about leisurely and silently. It is in this way that we occupy the succeeding four days. There is no fear of being lost with such a follower as Sebastian, who is endowed with the topographical instinct of a dog. A favorite spot is a dry hollow, distant about a mile from the encampment, where the colossal trunks of a number of Brazil-nut trees tower up from the ground, and a line of gigantic arum plants marks the course of a little rill, now parched up by the long continuance of dry weather. Whilst seated here, during the panting hours of midday, we never fail of seeing several of those sprite-like denizens of the shadiest parts of the forest, the phaethorninæ humming-birds, creatures very different in habits from the winged gems which swarm about blossoming trees in open sunny places. The phaethorninæ have plain olive-green or brownish colors, and long wedge-shaped tails, tipped with white. They do not frequent flowers, but search for food (minute insects) amongst the foliage of the underwood, moving with whirling flight and arrowy swiftness from one bush to another, and passing above and beneath the leaves with great rapidity. They vary much in size; for we find here one kind not much larger than an humble-bee, perched sometimes on the top of a stem of grass; and another, almost as large as a swallow, which flies up to us boldly, and remains poised in the air for a short time, within a few inches of our face. The nests of these shade-loving humming-birds are built at the tips of the undivided fronds of dwarf palm-trees. We are sure to meet with one or more of them by searching carefully, and often surprise the diminutive mother, with twinkling black eyes, sitting on her eggs.

(To be continued.)

A REMARKABLE FACT.

Professor Mitchell, in his lectures on astronomy, related a very remarkable fact. He said that he had not long since met, in the city of St. Louis, a man of great scientific attainments, who for forty years had been engaged in Egypt in decyphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the London Museum, and that by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact positions of the planets, was delineated on the coffin, and the date to which they pointed was the autumnal equinox in the year 1722 before Christ, or nearly thirty-six hundred years ago. Professor Mitchell employed his assistants to ascertain the exact

position of the heavenly bodies belonging to our solar system on the equinox of that year, (1722 B. C.,) and send him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B. C., the moon and planets had occupied the exact position in the heavens marked upon the coffin in the London Museum.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

EIGHTH MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	9 days.	12 days.
Rain all or nearly all day,	0 "	0 "
Cloudy, without storms,	4	16
Clear, in the ordinary acceptation of the term,	18 "	3 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &C.	1863.	1864.
Mean temperature of 8th month at Penna. Hospital,	79.50 deg.	79.40 deg.
Highest do. during month,	94.50 "	96.00 "
Lowest do. do. do.	54.50 "	60.00 "
Rain during the month,	1.44 in.	1. in. 92
Deaths during the month, counting five current weeks for 1863, and four for 1864.	2307	1635

Average of the mean temperatures of 8th month for the past *seventy-five* years,	72.94 deg.
Highest mean of do. during that entire period, 1863,	79.50 "
Lowest do. do. 1816,	66.00

SUMMER TEMPERATURES.

Mean temperature of the three summer months of 1863,	75.08 deg.
Mean do. do. do. do. months of 1864,	75.82 "
Average of the mean temperatures of the three summer months during the past *seventy-five* years,	73.34 "
Highest summer mean during that entire period, 1828, 1838,	77.66 "
Lowest do. do. do. 1816,	66.00 "

Much has been said about the "*the heated term of nineteen days*," of the month the present year. We glean the following information from the statistics furnished by the careful weekly correspondent of this paper (H. Eachus), to show how forgetful we are:

	1863.	1664.
Mean temperature of the week ending 7th inst.,	83.63	79.66
Mean do. do. 14th inst.,	84.50	83.54
Mean do. do. 21st do.	77.86	76.63
The mean of the *last* week of the month, however, *was* in excess, viz.:	72.30	77.51

While from the above exhibit it will be seen that the *month* was only a trifle behind the temperature of *last* year, and about six and a half degrees in *excess* of the average of seventy-five years past.

The temperature of the *entire summer* exceeded that of last year about three-quarters of a degree, and was also about two and one-half degrees in excess of the average of the summers for seventy-five years past, and, though *less* than the years 1828 and 1838, we cannot help admitting the truth of the popular cry, that we had a "*hot summer.*"

Notwithstanding the number of days in which we have had *sprinkles* of rain, it will be seen the *quantity*, like that of last year, has been very small.

It seems almost incredible that we can chronicle but *three* clear days, but a little reflection will remind the reader that nearly every day of the month has been either overcast, a portion of it, or decidedly cloudy.

COMPARISON OF RAIN.

	1863.	1864.
During first six months of the year,	31.05 inch.	22.24 inch.
During the 7th month,	6.00 "	3.77 "
" 8th "	1.44 "	1.92 "
Totals,	38.49 "	27.93 "

J. M. E.

Philadelphia, Ninth mo. 10, 1864.

Let this plain thought those ingrates strike,
Who still, though blest, new blessings crave;
That we may all have what we like,
Simply by liking what we have.

I remember when I was a little girl, crying over a tangled skein and sobbing, "I shall never untangle it." My grandmother said, "wind, dear child, *wind on*, inch by inch, undo each knot one by one, and the skein will soon disentangle itself." So I resolved to wind on my little thread of life day by day, and undo one little knot after another, until now, indeed, the skein *has* untangled itself.—*The Schonberg Cotter Family.*

MODERATION.—It were a happy day if men could bound and qualify their resentments with charity to the offender: for then our anger would be without sin, and better convict and edify the guilty: which alone can make it lawful. Not to be provoked is best; but if moved, never correct till the fume is spent; for every stroke our fury strikes, is sure to hit ourselves at last. If we did but observe the allowances our reason makes upon reflection, when our passion is over, we could not want a rule how to behave ourselves again on the like occasion. We are more prone to complain than redress, and to censure than excuse. It is next to unpardonable, that we can so often blame what we will not once mend. It shows that we know, but will not do, our Master's will.—*Penn.*

Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is quiet. Sales to the home trade weak at $10 50@10 75 ℔ barrel for superfine; $11 50@12 00 for extra; $12 00 @13 50 for extra family, and at $14 00 for fancy lots. The market is bare of Rye Flour. The last sale reported at $10 50. Corn Meal is quoted at $7 50.

GRAIN.—Sales of prime old Western and Penna. red, at $2 50@2 55 ℔ bushel, and small lots of new do. $2 60 @ 2 68. Sales of Kentucky white at $2 80 @3. Rye commands $1 85@1 88 cents. Corn is in request; mixed Western at $1 72, and yellow at $1 73. Oats are dull; sales at 89 cents for new, and 98 cents for old. In Barley Malt the market ranges from $2 30 to 2 50; last sale of new Barley at $1 75.

CLOVERSEED is selling in a small way at $15@ 16 for new, ℔ 64 lbs. Timothy is worth $6 25@6 50. Flaxseed sells at $3 62@3 65 per bushel.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

MOORESTOWN BOARDING SCHOOL FOR GIRLS WILL reopen Tenth month 1st, and continue in Session Forty (40) weeks. For Circulars apply to
MARY S. LIPPINCOTT, Principal,
Moorestown, Burlington County, N. J., or to LIPPINCOTT & PARRY, S. W. corner 2d and Market Streets, Philadelphia. 8th mo. 29th, 1864.—2 t.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.

The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.

The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,
JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8mo. 6—2 mo. 924 npfwo. Ercildoun, ChesterCo., Pa.

FREE SUGAR.—Choice Granulated Maple Sugar, from Somerset county, Pa., for sale, (by the barrel only,) at
WM. H. WOODWARD'S,
8th month 13, 1864. 4t.—n. p. f. 93. 516 Market Street.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

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3d mo. 12, 1864. tf.

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 420.)

This morning, being the 19th of 10th mo., we left the city about ten o'clock. It was a very solemn time to many who came to see us before leaving; and our landlord, with his wife and children, seemed much affected, and many others, who seemed as though they could hardly endure the moment of our parting. Indeed, it was a time to be remembered by us all. We had many portions of advice to leave with several of the family, who received it in much brokenness of heart. I had an opportunity with our landlord and his family by themselves, in which I hope I was in my place. I recommended them to God, their best teacher and guide, after which we parted in much nearness and love.

We proceeded back to Potsdam, the residence of the King of Prussia, as aforesaid, which we reached about two o'clock. We dined, without making much stay. Our company having agreed to reach Brandenburgh that evening, but yet I did not feel quite easy so to do, but submitted, and had often to reflect on my own conduct in so doing, believing I was not right in leaving this place then. I found weakness to increase upon me and on all our company.

The road being bad we travelled very slowly, and reached a poor Inn about nine o'clock, where we were obliged to stop, though fifteen miles short of our intended Inn. Here we could get little to eat, and the most of our company lay upon straw, though I, being unwell, had a bed; but being covered with another, it was very unpleasant; and from frequently flinging it off through the night I took a violent cold, which distressed me much, and made me feel very low, both in body and mind.

On the morning of 10th mo. 20th we went about twelve miles, to Bradenburgh, where we breakfasted; after which Lewis Seebohm went to see our friendly acquaintance, made when in this town before; who received him with expressions of kindness. We remembered our love to him, and to all our friends in the town, which they promised to do, we being in haste to proceed towards Holland. Hitherto the Lord has helped us beyond what we deserved, or had reasonable grounds to expect. Just as we were leaving this place came the elderly man whom we visited in the morning, as we left this town before; he met us with much kindness, and told us his daughter desired her love to us. We parted in much nearness of spirit, after embracing each other very affectionately. We then proceeded to a large village called Zelan, about eighteen miles. This day has been very dull, having felt but little of the presence of Christ. We travelled about forty-two miles to Magdeburgh, and put up at our former Inn, where we were gladly welcomed, and where we had been before very cordially received amongst a religious people called Pietists; but, as before observed, we were disappointed in some of the leading members of the Society, particularly

the school-master, who gave us a few lines to Berlin, as before mentioned.

I may now acknowledge the favor I enjoy in feeling better, both in body and mind, for these two days past. Lewis Seebohm having been out to see some of our former friends, returned and expressed the satisfaction that some had mentioned in hearing of our return. We hope, before we leave this city, to see matters more settled as to what has been circulated respecting the bad principles we are said to hold.

10th mo. 23d.—Being first-day, we had a meeting at our Inn, where came two friendly men and sat with us; when we had an opportunity to open to them the principles of truth, we hope to their advantage and our refreshment. After meeting, we proposed a meeting among them at half-past four, when we met a number of solid people, but they seemed as though they were rather looking for our halting than to help us forward; though, as we apprehended, they had received some unfavorable impressions by the reports spread by the before mentioned man respecting our books. William Savery appeared in prayer in the early part of the meeting, and the people kept their seats; after which I had something to offer, which they seemed to oppose for some time, but the power of truth rising and spreading over them, they were brought down, and tenderness of spirit appeared amongst them; and finding truth had gained ground, I sat down, to leave the way open to my fellow-laborer, who had a seasonable opportunity with them; and when he sat down, I felt something weighty upon my mind, and stood up, when the Lord's power reigned, to the breaking down of the stout-hearted, as one who often appeared to scoff at us, in the fore part of the meeting, broke out into many tears. On sitting down, I soon felt my heart exercised to engage in the solemn act of prayer, in which I was much refreshed. The meeting then broke up in great sweetness, under a sense of Divine goodness. After taking leave of each other, we returned to our Inn, where came several that were at the meeting; and we had some friendly conversation with them on several subjects, which they did not seem clear in; yet I believe that the light has broken forth amongst them, and will gradually arise, and finally remove those things that have been a let and hinderance to the springing up of vital religion.

10th mo. 24th.—We arrived at Halberstadt. Next morning, soon after we had taken our breakfast, came a very solid man, who saluted us very kindly, and spent a short time with us, and made way for a meeting to be held at six o'clock this evening.

In passing along the street, I observed the door of a Roman Catholic Chapel open; I went in, and found it greatly ornamented with images and pictures, with a great deal of carved work. The candlesticks appeared like solid gold, and many things that strike the outward senses, such as the representation of Christ, as large as life, extended upon the cross, with the Virgin Mary and one other standing near, in a very pensive attitude, and many other representations; but all seemed to be covered with dark superstition, and the people very ignorant as to the spiritual life.

We found our landlord and family very friendly to us. He had a son whom he had educated for a minister, and said he was very sorry that he had not been brought up to some other business, as he had no inclination for preaching, nor for several other things that are usually done by the clergy, such as taking money from the poor, for what they called the Sacrament. This he thought he could not do; as he said they often took it from such as wanted it for their common necessities. He was very friendly to us, and went to the meeting and behaved very soberly. The number attending was small, but I was glad I was there, though I went under great discouragement. I believe the Lord owned our endeavors, and we parted in much nearness of spirit. After we returned to our lodging, the young man before spoken of, and one other, came to see us, and had much friendly conversation with William Savery, in which he seemed to be near to us in principle.

Next morning we set out for the city of Brunswick, after taking a tender leave of the family, especially the young man before mentioned. We passed through the suburbs of the city called Wolfenbuttel, where it is said Luther wrote much of his works. The people relate that, when writing, he was beset by Satan, who attempted to get his inkstand; which Luther perceiving, took it up and flung it at him so hard that he broke it against the wall, where the ink remains to be seen to this day. I did not find time to examine the matter myself, but I believe it is generally credited here.

This day we have passed through a very fertile country, where we saw many fine towns and villages. We arrived in Brunswick about six o'clock. Soon after came the doctor, who before had visited us, with another person, who received us with much love and seeming affection, and spent the evening with us. We laid our prospect before them of having a meeting, that they might consider of it and let us know in the morning.

10th mo. 27th.—The old man who was with us last evening came this morning, and proposed the meeting to be held at half-past five, to which we agreed; but before the time appointed, there came a friendly man and informed us the house could not be obtained that was intended for the meeting to be held in. This was a new trial of faith and patience; but through Divine mercy and goodness, I felt my mind stayed in a

comfortable hope that way would be made for the meeting, which soon after was done, having information by another messenger that a house was obtained. Near the time appointed, we went to the meeting, and found a few gathered, and soon after came a number more, so that the rooms were pretty well filled, and the great Master seemed to own our assembly with the overshadowing of his love. My dear friend and fellow-laborer William Savery was much favored in supplication, in the fore part of the meeting: the savor of life continued to increase rather than diminish through the meeting. At this meeting I saw the first man sit with his hat on, since I have been in Germany, except those that profess the principles that we do; he was the doctor before mentioned. He appears to be a man of a tender spirit, and much convinced of our principles. In the meetings I thought I felt the call of Christ to him in a particular manner: he appeared tender and well satisfied with the meeting; and after it was over he came to our lodgings, and supped with us; after which he took leave of us in an affectionmanner. Thus we parted in near love, with desires for each other's preservation. I felt much peace of mind after this meeting, though my health was very poor; and after I went to bed, I felt as though my senses would leave me, and on the whole had a very exercising night; and in the morning was much straitened to know what to do as to going or staying. However, I felt a little strength to go on, though it proved a very trying day, travelling 42 miles, and taking very little nourishment; yet I was brought through. I may here observe that many are the afflictions of us poor mortals, but the Lord delivereth out of them all, as we call upon him.

We passed through the city of Hildesheim, where I before had felt uneasy, without trying to have an opportunity with the people; but my friends being now desirous to go forward, and myself but weak, I submitted to go on, which brought on me a very great burden. Having been directed to a place to stay that night, we went and found ourselves in a very poor situation, as the people seemed unfriendly, and we had to accept of very poor accommodations, and pay high for it. Here I grew worse, having also to reflect upon myself for not standing faithful to my prospect. In the morning, discouragements prevailed, so that I gave up the prospect of going forward that day; but after taking a little breakfast, I thought it best to try to proceed to Pyrmont, which I did; and though many were my exercises, yet I got through safe, so as to enjoy the company of my dear friends, especially George Dillwyn and wife, who still remained here, and whose labors I believe have been of great use, and a blessing to the people of this place. Here I again felt my mind humbled under a sense of my want of practice to perform what opened on my mind. I had felt a strong desire when at Berlin to see the King of Prussia, and made some attempts to obtain an opportunity, which did not then open as I expected, and we all felt rather unsettled, and left the city, after leaving a letter and some of Barclay's Apologies with a friendly man for the King. In about two days the King received them, and an officer was sent after us, but did not overtake us. The person who had the care of our letter and book sent us the following letter:

To the Friends who visited Berlin—

My last words to you, my dear Friends, were, "God be with you"—words which evinced the fulness of my heart. I love you with all my soul. I never was so soon inclined to unite with any men as I was with you. I never felt so readily a constraint to open my mind to any men as I did to you. I have opened this sick heart into your loving souls; but yet you are not wholly acquainted with my tried condition, for there are feelings which cannot be expressed in words. It seems as if I was forsaken of God, and yet I abhor the thought. I have no desire to live or to die. For the pleasures of the world, let them be called what they may, I have neither taste, sense, nor feeling; but who will believe it, that nature can thus loathe, thus nauseate the world? Yet my heart remains shut up from higher and heavenly enjoyments: the precious sense of the communion with God that I formerly enjoyed in the assurance of faith and the consolations of the word; all this, which in my former situation I enjoyed, tasted, and felt of these gracious gifts of God, I have scarcely a remembrance. My prayers are weak and powerless; it is as if I cried to God from afar—that he cannot hear me; and this is also a thought which I abhor. Such, my dear brethren, is nearly the circumstances of my soul. Let your hearts now feel with painful compassion how it is with me, and so fall down upon your faces before the throne of the Great and Merciful Being, and pray for your poor, weak, and wounded brother, that Jesus Christ may again be beautifully formed in my heart, that I may again rightly fix my eyes upon Him; then shall I be able to stand in this heavy exercise. I shall take from his hand the bitter cup, and not murmur, but wait for his help: then I shall be enabled in the end to exclaim, "Lord God, gracious and merciful; thou art great, and thy kindness and faithfulness; who was ever confounded that trusted in thee!"

Yesterday, my beloved brethren, the Minister Howitz sent for me, and said that he had just now received a letter from the King, who was very willing and ready to give you an audience; and, oh how gladly would I have called you

back, as I wished most heartily an interview between you and our good King. I told the Minister it was possible you might have stayed over yesterday, the 21st, at Potsdam; after which he immediately dispatched a chasseur to the general Bishop Wender, to notify him that you might be there. Whether the chasseur has met with you I know not, but if it be according to my wishes, you will have an audience with the King to-morrow morning at nine; and in this case, I heartily desire, dear brothers, that you will give me, as soon as possible, circumstantial information of your conference; persauded I shall not make any bad use of what you intrust me with. Your letter to the King, the Minister sent to him yesterday, but the book, which the messenger could not take, was sent to the monarch to-day. Now for the conclusion: God be with you; his light be your guide; his love and grace in and through Christ Jesus be your protection and defence in all dangers. Be of good comfort, and be filled with joyful hope. He that is with you is stronger than he that is against you. Never shall your memory be effaced from my soul; never shall I cease to love you; it will be a comfort to my weary soul if sometimes you will make me joyful by imparting a few lines of love, and nothing but death will prevent my answering your dear letter. In love I embrace you in my heart as your ever loving brother,

MAJOR MARCONNAY.

BERLIN, 22d Oct., 1796.

Bisohp Wender is appointed to introduce all strangers to the King.

This interesting letter we met at this place, Pyrmont, on our return the 29th of 10th mo., since which we have had our various exercises and services. We found Friends generally well, and that love appears to be gaining ground amongst them. We have had a trying time since coming here, being much shut up as to what way to proceed; but resignation being our only resting-place, we have been desirous to cast our anchor in that calm Haven to which, I trust, some of us have attained.

11th mo. 5th, 1796.—I this day received a number of letters from my friends in New England. They seem to be growing in heavenly things, which is a source of satisfaction and relief to me; but, alas, my journey looks long, and in my present feeble state, my return to my dear family and friends looks rather dubious than otherwise. (To be continued.)

MEN who have half a dozen irons in the fire are not the ones to go crazy. It is the man of voluntary or compelled leisure, who mopes, and pines, and lounges about, who thinks himself into the mad house or a premature grave. Motion is all Nature's law. Action is the mental and physical salvation of man.

[The following Epistle was probably written by John Woolman; it bears evidence of his peculiar style, and Christian spirit.]

EPISTLE

From the Yearly Meeting held in Philadelphia, for Pennsylvania and New Jersey, from the 22d day of the Ninth month, to the 28th day of the same, inclusive, 1759.

To the Quarterly and Monthly Meetings of Friends belonging to the said Yearly Meeting.

Dearly beloved friends and brethren,—In an awful sense of the wisdom and goodness of the Lord our God, whose tender mercies have long been continued to us in this land, we affectionately salute you, with sincere and fervent desires that we may reverently regard the dispensations of his providence, and improve under them.

The empires and kingdoms of the earth are subject to his Almighty power. He is the God of the spirits of all flesh; and deals with his people agreeably to that wisdom, the depth whereof is to us unsearchable. We in these provinces may say he hath, as a gracious and tender Parent, dealt bountifully with us, even from the days of our fathers. It was he who strengthened them to labour through the difficulties attending the improvement of a wilderness, and made way for them in the hearts of the natives; so that by them they were comforted in times of want and distress. It was by the gracious influence of his holy Spirit, that they were disposed to work righteousness, and walk uprightly one towards another, and towards the natives, and in life and conversation to manifest the excellency of the principles and doctrines of the Christian religion; and thereby they retain their esteem and friendship. Whilst they were laboring for the necessaries of life, many of them were fervently engaged to promote piety and virtue in the earth, and to educate their children in the fear of the Lord.

If we carefully consider the peaceable measures pursued in the first settlement of the land, and that freedom from the desolation of wars, which for a long time we enjoyed, we shall find ourselves under strong obligations to the Almighty, who, when the earth is so generally polluted with wickedness, gave us a being in a part so signally favored with tranquillity and plenty, and in which the glad tidings of the Gospel of Christ are so freely published, that we may justly say with the Psalmist, "What shall we render unto the Lord for all his benefits?"

Our own real good and the good of our posterity in some measure depend on the part we act; and it nearly concerns us to try our foundations impartially. Such are the different rewards of the just and unjust in a future state, that to attend diligently to the dictates of the

spirit of Christ, to devote ourselves to his service and engage fervently in his cause, during our short stay in this world, is a choice well becoming a free intelligent creature. We shall thus clearly see and consider that the dealings of God with mankind in a national capacity as recorded in holy writ, sufficiently evidence the truth of that saying, "it is righteousness which exalteth a nation;" and though he doth not at all times suddenly execute his judgments on a sinful people in this life, yet we see by many instances, that where "men follow lying vanities, they forsake their own mercies." As a proud selfish spirit prevails and spreads among a people, so partial judgment, oppression, discord, envy and confusions increase, and provinces and kingdoms are made to drink the cup of adversity as a reward of their own doings. Thus the inspired prophet, reasoning with the degenerate Jews, saith, "Thine own wickedness shall correct thee, and thy backsliding shall reprove thee; know, therefore, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."

The God of our fathers, who hath bestowed on us many benefits, furnished a table for us in the wilderness, and made the deserts and solitary places to rejoice, doth now mercifully call upon us to serve him more faithfully. We may truly say with the prophet, "it is his voice which crieth to the city, and men of wisdom see his name: They regard the rod, and him who hath appointed it." People who look chiefly at things outward, too little consider the original cause of the present troubles; but such who fear the Lord, and think often upon his name, they see and feel that a wrong spirit is spreading among the inhabitants of our country; that the hearts of many are waxed fat, and their ears dull of hearing; that the Most High, in his visitations to us, instead of calling, lifted up his voice and crieth; he crieth to our country, and his voice waxeth louder and louder. In former wars between the English and other nations, since the settlement of our provinces, the calamities attending them have fallen chiefly on other places, but of late they have reached our borders. Many of our fellow subjects have suffered on and near our frontiers, some have been slain in battle, some killed in their houses, and some in their fields, some wounded and left in great misery, and others separated from their wives and little children, who have been carried captives among the Indians. We have seen men and women, who have been witnesses of these scenes of sorrow, and being reduced to want, have come to our houses asking relief. It is not long since it was the case of many young men in one of these provinces to be drafted, in order to be taken as soldiers. Some were at that time in great distress, and had occasion to consider that their lives had been too little comformable to the purity and spirituality of that religion which we profess, and found themselves too little acquainted with that inward humility, in which true fortitude to endure hardness for the Truth's sake is experienced. Many parents were concerned for their children, and in that time of trial were led to consider, that their care to get outward treasure for them, had been greater than their care for their settlement in that religion which crucifieth to the world, and enableth to bear a clear testimony to the peaceable government of the Messiah. These troubles are removed, and for a time we are released from them.

Let us not forget that "the Most High hath his way in the deep, in clouds and in thick darkness"—that it is his voice which crieth to the city and to the country; and oh! that these loud and awakening cries may have a proper effect upon us, that heavier chastisement may not become necessary! For though things as to the outward, may for a short time afford a pleasing prospect; yet while a selfish spirit, that is not subject to the cross of Christ, continueth to spread and prevail, there can be no long continuance in outward peace and tranquillity. If we desire an inheritance incorruptible, and to be at rest in that state of peace and happiness, which ever continues; if we desire in this life to dwell under the favor and protection of that Almighty Being, whose habitation is in holiness, whose ways are all equal, and whose anger is now kindled, because of our backslidings; let us then awfully regard these beginnings of his sore judgments, and with abasement and humiliation turn to him whom we have offended.

Contending with one equal in strength is an uneasy exercise; but if the Lord becomes our enemy, if we persist to contend with him who is omnipotent, our overthrow will be unavoidable.

Do we feel an affectionate regard to posterity; and are we employed to promote their happiness? Do our minds, in things outward, look beyond our own dissolution; and are we contriving for the prosperity of our children after us? Let us then, like wise builders, lay the foundation deep; and by our constant, uniform regard to inward piety and virtue, let them see that we really value it. Let us labor in the fear of the Lord, that their innocent minds, while young and tender, may be preserved from corruption; that as they advance in age, they may rightly understand their true interests, may consider the uncertainty of temporal things, and above all, have their hope and confidence firmly settled in the blessing of that Almighty Being who inhabits eternity, and preserves and supports the world.

In all our cares about worldly treasures, let

us steadily bear in mind, that riches, possessed by children who do not truly serve God, are likely to prove snares that may grievously entangle them in that spirit of selfishness and exaltation, which stands in opposition to real peace and happiness; and renders those enemies to the cross of Christ, who submit to the influence of it.

To keep a watchful eye towards real objects of charity, to visit the poor in their lonesome dwelling-places, to comfort those who, through the dispensations of Divine Providence, are in straight and painful circumstances in this life, and steadily to endeavor to honor God with our substance, from a real sense of the love of Christ influencing our minds thereto, is more likely to bring a blessing to our children, and will afford more satisfaction to a Christian favored with plenty, than an earnest desire to collect much wealth to leave behind us; for "here we have no continuing city!" may we therefore diligently "seek one that is to come, whose builder and maker is God."

Finally, brethern, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of a good report; if there be any virtue, if there be any praise, think on these things and do them, and the God of peace shall be with you.

Signed by appointment, and on behalf of our said meeting, by seven Friends.

ALBERT BENGEL—BORN 1687; DIED 1752.

Of those who have been partakers of the divine life from childhood, and in whom it has seemed to grow with their growth, it would be difficult to find a more illustrious example than that of Albert Bengel, the German commentator. We preface his history by words of his own, which will show that his views of human nature, and of the great change which it needs, were not superficial and inadequate. "What is conversion, and what properly belongs to it? It is the turning and submission of the soul, hitherto sunk in self-ignorance, self-love, and idolatry to the creature, consequently something hitherto alienated from God; it is the returning and submission of such a soul to him, and to his good and holy will, for the sake of his honor and glory, and for the sake of its own health and salvation." "May a fixed time ever be referred to as the commencement of true conversion? Yes, when a state of open sin has been exchanged for decided obedience to the grace of Christ, the very day of such a change, or even the hour, or perhaps moment, may be referred to. But when the transition has proceeded by slow degrees, and many false steps and backslidings have intervened, a person finds it very difficult with respect to himself, and still more difficult in respect to others, to point out the time when good or evil gained the ascendant." Then in answer to the question, How may we most scripturally express ourselves upon our own state of grace?" he replied, "All that we can possibly utter upon this subject, is contained in one sentence of St. Paul:—'Nevertheless I obtained mercy;' or, 'The Lord hath called me out of darkness into marvellous light;' or, 'Though such and such was I, yet I am washed, I am sanctified, I am justified in the name of the Lord Jesus, and by the Spirit of our God.'"

Albert Bengel said of himself that "in his childhood he experienced grace a hundred-fold more than sufficient to have destroyed the very life of sin within him." This was not the language of spiritual pride, but of humble and adoring gratitude. He appears to have been baptized of the Holy Ghost from infancy, and to have possessed the devout consciousness of being a child of God from the first dawning of reason. "In his earliest years, he had many clear, pure, tender feelings and stirrings in his heart concerning God; and the texts inscribed on the church walls of his native town, from the Epistle to the Romans, concerning sin, righteousness, the crucifixion, and other subjects, produced in him as a mere child emotions of great joy and peace." "With childlike simplicity he followed his heavenly Father's guidance, and submitted to God's inward and outward discipline; and, though he did not yet fully understand what a high and rare privilege he enjoyed, the power of the divine word took such possession of his heart, that he had confidence in God like that of a little child in its parent; took great delight in prayer, longed for the better life to come, loved the Scriptures, enjoyed the church hymns and the simplest books of devotion, had a tender conscience, dreaded doing wrong, and showed complacency in every thing that was excellent."

This truly Christian child enjoyed a large share of the love of his school-fellows and older persons. For a time his piety grew "like the grass that tarrieth not for man," eluding observation, but continually advancing under the blessing of God. As he grew up into boyhood, he was no stranger to the stirrings of our common corruptions. Speaking of blasphemous and bad thoughts, he said, in after life, "Oh, how many such darts have heretofore gone through my soul in my younger days, as quite to alter my manner of behaviour to others, and I knew not how to prevent it." The distress which he thus suffered was evidence of the repugnance of his heart to these evil intruders. Sudden and injurious suggestions, and sallies of thoughtless, foolish levity, assailed him likewise; but he was preserved from their power without losing the character of a

boy and becoming a recluse. At the same time, the very early and gradual character of his Christian experience was itself the occasion of certain difficulties which only increased knowledge could remove. Speaking of the seven psalms which are called *penitential*, and which young persons at school were specially taught to commit to memory, he says, "Such passages occasioned me much perplexity in my younger days; for, wishing to measure myself by the measure I found in these psalms, I endeavored to realize the same strong experience, and could not."

In youth he endured temptations and trials of another order, more severe and perilous. These came from the study of philosophy. "My will was compliant," he says, "but many a doubt assailed my understanding." Too timid to communicate his difficulties to any one, he brooded over them in secret, and disquieted himself in vain. But at the very time he was thus suffering, the goodness of God afforded him, he tells us, such affecting discoveries, and such experiences of inward peace, that he felt encouraged to persevere in childlike prayer. His spiritual condition at this time is easily understood. His affections found their enjoyment and repose in the gospel of Christ, but his reason put in its claim, right or wrong, to demonstration and certainty upon truths which had already taken possession of his heart. "A raw, unconverted man," he said afterwards, "living after the course and fashion of this world, and therefore indifferent to the truth altogether, meets with no difficulty in subscribing to any form of doctrine. He takes a thing for granted, just as he finds it, and cares not for the trouble of proof. But a really converted man feels truth to be a precious thing; is disposed to inquiry after it, preserves it when found, and handles it as he would an invaluable jewel, —with great care and circumspection. Finding it impossible to go on in a careless, trifling spirit, he is obliged to prove all things, whatever trouble it may give him. Now, as truth upon every point is not attainable without many a hard struggle, his progress is often very slow." But it was well for Bengel that "his heart was established with grace." While earnestness, operating as he describes, may be the *occasion* of error, indifference is usually its *cause* and its parent. And young Bengel grew up into an enlightened and steadfast faith in the doctrine of the cross and all the truths which cluster around it. His life was one great exposition of their power, and in death they lighted his spirit through the dark valley. —*Kennedy's "Divine Life."*

DESERT OF SAHARA.—"*In the wilderness shall waters break out.*" Perhaps no more hopeless enterprise could be undertaken than to attempt to reclaim the great African desert of Sahara, where no rain ever falls, and there are but occasional oases to give relief to the weary and fainting caravans that traverse it. Modern science, however, laughs at seeming impossibilities. Skilful engineers in the French army in Algiers proposed to sink Artesian wells at different points, with the strong confidence that thus water could be reached and forced to the surface. In 1860, five Artesian wells had been opened, around which, as vegetation thrives luxuriantly, thirty thousand palm trees and one thousand fruit trees were planted, and two thriving villages established. At the depth of a little over five hundred feet, an underground river or lake was struck, and from two of them live fish have been thrown up, showing that there was a large body of water underneath. The French government, by this means, hopes to make the route across the desert to Timbuctoo fertile and fit for travellers, and thus to bring the whole overland travel and commerce through Algeria, which will be one of the greatest feats of modern scientific enterprise.

From the Press.

THE CATSKILLS.

AMONG THE CATSKILLS, August 24, 1864.

Pleasure-seekers who follow the routes of fashionable travel, often spend the season of "recreation" at Newport, Saratoga, or at the Mountain House, sauntering day by day in full dress through spacious saloons, or being put through the necessary course of sight-seeing according to rule, while night after night, preferring gas-light to the moon or stars, they dance, gossip and flirt with as much abandon as they are accustomed to during the fashionable seasons in the cities. Such travellers miss the true uses of a summer vacation, which, it seems to me, should be spent under circumstances as widely different from one's accustomed pursuits as practicable. Thus your correspondent, a toiling man of the desk and the pen, has sought his present place of sojourn, bringing his family and a congenial party of friends to a plain farm house in the Valley of the Catskill Creek, and yet 2,000 feet above the level of the sea. Ascending the Hudson, a voyage which every one should take once in a while, if only to stir up the slumbering romance dormant in the most prosaic nature, we land at the town of Catskill, and taking the primitive mode of conveyance, best adapted to see the country and enjoy the society of your fellow traveller, ride by stage toward the north-west about twenty-five miles to our summer retreat, near the village of Potter's Hollow, Albany county, in the loyal State of New York. Here pure mountain air, sparkling spring water, rich milk, cream and butter-milk, excellent bread and butter, mountain mutton, with abundance of

native berries and fresh fruit, constitute a substantial basis for recreation in the true sense of the term. The mountain sides are traversed here and there by ravines through which, after a rain, numerous musical and fantastic waterfalls come rushing down to the creek. This stream is a perpetual source of enjoyment to the juveniles, not only in the item of bathing, but in the construction of miniature water powers, and in the search for fossils, for which the Catskill red sand stone is famous, and in the occasional though rather unsuccessful sport of fishing. The trout streams hereaway are once in several years almost dried up by excessive droughts, one of which we have had this season. These splendid fish then readily fall a prey to depredators, who do not even leave enough to keep up the stock. Our enjoyments here are wholly untrammelled by the rules of fashionable life; the ladies of our party, during their long morning walks, go unencumbered with hoops or long skirts, and in what they have named wood-dresses (gymnasium dresses), they readily clamber up the mouatain sides, or pick their way among the stones in the bed of the creek, with a display of grace and agility quite impossible in the ordinary too cumbersome dress of their sex. Our pic-nic excursions constitute a leading feature. Within convenient riding distance are magnificent elevations, from which these glorious mountain ridges, extending forty miles in breadth, are seen in deeply shaded perspective. Truly, nothing is so elevating to the mind awakened to nature's beauties, as the contemplation of these grand old hills, "rock-ribbed and ancient as the sun;" and probably no place affords a better view of them than this vicinity. In contrast to the mountains, covered with their primeval forests, are the many peaceful valleys, clothed in lively green, here and there happily contrasted with the brown earth freshly turned over for the reception of the winter rye, while the buckwheat appears in patches of silvery white over the variegated landscape.

Agriculture, though restricted in this district by the shortness of the season, is far more productive than dwellers in the low lands of our more southern country might suppose. Rye, oats, barley, flax, and buckwheat are largely cultivated here; grazing is, however, the chief dependence of the farmer, and butter the chief product. It is of fine quality, and is sent in firkins to New York, where it commands, this season, sixty cents per pound by the firkin. Apples and plums are the principal fruits, and we question whether a basket of peaches has been seen in this township this year; and yet, Philadelphians are actually living here and fattening, forgetful of the peaches which abound amid the intense heat and murky atmosphere of their homes.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 17, 1864.

City subscribers who are in arrears, are requested to call at the publication office, No. 131 North Seventh Street, and pay the subscription due. This will obviate the necessity of employing a collector.

Our country subscribers are also requested to remit the amounts due. By reference to the terms, at the head of the paper, it will be seen that they are "*in advance.*"

In remitting money for subscription or books, care should be taken that it be in *bankable funds:* and where books are ordered to be sent by *mail*, money to meet the expense thereof should always accompany the order. The following is the charge of the P. O. department:

Books not over 4 ounces in weight to one address		4 c.
"	over 4 and not over 8,	8
"	over 8 and not over 12,	12
"	over 12 and not over 16,	16

MARRIED, on the 1st of 9th Month, 1864, according to Friends' order, ISAAC H. CLOTHIER, a member of Philadelphia Monthly Meeting, to MARY C., daughter of William Jackson, a member of Darby Monthly Meeting.

———, on the 16th of 9th month, 1863, at the house of John Holcomb, the bride's uncle, Newtown, Bucks county, Pa., by the approbation of Makefield Monthly Meeting, ISAAC W. SLOKOM, son of Samuel and Mary W. Slokom, of Sadsbury, Lancaster Co., to RUTH H. WELDING, daughter of Edward Welding, of Canada West.

DIED, on the 22d of 6th month, 1864, of congestion of the brain, at the home of her husband, in Christiana, Lancaster county, Pa., RUTH H., wife of Isaac W. Slokom, in the 21st year of her age. Kind, gentle, and affectionate, her loss is deeply felt by a large circle of friends, who mourn the sudden termination of her earthly usefulness.

——, on the 2d of 9th month, 1864, ELIZABETH W. ABBOTT, widow of George Abbott, and daughter of Joshua Longstreth, aged 54 years; a member of Philadelphia Monthly Meeting.

——, at Harrison, N. Y., of typhoid fever, on the 21st of 7th month, 1864, AARON G. HAVILAND, aged 42 years; a member of Purchace Mo. Meeting.

——, on the 9th of 9th month, 1864, ELIZABETH M., wife of James R. Garrigues, in her 57th year; a member of Philadelphia Monthly Meeting.

FRIENDS' ASSOCIATION, of Philadelphia, for the aid and elevation of the Freedmen, have co-operated with Government in the establishment of Hospitals on Mason's Island, where much sickness and great destitution now exist. The undersigned, a sanitary committee of said Association, solicit from Friends and others, contributions of hospital stores, which will be judiciously distributed by nurses and teachers sent out by the Association to Mason's Island, Camp Wadsworth, and other points in the vicinity of Washington.

The articles most needed, are dried fruits, such as apples, peaches, cherries, plums, and blackberries; also blackberry and other syrups, and all other articles suitable for the sick and convalescent.

Contributions of bed-covering, and clothing for women and children, will be very acceptable, as they are greatly needed. Free transportation has been granted by Government from Philadelphia.

All contributions should be sent to J. & M. SAUNDERS, 34 North Fourth Street, Philadelphia.

Louisa J. Roberts,	George W. Robins,
Macpherson Saunders,	Spencer Roberts,
Martha Dodgson,	Nathan W. Ellis,
Phila., 9th mo. 17th.	Jos. M. Truman, Jr.

The following sums have been received by the Treasurer of Friends' Association for the aid and elevation of the Freedmen, since last acknowledgment, viz.

From Friends of West Chester Preparative Meeting, and others, ...	$12 50
From Friends of Merion Preparative Meeting, and others, ...	21 00
From Yearly Meeting of Progressive Friends, held at Longwood, ...	56 22
From Friends of Nottingham Monthly Meeting, and others	43 50
From Friends of Plymouth Preparative Meeting, ...	22 00
From R. A. & S., near Fairburg, Ill.,	5 00
From City Contributions, . . .	74 00
Previously acknowledged,	8,271 60
	$8,505 82

M. SAUNDERS, *Treasurer.*

Phila., 9th mo. 3, 1864.

For Friends' Intelligencer.

The proposition of "A Parent," for each subscriber to give Five Dollars towards the organization of a Publication Association, it is hoped will receive a liberal response from Friends. It would be well if those feeling an interest in this movement, would solicit subscriptions from Friends in their respective neighborhoods, and send the names of all subscribers to the office of Friends' Intelligencer, 131 North Seventh Street.

Those who can afford more than Five Dollars, by contributing additional sums in the names of other concerned members less favored than themselves, would thereby promote the interest in, and usefulness of, the organization.

Although 200 has been mentioned as the number of subscribers, I believe no disadvantage would arise from a larger number of members, if they can be had. T.

From Good Words.

NOTES ON ANIMAL LIFE IN A PRIMEVAL FOREST.

BY THE AUTHOR OF "THE NATURALIST ON THE RIVER AMAZONS."

(Continued from page 430.)

One day, whilst slowly wandering in the same pleasant spot in search of insects, we have the good fortune to meet with two of the strangest and most characteristic forms of the larger animals of tropical America. One is the sloth, and the other the ant-bear, the tamanduâ bandeira, or banner ant-eater, of the European colonists. Of the sloth we do not see much. The keen eyes of Sebastian detect it clinging to a branch of the cecropia, or candelabrum tree, a species which has large palmate leaves, the favorite fruit of the sloth. The color of the bark and under side of the leaves of this tree is precisely the same as that of the shaggy hide of the animal; and this similarity of hue gives it a means of protection against the searching eyes of its deadly enemy, the eagle. Whilst we are looking, the creature begins to move; it secures itself, by the claws of its hind feet, to the branch, rears its body, and sways about until it has found a secure foothold for the next step; this done, it draws its body up, and then repeats the process. Sebastian, whom I have been all along restraining from climbing the tree to take the animal alive, now begins to mount; but, at the first shake of the stem, it quickens its steps, and is soon lost to view in the dense crown of a neighboring tree.

The ant eater introduced himself in a different manner from this. We are lying at full length on the ground, amused with the antics of squirrels, black and gray, in the trees overhead, when we hear a rushing noise amongst the underwood a short distance from us. We start up, with the involuntary exclamation, "A jaguar at last!" and grasp our gun. But we are mistaken. Instead of the leopard-like jaguar, a couple of black objects emerge from the thicket, chasing and wrestling with each other, and careering round and round. They move past, taking no notice of our presence; but during a pause of a few moments which ensues on one of them being thrown on his back, we discern plainly the long narrow snout and broad gray flank stripe which distinguish the ant-eater. The two bear-like creatures chase each other in the same helter-skelter manner quite round the place where we are standing, and astonish us by the nimbleness of their movements, seeing that these animals are forced to tread on the sides of their feet,

owing to the very long curved claws with which they are armed. The ant-bear, seen in a state of semi-domestication in the houses of natives, appears a most listless and inactive animal; but he is clearly no sluggard in the woods. His mode of life, the nature of his food and manner of taking it, are all pretty well known. He devours great quantities of termites, or white ants, the friable earthy hillocks or nests of which abound in every part of the forest; pulling the structures to pieces with his claws, and licking up the masses of fat, juicy insects out of their chambers with his flexible tongue.

On the last day of our stay, we make a toilsome excursion with the two masters and five Indians, in the low tract of forest which covers the level ground on the opposite side of the pool.

The results of our chase in these entangled thickets are very small, consisting only of a brace of currassow birds (*mutums* of the Indians), large fowls resembling turkeys, but having a rich plumage of a glossy black hue, and bright red beaks. Unlike all other gallinaceous birds, they reside habitually in the crowns of lofty trees, where the males with their numerous partners move about, hidden in the foliage, the flocks betraying their presence only by the emission, now and then, of a long-drawn whistling note, resembling a sigh. Five distinct species of these magnificent birds inhabit the forests of the Amazons, where they are much sought after by the natives, both as food and as pet animals. Our toilsome ramble is brought to a close just as we have reached a tract of more open and higher ground, by an unexpected change in the weather. The signs of the change began about noon. At this hour, the heat, which on the preceding days had been moderated by a pleasant breeze, is felt to be unusually great, and not a breath of air stirs in the tree-tops. An irresistible languor and desire for rest seize on all of us. The perspiration trickles down the faces and backs of the Indians, and our own clothes cling to the skin. After dinner, no one seems inclined for further exertion, except the persevering Manoel, who insists on *prospecting* a little over this new ground for sarsaparilla, and sets off with two of the men, leaving us to rest for a time on the trunk of a fallen tree. After the lapse of an hour, we perceive the air gradually darkening around us; the closeness becomes oppressive, the smaller birds begin to flit about in an agitated manner, and we feel an uneasy sensation, as though some vague calamity were impending. In a few minutes, a dark pall of clouds is seen, through the interstices of the foliage, to be spreading itself overhead, and this quickly obscures the sun, and brings with it a light watery wind from the side whence the clouds have arisen. Lauriano then starts to his feet. "Ahi vem trovoada!" (a squall is coming!) He shouts with all his might after Manoel and the men; but in attempting to repeat the call, his voice is drowned in a hurricane blast, which comes with a deafening roar, swaying the tree-tops, and making the lighter stems bend like bows. A shower of broken branches and heavy masses of air-plants, torn from their anchorages above, falls about us, driving us to the shelter of a large tree. The whole sky has become suddenly black, and in the dim light, the tearing wind, bending boughs and leaves all one way, and driving a stream of fragments before it, produces the effect of a gray torrent sweeping through the wilderness.

A flash of lightning, a rousing thunder-clap, and a deluge of rain increase the uproar; the pelting of the heavy drops on the thick canopy of foliage, resounds like the beating of waves on the seashore, and the thunder, once commenced, continues without intermission in reverberating peals. The tree no longer offers us shelter, and we are drenched to the skin. A half-hour elapses before Manoel rejoins us, followed by the men, who have had a narrow escape from being crushed beneath a huge tree that has been uprooted by the storm. After the violence of the wind has abated a little, we set off to return to the canoe. The rain continues to fall in torrents; but this, as generally happens in this sweltering climate, instead of depressing us, has an exhilerating effect, and we are inclined to joke over our discomforts, as we trudge along; and the Indians, who are usually so taciturn, now become quite chatty and companionable. We have no difficulty in finding our way, but have to wade through pools of water that fill all the hollow places, and run great risk of treading on poisonous snakes, which often lie in flooded parts of the forest. No mishap, however, occurs; and we arrive at the encampment in due time, with dripping clothes and ravenous appetites.

As a last night spent in the wilderness, for the purpose of observing the phenomena of animal life, it is a very appropriate one. The heavy rains, following a long period of dry weather, have given a sudden stimulus to all living creatures. Even before the short twilight commences, signs of unusual activity are manifested. The lower trees close to our encampment are animated with large flocks of a pretty little monkey with flesh-colored face and black mouth (*Callithrix sciureus*), that have come down to the shores of the lake, probably to feed on insects, which instinctive habit has taught them will be out in numbers after the rainfall. They scamper gayly from bough to bough, shaking the heavy drops of moisture in showers into the water. A little distance off,

a small party of howling monkeys have taken their station near the summit of a tall tree, and are now venting their unearthly cavernous roar, which forms so great an item in the evening chorus of animals in these solitudes. The water-fowl at the end of the pool are unusually active. Straggling trains of piosóca, a species of water-hen, with extravagantly long legs and toes, which strides as though on stilts, from one water-lily leaf to another, are passing to and fro with a disagreeable cackling cry, and disturbing flocks of teal,—elegant birds, with chocolate and drab-colored plumage,—which utter pleasing whistling notes as they fly from one spot to another. A large speckled gray kingfisher, as big as a crow, which abounds on low bushes on the margin of the water, makes a loud noise; some scores of them ejaculating their notes in succession, or in chorus. Numbers of large gray storks, and herons of various species, increase the animation by frequently changing their places, loudly flapping their wings, and chasing each other. On the higher trees the harsh cawing of parrots is heard, and lower down the unmelodious songs of swarms of yellow finches and flycatchers. Loud and piercing notes come from the depths of the forest, amongst which can be distinguished the swaggering cachinnation of the laughing eagle (*Herpetotheres cachinnans*), and the shrill bray of the horned screamer (*Palameda cornuta*),—cries which wake dull echoes through the wilderness.

When darkness begins to close around, the noises of birds become gradually less numerous; but now the more continuous din of amphibia and insects takes their place. Swamp-frogs, tree-frogs, land-frogs, and toads—animals which, during the whole of the dry weather, scarcely made their presence known—now seem to start into new life. There seems to be an almost endless diversity of species, many of which can be distinguished by the difference in their notes. Some of them make a resonant drumming noise; others quack like ducks; others, again, have a plaintive, hooting cry. To these sounds are added the harsh whirring of cicadas in the trees, and the shrill chirping of hosts of locusts concealed in the herbage. When the concert, begun by a little preparatory tunings, attains the full swell, the jarring tintinnabulation is deafening, and we have to speak to one another in shouts, in order to make ourselves heard. Clouds of winged insects, mostly ants on the swarm, rise in the air, and are pursued by wheeling flocks of goat-suckers and large bats; whilst other hosts are attracted by the fires of the encampment, and alight on our clothing, or drown themselves in the hot coffee which is being served round to us, seated on mats. Out upon the lake the fireflies are moving about, their pale phosphorescent lamps twinkling amongst the dark foliage, or swaying in pendulum motion above the tree-tops.

It is a great contrast to the comparative inactivity and stillness of preceding nights; our companions do not like it; but to us there is a charm and hidden meaning in this grand chorus of life. We ourselves have felt the cheering effects of the cooling showers on our spirits after the depressing heat of the preceding days, and why should not also the varied hosts of our lowly fellow-creatures? In some parts of the country this ringing music is of daily occurrence; but it is always more vivacious after refreshing afternoon rains. To our minds, it is as the evening hymn of the animal creation; it speaks of the gladness of heart felt in the midst of this genial nature, and gives the impression of general contentment, exuberant life, and easy subsistence.

HENRY WALTER BATES.

From the Scientific American.

THE OLDEST FAMILY—ITS GROWTH AND DECLINE.

The vast multitude of facts which have been collected by the students of geology have developed the general law, that each family and species of animals made its first appearance on the earth in individuals few in numbers, and small in size; it gradually increased, both in size and number, till it attained its maximum, and then, through long ages, it slowly and gradually declined.

In making the soundings for the Atlantic telegraph between Newfoundland and Ireland a small tube with a valve was fitted to the end of the line, so as to bring up a little of the sediment from the bottom of the sea, and when this was dried, it was found to be a dust so fine that on rubbing between the fingers, it would disappear in the cracks of the skin.—On placing this dust under a microscope, each particle was seen to be a shell—the home of a sentient being! When these shells are highly magnified little holes are discovered in them through which delicate filaments protruded that were the animal's organs of locomotion. As these filaments branch out like the root of a tree, the animal is called a rhizopod, from two Greek words, which signify root-footed.

As the rhizopod is the simplest form of animal life, it is probably the oldest. The shells are found in all of the geologic periods, and as we go down in the strata, or back in the ages, they regularly increase in size and number. They form a large portion of the chalk formation, which was laid down in the age of reptiles, and at that time the shells were generally of about the size of a pin's head; in lower strata the shells are found as large as a penny, and in still lower a foot in diameter.

The Canadian geologists have found the remains of rhizopods in unstratified granite, a rock heretofore supposed to be destitute of organic remains. These rhizopod shells in granite are three feet in diameter. Thus it is proved that the seas were swarming with life in that remote time when the eldest formation was hardened into rock. And at that time, the rhizopods had reached their maximum development. Unless this family forms an exception to the general law of animal life, it must have been growing through unmeasured ages before the time when the hardening granite first unfolded the gigantic remains in their everlasting tomb.

INGENIOUS USES AND MISUSES.

The English language, perhaps more than any other, is capable of queer and ingenious uses, misuses, transformations and combinations. The student of the curiosities of literature is astonished at its wonderful susceptibility to odd pranks in the way of orthography, syntax, prosody, pronunciation, rhyme and translation. Some curious effects are sometimes produced by an ingenious arrangement of pronunciation. A device has often been used in political and other partizan songs called "echo verses," in which the sounds of the last words of a line are repeated after the manner of an echo, the whole being so contrived as to express some significant meaning.

ECHO POETRY.

The following is a specimen of echo poetry which possesses merit as a literary composition and on account of the spirit of piety which breathes through it:

"If any be distressed, and fain would gather
Some comfort, let him haste unto
Our Father.
For we of hope and help are quite bereaven
Except Thou succor us
Who art in heaven.
Thou showest mercy, therefore for the same
We praise thee, singing
Hallowed be thy name.
Of all our miseries cast up the sum;
Show us thy joys, and let
Thy kingdom come.
We mortal are, and alter from our birth;
Thou constant art,
Thy will be done on earth.
Thou madest the earth as well as planets seven,
Thy name be blessed here
As 'tis in heaven.
Nothing we have to use or debts to pay,
Except thou give it us.
Give us this day
Wherewith to clothe us, wherewith to be fed,
For without thee we want
Our daily bread.
We want, but we want no faults, for no day passes
But we do sin—
Forgive us our trespasses.
No man from sinning ever free did live;
Forgive us, Lord, our sins
As we forgive.
If we repent our faults, thou ne'er disdainest us;
We pardon them
That trespass against us;
Forgive us that is past, a new path tread us;
Direct us always in thy faith,
And lead us—
We, thine own people and thy chosen nation,
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander,
But deliver
Us from the fierce assaults of world and devil
And flesh, so shalt thou free us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen."

THE VOICE OF NIGHT.

How beautiful the heavens look to-night!—
So calm, transparent; and the starry crowd,—
Those exquisite embodiments of light,
Could ye not almost fancy they were proud
Of their own loveliness?—that they had bliss
In beaming forth on such a night as this?

For ever and for ever there is set
In the enduring sky, a seal and sign,
A voiceless evidence of God!—which yet
Unchanged shall live, when this frail form of mine
Hath mouldered from the bosom of the earth,
Leaving no record of its mortal birth.

The *elements* of which we are composed
May perish; they are finite; but the soul
Bursts from the frame in which it laid enclosed,
Beyond the grasping reach of Time's control!—
That spirit which within us swells and speaks,
Shall *find* the immortality it *seeks!*

Oh, thou!—Creator!—God!—and can it be
That man is heir to thine own glorious heaven?—
'Tis so!—the *light*, which is *sublimity*,—
The *essence*, which is *thought*, by Thee were given!
The fear and heaviness of doubt are o'er—
I muse, and feel—and tremble—and adore!

REASONS FOR THE STUDY OF THE NATURAL SCIENCES.

The application of the sciences to the useful arts has resulted in innumerable advantages to the human family. Among many things we now purchase for a dime what but lately cost a dollar. By land and by water we travel with the speed of the wind. We telegraph thousands of miles with all the ease of familiar conversation. The printed pages of light and knowledge fall as thickly and as cheaply over the land as the leaves of autumn. The bosom of the earth is made to yield stores of granite, of marble, of coal and of metallic ores, in an abundance that, a few years ago, would have sounded fabulous. By chemical improvements in the smelting of ores the several metals have been cheapened and applied to thousands of unexpected purposes. Agriculture, guided by science into new methods, new fertilizers and instruments, will cause our earth to bloom with plenty and beauty everywhere, even to the snow lines of the mountains. The power of electricity, magnetism, light and heat, are already made to perform the labors of millions

of men every day, and the conviction is unspeakably strong in all enlightened minds that we are only beginning to learn their natures and their applications. It is now seen as plainly as the sun in the sky that by learning the nature of all things—minerals, animals and vegetables—we may learn their uses, and discover the unbounded stores of wealth, which a beneficent Creator has long ago laid up for man. As a matter of *profit*, therefore, as a pecuniary gain alone, whatever be his walk in life, the child should grow up thoroughly imbued with scientific knowledge.

As a matter of high *intellectual gratification* the knowledge of the sciences stands pre-eminent. Every stone by the wayside; every herb, bush and tree; every insect, reptile, fish, bird and beast; the skies, the waters, the ground, the ledges of the rock-ribbed mountains; all smile like familiar friends before the student of creation. He sees a charm in all things that others cannot see. He is never lonely, never unemployed, and can never open his eyes without being led into pleasant trains of thought. In prosperity his blessings are heightened, and in adversity he enjoys a mental luxury that no injustice can take away.

The study of creation *improves the taste* for the beautiful and the grand. There are forms and tints of beauty in thousands of objects that are entirely overlooked by ordinary observers. The styles of beauty are greatly varied in the structures of even the roadside flowers. The grandeur in the movements of the ocean, the atmosphere, and the starry heavens, is redoubled in the mind of him who sees the harmony of these sublime movements. Taste, in every individual, is refined and strengthened by a daily converse with objects of taste. Science reveals such objects.

The study of Creation tends to *elevate the moral sentiments* and to form a high tone of moral conduct. Not that every one acquainted with science is necessarily good, but the tendency of the revelations of science is to ennoble, to purify and to lift up the mind from earth to heaven. The plan of the great framework of the world, the spirit of this universal machinery, moving hourly in glory and majesty around us, is benevolence—adorable goodness to man, and bird, and beast, and creeping-thing. This grand sentiment, and others of a kindred nature, are impressed upon us by innumerable objects of science.

The study of Creation leads to *religious thoughts and duties*. It reveals the doings, and the counsels, and the character of the Creator. The wonders opened to our view by the microscope; the immensity and richness of space as shown by astronomy; the inconceivably long periods and the astonishing events of time as taught by geology; the nature of matter as seen in chemistry and natural philosophy; the structures of animals and plants as they appear in anatomy and physiology; all these sources of light opening to our minds in these modern times, must really and truly be regarded as new revelations of God—not to contradict or supersede the old, but immeasurably to enlarge our views, beyond all former knowledge, of His power, and wisdom, and goodness, and grandeur.

The study of Creation is the very best kind of *mental discipline*. As an exercise of the mind—as a means of invigorating the intellectual powers by healthy activity, no employment is more beneficial than the investigation of the laws and principles of the material universe. Some of these are simple and easily understood by a child; others are intricate and vast, trying the powers of a Laplace and a Newton. Neither the dead languages, nor the living languages, nor the mathematics, give so natural, so varied and every way so good an exercise for the human mind as the following up, step by step, of the thoughts and counsels of the Eternal One as they are seen in the contrivances and designs of Creation.—*J. Ennis.*

THE ELECTRIC CIRCUIT.

There are some things in the heavens and the earth which are still deep mysteries to philosophers and men of scientific culture. One of these mysteries is the "Electric Circuit," which means that by a law of nature electricity travels in a circuit composed of a suitable conductor. Thus, for example, if we take a simple galvanic battery composed of one plate of copper and another of zinc, placed in a vessel containing dilute sulphuric acid, with a porous diaphram between, them we can generate a current of electricity by connecting the two plates with a conductor of copper wire. The one plate is called the negative and the other the positive metal, and the current flows on the wire, a complete circuit of conduction being thus formed. If this wire be broken at any part of the circuit, the current of electricity will cease to flow in an instant; hence, in telegraphing it is necessary to have a perfect circuit of conductors. It will naturally be supposed that to send a message, say from New York to Philadelphia, the wire must be double, forming a circuit; but this is not the case. The wire of a telegraph line is single, and yet a perfect electric circuit is formed by using the earth to constitute part of the circuit, for what is called "the return current." The first telegraph lines were made with double wires; but, in 1837, M. Steinheil, of Munich, Bavaria, discovered that he could send messages by a single wire, using the earth as a conductor. To this end he conducted the wire from the copper plate, where the battery was situated into the moist earth and secured at its termin-

us a plate of copper. The line-wire was conducted from the zinc plate to the distant place where the message was sent, and there it was placed in the moist earth, terminating with a copper plate, in the same manner as the other. All air telegraph lines are thus constructed, only the batteries are composed of several plates instead of a pair. Now the mystery is how the earth can form part of an electric circuit, knowing that it is composed mostly of substances which are called "non-conductors." Thus, if we take an electric circuit formed entirely of copper wire, and break it at any part, interposing a cup full of water or a piece of stone, the current will cease to flow; and yet on telegraph lines the circuit is formed perfectly, with a single wire and with deep rivers, plains and high mountains. But there is another law connected with the flow of electric currents—namely, that the resistance is inversely as the area of the conductor. Copper is about eight times superior to iron as a conductor; but if an iron wire ten times the area of a copper one is soluted, the current will flow through it in preference to the copper, whereas if they were of the same size, it would all flow through the copper. Water is a poor conductor of electricity; still it will conduct the current. The earth is charged with moisture to a great depth; hence its great area thus gives it the capacity to form part of the electric circuits on telegraphic lines. There is still another remarkable feature of the part played by the earth in telegraphic operations. Thus, in any one city there are both negative and positive plates of many different batteries buried in the earth, and these are not intended to communicate with one another. Now, as electricity always takes the shortest road through the best conductor, the query arises, why these currents do not flow from the positive to the negative plates of the nearest batteries, and thus nullify all the telegraphic operations in the country? M. Magrini, of Milan, found by experiment, that an electric current could be obtained with one end of the wire communicating with the battery, while the other was insulated. Professors Farsaday and Wheatstone also made the discovery that the earth was a great reservoir of electricity, and likewise a drain for the free electricities generated in batteries. In connection with these facts, it was found that a charged reservoir of electricity forms a perfect portion of any electric circuit; hence the earth constitutes this portion on all telegraphic lines, no matter where the batteries are situated, nor how the ends terminate. It is now well-known also that it is not necessary to obtain an electric current, and that the two contrary electricities—so called—produced by a battery should be reunited upon a wire; it is sufficient that one of the electricities be absorbed, and this is effected by the earth as a great drain. We have now presented quite a number of curious scientific facts of a deeply interesting character relating to electrical phenomena. Many persons have presumptuously attempted to explain the cause of these. "The laws of nature" mean the operations of matter; the causes are beyond our understanding. We are surrounded by mysteries. An apple falls to the ground, and we call that the action of gravity; but this only means a certain operation of matter. What gravity is we know not; and it is the same with electricity. In the hands of man, however, it has become a potent agent for good; and the more we know of its operations the more we admire the goodness and wisdom of Him who has given this force to man as his useful servant.—*The Independent.*

A STRANGE PEOPLE.

There are many odd countries in the world, whose inhabitants rejoice in many odd customs; but for the oddest of people, and the queerest of manners, commend us to those islands included in the sovereignty of Japan.

Until a very recent date, no Europeans were permitted to trespass beyond the sacred limits of this most exclusive of empires, nor were any Japanese allowed to quit their native shores. Even now, when you land at Nagasaki, your movements are watched by regular sentries, who report every step you take to their superiors; while to prevent the Japanese themselves from roaming to foreign lands, all their vessels are built after a government model, with open sterns, so that long sea voyages are impossible; and if they exclude us from visiting them, they are in turn equally debarred from visiting us.

They need not be afraid of visitors, from any possibility of being overpowered by numbers; for the thousand and one isles which make up the empire of Japan, contain thirteen thousand densely peopled towns. Jeddo, the capital, seated in the island of Niphon, has a population nearly equal to that of London; and we are told by travellers that the castle in which resides the secular emperor (there are two emperors—one sacred, one secular,) could accommodate forty thousand men. Miako, a city covering twelve square miles, could raise a battalion of fifty-two thousand priests alone; while Osacco, the Birmingham of the empire, could itself send forth an army of eighty thousand.

"You scarcely emerge from one borough," says Kæmpfer, "but you enter another; and you may travel many miles, as it were, in one street, without knowing it to be composed of many villages, save by the different names that were formerly given them, and which they after retained, though joined to one another,"

Earthquakes are disastrously frequent in Japan, and are of terribly long duration. One in 1586 lasted, with varying intensity, for forty days. Two hundred thousand perished at Jeddo, during the convulsion of 1703; and a large city was prostrated by that of 1792. It becomes impossible, therefore, for the Japanese architects, to construct lofty piles out of clay and bamboos, and the chimneys of the Manchester factories would be out of place in Niphon. The law restricts the height of a dwelling to six kins, or forty-four feet three inches, and there are few houses which boast of more than one story.

Let us walk into a Japanese house, passing without notice the worthy householder, who sits in a tub of water at the door, performing his ablutions with a refreshing freedom from bashfulness. You notice that the floor is slightly raised above the level of the earth, and thickly covered with mats of rushes and rice-straw, elegantly decorated. These mats are used instead of chairs, and there are no tables, but you will be provided with a little raised tray when you take refreshments. There are no beds—you must sleep upon mats, sit upon mats, smoke upon mats, and fidget upon mats.

Observe that the rooms are separated by folding screens of gilt or colored papers, and lighted by windows of oiled paper, for glass is unknown. You cannot warm yourself at the fire—there is, alas! no fireplace; but in the middle of the room you may crouch down on the brink of the square-tiled hole, from which ascend the fumes of charcoal. The said charcoal, by-the-by, is always burning, and over it a kettle of hot water is always boiling. The Japanese drink tea as voraciously as English old women; but they use little sugar; don't put many spoonfuls into the pot, and serve it up in porcelain cups.

The bath-room resembles European bath-rooms in its general appointments; but it is more frequently resorted to than in our chilly British Isles. The Japanese men bathe, the women bathe, the children bathe, in-doors and out of doors, morning, noon, and night. The water-movement is universal, and most zealously followed out.

At the top of the house is a large tub of water, as a resource in the not unfrequent event of a conflagration. No London insurance company, we fancy, would insure at any premium, the inflammable structures of bamboos, screens, oiled papers, mats, and timber ycleped by the Japanese—*houses*. There are wooden tanks in the streets, and rude fire-engines at appointed stations—where the alarm is given by the patrols, who on discovering the first shooting flames, strike forcibly the thick planks, suspended from posts for that purpose.

The Japanese women, according to recent travellers, are models of amiability and good temper, graceful in their manners and attractive in their persons. But they dye their lips a fierce scarlet, their cheeks a violet, and stain their teeth black, with a detestable gangrenous compound—practices scarcely in harmony with the toilet artifices of an English belle. They are fond of dress, of course, or would they be women?

The Japanese gentleman is, generally, a well-looking intelligent, and active individual. He wears two swords—a large and a small one; while the middle class man is only entitled to one sword; and "the lower orders" carry none. He carries a fan wherever he goes, and whatever he does, and he delights in huge trousers, like a sheet "stitched up between the legs, though open at the sides, in order to allow of the play of the feet while walking. His shoes, and his horse's shoes are made of plaited straw. Consequently, they wear out with unequalled rapidity, and force upon their wearer a shambling, shuffling gait, like Robinson's in the "Wandering Minstrel." Tanners and curriers are not in good odor in Japan, for they have to touch the bodies of the dead—a necessity which the Japanese religion, singularly enough, resents.

Rendall, in his "Memorials of the Empire of Japan," pronounces an opinion on the Japanese character which seems admirably impartial:—"They carry," he says, "their notions of honor to the verge of fanaticism, and they are haughty, vindictive and licentious. On the other hand, brawlers, braggarts, and backbiters are held in the most supreme contempt. The slightest infraction of truth is punished with severity; they are open-hearted, hospitable, and as friends, faithful to death. It is represented that there is no peril a Japanese will not encounter to serve a friend; that no torture will compel him to betray a trust; and that even the stranger who seeks aid will be protected to the last drop of blood."—*London Journal.*

IDLERS THAT MIGHT BE SET TO WORK.

In the search after industrial power and economy of human strength, it is wonderful that *dogs* are left so wholly unemployed in America. Their uses in other countries, are thus described in a letter from Brussels: "Dogs, of almost every breed, are taught to work by the Germans. It looks odd enough, I assure you, to see these sagacious animals, of all descriptions, from the thick-headed bull-dog, and mild and intelligent Newfoundland, down to the candle-leg, half-hound and snappish rat-terrier, all fully and profitably employed, instead of lazing away their time as they do in the United States. The majority of the dogs, however, are of the larger kind, and it is quite

amusing to see their willingness to work, and the various ways in which they are employed. No person is presumed to use a wheel-barrow without a dog to draw the load, and in vehicles of this kind we saw loads of milk, wood, butter, cabbage, bricks, bread, mortar and hot coffee, and refreshments for travellers. All the labor that the person behind had to perform was to act as steersman, while the dog would draw the load, and instantly stop when so ordered. We saw a few cases where the teamsters had become intoxicated and fallen asleep, and the teams had turned around to watch them."

PAPER AND CLOTH FROM CORN HUSKS.—In Austria they make very superior paper out of corn husks, but we see by the Washington Chronicle, that the Commissioner of Agriculture has received some specimens of bleached and unbleached crash and oil-cloths made from the same material. All portions of the corn-husk are converted into paper-stuff, spinning-stuff, or husk meal, which is mixed with common flour. Nineteen per cent. of paper fibre, ten of spinning material, and eleven for feed stuff are obtained, together making forty per cent., leaving a refuse of sixty per cent., much of it fine fibre and gluten, which may yet be filtered and utilized. The manufacture is said to be profitable. The paper is equal to the finest linen paper, and some of it thought to be a good substitute for parchment.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The sale of Flour report was 1000 barrels extra family at a price not made public. Small sales to the trade at $10 75 per barrel for superfine; $11@11 50 for extra; $12@12 50 for extra family, and at higher figures for fancy lots. In Rye Flour and Corn Meal nothing doing and little or none of either here.

GRAIN.—Small sales of Western and Pennsylvania red wheat, at $2 50@2 55 ℔ bushel, and Southern at $2 50 @ 2 60. White at $2 80@2 90. Rye is in limited request $1 85@1 86. Corn—Sales of 2000 bushels yellow in the cars, and mixed Western at $1 72. Oats are steady at 88 cents for new and 95 cents for old Pennsylvania. Prices for Barley and Malt are unchanged.

SEEDS.—Small lots of Cloverseed are selling at $12@14 ℔ 64 lbs. Timothy at $6 25@6 50 per bushel, and Flaxseed at $3 70.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WANTED.—By a young woman, a situation in a primary or family School. Address,
C. CLEMENT, Paulsboro, N. J.
9 mo. 17,—3t. k. r. 101.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.

The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.

The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware couuty, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8mo. 6—2 mo. 924 npfwo. Ercildoun, ChesterCo., Pa.

FREE SUGAR.—Choice Granulated Maple Sugar, from Somerset county, Pa., for sale, (by the barrel only,) at
WM. H. WOODWARD'S,
9th month 17, 1864. 4t.—n. p. 308. 516 Market Street.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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SECOND DOOR ABOVE CHERRY.

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The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 436.)

The following letter is addressed to his wife, giving some particulars of his late travels in Germany:—

PYRMONT, 11th mo. 5th, 1796.

MY DEAR WIFE—

It is now more than a month since I have written to thee, for want of opportunity, having been far back into Germany. We have travelled since I left this place more than six hundred miles in little more than a month; in which journey I have passed through many principalities and parts of kingdoms, but principally the kingdom of Prussia. In my way there I made a visit to the Duchess of Brunswick, in company with my friends Wm. Savery and our companions Benjamin Johnson and Wm. Farrer, the latter of whom continues still with me, and is a great comfort in this land, having every way continued steady and attentive to me in my many wants. The Duchess, who is sister to the King of England, received us very kindly, and conversed freely on various subjects. We gave her one of Penn's "No Cross no Crown," which she received with much cheerfulness. She asked us whether there were any of our people in Germany, or if we ever knew any Germans that were Quakers; to which Lewis Seebohm, our interpreter, answered he was one, and that there were many more in Germany; to which she replied that she wished all the world were of our sentiments, then things would be better, and that though she had been married to the Duke of Brunswick many years, and had not seen England, she still retained the remembrance of Friends and their principles. We parted with expressions of love, and desires for each other's prosperity in the best things. Though uncommon for those in her station, she seemed willing to let us take her by the hand, (William Savery and myself.)

We now returned, and after a little opportunity, with a few friendly people in this city, we proceeded to a city in Prussia, called Magdeburgh, the strongest fortified place in Germany. We found that it contained about 3,000 inhabitants, and those the most civil and respectful we had met with in Germany. I think I never saw so well-behaved, clean, and handsome people before, especially the female part; the goodness of their features, ornamented with modest countenances and plain dress, joined to a sweet disposition, made them to appear above the rest of mankind. This great change from other parts of Germany, made every thing look pleasant, especially as we found here many tender people, who held about six little meetings: they were not broken off from the public worship wholly; but met together to edify each other. They received us with every expression of kindness, as their dear brethren sent to them from a far country. Our labors amongst them in public and private had a tendency to unite us, and the truth seemed to reign

over all. We left them, and pursued our course eastward, through many cities and large towns and villages, having meetings as way opened; and I may say the Great Shepherd owned our movements in a very extraordinary manner, so that I had to admire how his own arm brought salvation, and wrought his own acts of wonder. We at length arrived at Berlin, the greatest city in Prussia, and where the king dwells; here we met with some trials when we first came, which seemed to discourage us for a short time. But we soon found that way began to open for us until our meetings became large, and I think I never knew more solid meetings, nor anywhere greater brokenness appeared than amongst these people. They stood thick crowded for three hours at a time, without discovering the least uneasiness, and when we parted with them, a tender love appeared among them not to be equalled, but by my own children. Oh! the nearness, the sympathy and affection that was evinced amongst young and old. Here I met with several of high rank in the world, who received us in the love of the truth, and a young man, one of the king's council of war, who had left his post on a religious account, has been with us more than three weeks, and travelled with us between three and four hundred miles: he appears to be a man of steady behaviour, and very solid deportment, and has declared that his sentiments are with us, both in principle and practice. We left this city a few days, and went east to another place, where we found several religious people, and had a meeting with them, to much satisfaction, and returned again to Berlin.

Here I had an opportunity to see the court of the king of Prussia, composed of many of the greatest people of Germany; their clothes appeared on most of them as if stiff with wrought gold, and far beyond what my imagination could form an idea of; but all were civil to us, from the king and his family down to the lowest subject. I have had to remark the civility to strangers is beyond any thing I have seen either in England or America.

When I was farther east, the sun rose seven hours before it rises in that part of America where my habitation is, and yet, though thus far from home, I could seem to look with pleasure towards my dear family and friends, with a hope that, if it be the Lord's will, I may again be restored to them. I have had my health well since being in Germany, except on taking colds, which brought on a cough, though it is better. I am now with my dear friends, George Dillwyn and wife, who seem like house-keepers, having been here near two months.

I expect to leave in a few days, whether for Holland or to return again east, and to some other places that way, I cannot now determine. When I was at Berlin, I wished to speak to the king of Prussia, having something on my mind to say to him in a particular manner, which opportunity I could not obtain when there, he having gone to a seat where he sometimes dwells. And the minister of state did not open the way for us at that time. We left a few lines, and a copy of Barclay's Apology with a friend of ours, a man of high rank, who promised to forward them to the king, which he did. Two days after we left Berlin, a message was sent after us, that the king would give us an opportunity to see him, and had wished us to return; the officer did not overtake us, but a letter was sent forward by our friend who opened the way. He is a very pious man, and one with us in principle. The letter was received at this place, which increased our exercise; as we were not clear when we left Berlin. Whether I may not be excused from so arduous an undertaking, and the burden laid on some that can bear it better, I do not at present clearly see; but desire to do whatever may be right in this and all other things.

This letter seems more like a little journal than a letter, but I thought it would afford satisfaction to thee and my dear children, to hear how I get on, and of the Lord's goodness and mercy to me in this land, and amongst a people of strange language. But I may say the Lord is good, and his tender mercies are over all. I hope thou and my dear children can join me in saying the same. I have, by attention, learned to read the High Dutch Testament, nearly as well as English; and speak it so as to hold conversation, and have the satisfaction of knowing what is said, which is a very great comfort to me and my friends here, who cannot speak English. I have not received a letter from thee for some time; but hope, though we are many thousand miles apart in body, yet we are joined together in spirit, and shall so remain; cherished by an unshaken hope, that if we, in holy appointment, meet no more here, we shall, before many years, meet again to part no more. My dear love to father and mother Hallock; tell them I often think of them, with a hope that the Lord is leading them more and more into the house of prayer, and retirement from the world, that their sun may set in clearness. We can have no sanguine hopes of seeing each other again in this world, but the animating hope of meeting in a better, is much to be preferred; where the wicked cease from troubling, and the weary are at rest, in unexplored scenes of joy that lasts for evermore.

I still encourage myself with a hope that I may return next fall, if I live; but must leave it at present. I cannot say that I should feel comfortable if I was now at home; as I frequently dream of being at home, and am always in great distress, looking for a passage to

return to Europe; so that when I awake, I feel glad it is but a dream.

I received a letter this day from Remington Hobby, expressive of the increase of Friends in his country, which is a comfort to me, when reflecting on the arduous labor and time spent in that country, by myself and many other faithful laborers. I now conclude in dearest love to thee and my dear children and connections, and recommend you to him who neither sleeps by day nor slumbers by night, who is God over all, blessed forever.—Thy ever affectionate husband,

DAVID SANDS.

We have had several favored meetings here at Pyrmont, and still remain at a loss to know when we shall get clear of our service in this place.

11th mo. 9th.—We have made a visit to some Friends, in which we have been favored to get through to our comfort. This day I attended their meeting, which was a favored opportunity, and we found our minds set at liberty to proceed when way might open. This being a parting meeting, in which some little difficulty having happened relative to some meeting business, we were engaged to have it settled, and which was now accomplished through divine help, to our own and Friends' mutual satisfaction. I have been renewedly instructed in the necessity of attending to the little intimations that are afforded from day to day; notwithstanding we seemed clear, especially my companions, yet I felt some weight hang upon my mind that I could not cast off, but by dwelling in the patience, the way was gradually opened to all our comfort, and now we feel our way clear to proceed. We set off for Rinteln, which, though not more than twenty miles, we did not reach till near night, having travelled over a very mountainous country: but my mind seemed much preserved in quiet through this day's journey. We put up at an Inn, where was very poor accommodation, and high charges. We found here a few tender people, who received us, and with whom we had a satisfactory opportunity, and parted in near love. This city is in the Hessian dominions: several have been banished and their property taken from them for embracing our principles; and still there appears to be an envious spirit against us. At this place there were many tender people a few years back, but now they are much scattered. The city appears ancient, and very little business doing in it, the people are mostly poor, and of low behaviour; very different to those in the cities of Prussia.

Having done here what we apprehended our duty, we left on the 12th of 11th mo., and proceeded to a city called Minden, in the dominion of Prussia, where we found several that professed with us, and who hold a meeting in the way of Friends. We understood that there had been about sixty persons who met together, but who were now much scattered. We had several meetings with them, and found that some uneasiness had taken place amongst those that met together, which we were enabled to assist in settling. We left Minden on the 14th, and went to Hertford, where we arrived the same day, and put up at a very good Inn. Here we found a few people who seemed friendly towards us, and with whom we had a meeting, which was to our satisfaction.

17th.—We parted with these friendly people in much love, and went a few miles to a Friend's house, where a small meeting was held. The Friend's name was Christian Reckefus: he had suffered much for his faithful testimony on many accounts, and has been carried through; so that the cause of truth has not suffered by him. From thence we proceeded again to Hertford. On our way we met with a tender woman of high rank in the world, who received us kindly; though her husband was not reconciled to her embracing Friends' principles. He had treated our dear friend, John Pemberton, very roughly; yet, after we entered his house, and had sat a short time, he grew more friendly, and gave up his house to hold a meeting in. Several of us dined with him, where we met a young man, a Lieutenant in the Prussian army, that quartered there, who was very kind, and also consented to our having the meeting in his room. He attended, and was much contrited, with several others. He said he was forced into the army, and had no other way of getting a living; but wished all the world were of our principles, so that there would be no more war; and that it would be a great happiness to mankind. We parted in love, and the master of the house also appeared well satisfied.

11th mo. 19th.—Proceeded to Bidefield, about twelve miles, where we were obliged to lodge at a poor Inn, but the next evening I was invited to a very respectable merchant's house to lodge, which I accepted. My situation was thus unexpectedly changed, and I was made comfortable. The family was very kind to me, and I had several religious opportunities with them. On first-day afternoon we had a meeting with about twenty persons, whose conduct was very good. This meeting was in the suburbs of the city. There appeared no openness to proceed further as to meetings, nor was the way to leave clear to us, which made it very trying.

11th mo. 24th.—This day we had a meeting at our Inn. About thirty persons attended, of the better sort, who were kind and friendly towards us.

11th mo. 25th.—We had another meeting at our Inn. A number attended, which was some relief; and after it we had an opportunity with

several persons and families, much to our satisfaction. From this place we proceeded towards Hanover, but the way being very rough, we travelled but nine English miles the whole day. Having to walk most of the way, we felt ourselves much tried, both in body and mind; but through all, we have found the Lord near to give us patience and carry us through. This night we lodged at an Inn, much better than we expected, having given up thinking of getting more than a shelter from the cold; as in Germany, many villages have not a house where a traveller can obtain a bed. The people live in a very poor low way; their floors have little appearance of wood in consequence of their not cleaning the dirt off them.

11th mo. 30th.—We reached Hanover, where we met our fellow-laborers, George Dillwyn and wife, who had a meeting in the morning, and had also appointed another that afternoon, which we attended, and it appeared to be a profitable opportunity. My mind was much comforted in being here, and seeing what a growth there was among the little flock since we visited them before, both in weight and number.

12th mo. 1st.—The meeting was held in the suburbs. We then rested as to public labor, except to visit some friendly people; and on the 3d of the month had a favorable meeting again at the place before mentioned, where came a larger number; and in the evening we had a solid opportunity with a number of persons who visited us at our Inn.

(To be concluded.)

THE business of this life should be conducted on a moderate scale, without stretching the arms too wide, or hazarding mental stillness and solid happiness, for specious and glittering, but uncertain prospects.

EXTRACT FROM A LETTER FROM ONE OF THE EDITORS OF THE INTELLIGENCER.

Bushkill, 9th mo. 11th 1864.
13 miles above the Water Gap, Pa.

Well, dear J., here we are at this "far awa" place, storm staid again on First-day. We left Applebackville, where we had been detained three days, on Fourth-day morning after an early breakfast, and rode to Nazareth 22, miles, passing through Bethlehem without stopping. The ride, through a picturesque and mountainous country, and the bright clear sunshine, after so much dull weather, were cheering and invigorating. We dined at N. and, still feeling fresh, concluded to go 10 miles farther to lodge, at Sailorsburg, on the Blue Mountain. After a most romantic ride, much of the way through the woods, we reached that place, no more fatigued, if as much, than if we had been sitting at home. As we had some hours to tea-time, we rambled off in search of a lake almost on the top of the mountain. Although we did not find it, owing to our mistaking the directions, yet we had a walk through the wildest wood I ever remember to have seen. The deep shade, and the recent wet weather had almost carpeted it with the softest and greenest moss; every old root and stump were covered; and I regretted not having brought with me any thing suitable to carry some home.

After an early breakfast we were again on our way, passing by the lake we had failed to find in the evening. It, with the scenery around it, are objects that are alone worth the journey. Imagine a lake about 60 acres in extent, of the purest transparent water, in a basin scooped out of the top of the mountain; its margin hilly and uneven; in most places fringed with trees which are reflected in the clear water; and beyond, the outline of higher hills in the distance. I cannot think the famous scottish and Irish lakes could exceed this in beauty, though it lacks their historic associations. As we stood to admire it, we thought of the wild races of men who may have roamed its banks, and fished in its waters, but of whose existence no literature (that connection between the far past and the present) can be found to tell us that they ever lived. After a ride of seventeen miles over the hills, going a few miles out of the way to stop at Stroudsburg for letters, which we supposed must be awaiting us there, we arrived about 11 A. M. at Charles Foulkes'. Here we did indeed feel that we were once more amongst "our own people." We thought we had never before appreciated all the beauty of the place. A kind welcome, a nice cheerful room, and food that tasted like home-cooked, made us feel like taking up our rest for awhile.

We left C. F.'s, yesterday after breakfast, reaching this place, about fifteen miles, in time for dinner. Bushkill or Bush creek, is the scene of a pedestrian sketching tour which S. took the summer before last with some of his friends. He recommended it for its wildness and beauty, and good hotel accommodations; all which we have verified; though we have not yet seen the falls and the wild scenery along the creek. Yesterday we ascended the "Hog-back" and had a fine view of the Delaware stealing along, quite a small stream, at the foot of the Jersey hills. The temptation of a finer and finer view led us too far, and we returned much fatigued; but a good night's rest has set us up again.

Evening,—The rain which commenced last night continued all the morning, and we began to fear we should leave Bushkill without seeing the celebrated falls. But in the afternoon the sun shone out, and our kind landlord offering to guide us, we rode about a mile and a half, ascending nearly all the way, over a rocky

wooded road. When it became impassable for the carriage, we left it and proceeded on foot. We soon began to descend by a deep and circuitous path, which we could not have found without a guide, until we came to the creek and looked down into the wild ravine where by two leaps it precipitates itself. Swollen by the recent rains, it foamed and dashed, its roar alone breaking the deep dark solitude of the place. The sides of the gorge were so steep, that it looked impossible to descend and take a lower and front view of the fall, but our guide led us down a very steep path until we were about half way to the bottom. Here by choosing firm footing, and holding by the branch of a tree, we had a fine front view. I could not entirely conquer a feeling of terror at the idea of being precipitated by a mis-step into the abyss below, and felt relieved when we began to ascend again. There is a path all the way to the bottom of the rocky chasm, but we did not attempt it, as the ground was slippery, and we were fully gratified with the sight we had of one of nature's wildest scenes. There are several other falls some miles higher up this creek, which are represented as even more wildly beautiful than the one I have attempted to describe; and I can well believe that a lover of the grand and picturesque need not go out of our own beautiful state to find objects calculated to raise his heart in love and gratitude to that Being, who has formed a world "so clothed with beauty." S.

WHOSOEVER thinks himself wise enough, or virtuous enough, is in a fair way never to be either.

A brief account of THOMAS FELL, *of Swarthmore Hall. By Thomas Mounsey.*

This worthy man does not appear ever to have actually joined the Society of Friends. He was, however, led by circumstances into frequent intercourse with George Fox and other eminent professors of the truth, soon after they were called and qualified so powerfully and effectually to preach and promulgate its doctrines, about the middle of the seventeenth century. His Christian kindness towards these faithful men and their fellow-believers, was constantly and freely extended, and his unity with them, and with their religious principles, ever continued to increase with his advancing years.

He was the son of George Fell, of Furness, and was born about the year 1598, probably at Swarthmore, near Ulverstone, or in that neighborhood. He was married about the thirty-third year of his age, to Margaret Askew, daughter of John Askew, who was a person of rank, and of ancient family. At this period he was a barrister-at-law, of Gray's Inn. He was afterwards appointed a Justice of the Quorum in the county; he was several times chosen a member of Parliament, filled the office of Vice-Chancellor of the County Palatine of Lancaster, and that of Chancellor of the Duchy Court at Westminster, and was also a Judge on the Circuit of West Chester and North Wales. Strict integrity and the love of justice, tempered with mercy and moderation, were conspicuous features in his character. He was a terror to evil-doers, and an encourager of such as did well; his wisdom in the affairs of life, and his many and great services, were highly appreciated, and he was beloved and honored in his neighborhood by all ranks of people. He was an affectionate husband and a tender father. His age exceeded that of his wife by sixteen years. Both were religiously inclined, and Margaret Fell testifies of her husband, that "he sought after God in the best way that was made known to him." They had nine children. Their house, Swarthmore Hall, was not only frequented by persons of distinction in the world, but was also open for the frequent entertainment of ministers, and such as were esteemed godly and serious persons; some of whom, who were then known by the appellation of lecturing ministers; often had meetings in their family for prayers and other religious exercises. Thus did these pious persons continue for about twenty years in this seeking state, enquiring after the way of the Lord, earnestly desirous of serving him so as to find acceptance with him; hoping that they did well, but often fearing they were short of the right way.

In the year 1652, whilst Judge Fell was from home, engaged on the Welsh Circuit, George Fox, in the course of his travels, came to Ulverstone, and was introduced to Swarthmore Hall, by one of his friends, who well knew the open hospitality of its inmates, especially to such as labored in the gospel. Here he remained all night, and on the following day was concerned to go to the public place of worship at Ulverstone, there to bear his testimony to the Truth; and having obtained liberty to speak, he preached to the people for some time. Margaret Fell, who was present, stood up in her pew, and at first wondered at his doctrine, having never heard the like before; but as he proceeded, she was cut to the heart, and sat down weeping bitterly. He returned to their house that night, and addressed the family and servants, declaring to them the eternal Truth as it is in Jesus, in such a manner that they were generally convinced. As to Margaret Fell, she saw that it was the truth, and as such received it in the love of it. Yet in the absence of her husband, her heart was filled with sadness, being in a great strait; fearing on the one hand to displease her husband, and on the other, so enamored with the excellency of the blessed Truth,

as to pray unto the Lord that she might be preserved in it, desiring no better portion. In the mean time, James Nayler and Richard Farnsworth came thither, desiring to meet with Geo. Fox; and as they remained for some little time, they were instrumental in confirming her faith.

After the lapse of three weeks, Judge Fell was on his way towards home; but before he reached Swarthmore, whilst crossing over the sands, he was met by a number of the principal gentry of the neighborhood, amongst whom were several military officers, and a priest. They soon informed him of what had taken place in his family, filling his mind with prejudice, by false and absurd insinuations. Although received by his worthy wife, with her wonted kindness and love, and perceiving that in part, at least, he had been deceived by these evil reports, he was nevertheless seriously offended, and much troubled to observe so sudden a change amongst them. Margaret Fell being very sorrowful on this occasion, requested James Nayler and Richard Farnsworth, who were still with them, to come and speak with him on the subject. This they did, very wisely and moderately, yet he was, at first, displeased with them. They told him they came in love and good will to his house, and after they had further spoken he became more calm, and was better satisfied; upon which they were about to take leave, but Margaret Fell, desirous that her husband should hear them further, and George Fox being expected there that evening, requested them to remain. "And then," she informs us, "he was pretty moderate and quiet; and his dinner being ready, he went to it, and I went in, and sat me down by him. And whilst I was sitting the power of the Lord seized upon me: and he was stricken with amazement, and knew not what to think, but was quiet and still; and the children were all quiet and still, and grown sober, and could not play on their music that they were learning: and these things made him quiet and still."

"And at night," she continues, "George Fox came. And after supper, my husband was sitting in the parlor, and I asked him if George Fox might come in? and he said, yes. So George came in without any compliment, and walked into the room, and began to speak presently; and the family, and J. Nayler, and R. Farnsworth came all in, and he spoke very excellently as ever I heard him; and if all England had been there, I thought they could not have denied the truth of what he said." Judge Fell was well satisfied with what he had heard, clearly perceiving that it was no other than the truth; in which conviction, he appears to have been from day to day more and more confirmed.

On the following morning, the Priest of Ulverstone came to Swarthmore, and having taken the Judge with him into the garden, he continued for a considerable time in conversation with him. He was unable, however, to find much entrance, the open and candid mind of Judge Fell being already, to some extent, pre-occupied by the truth which had been so powerfully set forth in the discourses of George Fox. He was, indeed, so well satisfied, that when he happened to overhear some Friends in consultation respecting a place in which they might meet for religious worship, he promptly and generously offered them his own house, saying, "You may meet here, if you will." Notice of this was accordingly given, and on the following First-day, a large meeting of Friends assembled for the first time at Swarthmore Hall, where a meeting was established, and continued to be held there, from 1652 until 1690. The room appropriated to this purpose was the large *Hall*, on the ground floor, at one end of which, within the space of a bay window, the floor is raised two steps. In this place, it is said, G. Fox, and also M. Fell, usually took their seats. On the occasion of this first meeting, Judge Fell attended the public place of worship at Ulverstone; but he was unaccompanied by any of his household, excepting his clerk and groom. For some time, he appears to have refrained from being present at the meetings of Friends; it is said, however, that he would order his servant to leave the hall door unclosed when Friends were assembled, whilst he would sit in his study, which is separated from the hall by a narrow passage, and the doors being nearly opposite, he could without difficulty hear what was preached, without being much observed. He was so favorably impressed with their doctrines, that, it is believed, from the time he heard George Fox preach, he ceased from frequenting the worship of the Episcopal Church. "He came to see," says G. Fox, "by the openings of the spirit of God in his heart, over all the priests and teachers of the world, and did not go to hear them for some years before he died; for he knew it was the Truth that I declared, and that Christ was the Teacher of his people, and their Saviour."

The beneficial influence with which the pure principles of Truth pervaded the minds of this interesting family, soon became apparent in their lives and conversations, which preached loudly and intelligibly to those who were within the sphere of their influence, and several of the household afterwards became preachers of righteousness in word and doctrine, and were instrumental in turning many from darkness to light, and from the power of Satan to God. Anthony Pearson, a country magistrate, in a letter dated in 1653, thus records the impressions which a visit to Swarthmore made on his mind: —"Oh! how gracious was the Lord to me in carrying me to Judge Fell's, to see the wonders

of his power and wisdom ; a family walking in the fear of the Lord, conversing daily with him, crucified to the world and living only to God. I was so confounded, all my knowledge and wisdom became folly; my mouth was stopped, my conscience convinced, and the secrets of my heart were made manifest, and *that* Lord was discovered to be near, whom I ignorantly worshipped. I have seen at Judge Fell's and have been informed from that precious soul, his consort, in some measure what those things mean, which before I counted the overflowings of giddy brains. Dear heart, pity and pray for me, and let all obligations of former friendship be discharged in well wishes to the soul of the old family friend, that he may partake with them of your heavenly possessions." In unison with the foregoing is the testimony of William Caton, then an inmate of the family : he says, "Oh, the love which in that day abounded among us ! Oh ! the freshness of the power of the Lord God, which then was amongst us; and the zeal for Him and his truth the comfort and refreshment which we had from his presence, the nearness and dearness that was amongst us, one towards another ! My very heart is affected with the remembrance of it."

Although the mind of Judge Fell was thus powerfully impressed by the preaching of truth, and his judgment in a large measure convinced, yet his rank and station in society, his office as a judge, and other similar considerations, probably presented obstacles, for a time at least, to his more entire adoption of the principles and practices of Friends; though it does not appear, as has been already hinted, that he was ever actually united in membership with the Society.

Judge Fell's kind feeling towards Friends was not unfrequently manifested in efforts to mitigate the rigor of the persecution by which they were then so frequently and cruelly assailed ; and he was ever ready to shield them from harm, both in his own neighborhood, and wherever his power and influence extended. William Penn adverts to the "tender and singular indulgence of Judge Fell," as having been eminently instrumental in checking the rage of their persecutors, in the course of their legal proceedings against Friends in the North of England. " Being a just and wise man," he remarks, " and seeing, in his own wife and family, a full confutation of all the popular clamors against the way of truth, he covered them what he could, and freely opened his doors and gave up his house to his wife and her friends, not valuing the reproach of ignorant or evil-minded people; which I here mention to his or her honor. That house was, for some years at first, till the truth had opened its way in the southern parts of the island, an eminent receptacle of this people." In the year 1658 his health began to decline, and at this time his heart was more than ordinarily filled with love towards Friends. He departed this life on the 8th of 8th month, 1658, and was buried by torch-light in the Episcopal place of worship at Ulverstone. It was the consoling belief of his sorrowing widow, as well as of other Friends to whom he had been endeared, that the Lord in mercy received him to himself. He was about sixty years of age, and left one son and seven daughters. His death was much lamented in the neighborhood, and was tenderly felt by such Friends as had been acquainted with him, as further appears from several letters written to his widow on the occasion of his decease, of which copies have been preserved. As these not only show the estimation in which he was held, but also serve in some measure further to elucidate his character, the following short extracts may not inappropriately close this little sketch.

The first is from a letter written by Henry Fell, who does not appear to have been a relation of the family ; he received intelligence of Judge Fell's decease, whilst travelling in the work of the gospel in the West Indies. He writes :—" I was something sorrowful when I heard that thy husband was departed ; but not as they that are without hope, for indeed, after I remembered his former service for the truth, and love to Friends, and heard by W. Caton's letter of the continuance of it, and that it did increase, even to the end, I was somewhat comforted, in that I did believe he had not lost his reward (as once I do remember I was moved by the Lord to go out of the meeting in the Hall to tell him so, if he kept faithful unto the Lord.) The Lord will be, and is, more than ten husbands, and will be a father unto thy children, his blessings will remain with them, and if they abide in his counsel, He will not leave them nor forsake them."

Alexander Parker also bears a full and clear testimony to the sterling worth and fatherly kindness of his departed friend. He says :— " Dear sister, be thou comforted and refreshed ; though an outward stay be taken from thee, the Lord I know will never leave thee nor forsake thee; thy house is not left desolate, but the God of Jacob will be thy refuge, and the Lord thy Maker is thy husband. It was but very lately that I heard of the laying down of the body of thy husband, and truly it did at first sadden my spirit, knowing his dear love and tender care over the Lord's lambs, and the service he was in while he continued in his place ; and I know the Lord's love was towards him for his good: but, however, thou and I, with all the rest of the Lord's followers, must be contented with what the Lord brings to pass."

In unison with the foregoing, Thomas Salthouse, in a letter from London, thus affectionately adverts to the death of his friend :—" Truly, dear heart, the news came near me when I

heard that thy dear husband had laid down the earthly tabernacle, and much did it affect my heart, as if it had been my nearest relation. But I believe the Lord will give him an eternal inheritance among them that are sanctified, and hath received him to the rest prepared for his people, among whom he is numbered, and may be recorded in the book of remembrance for succeeding generations." T. M.

Sunderland, 1847.

He that cannot forgive others, breaks the bridge over which himself must pass; for every man hath need to be forgiven.—*Lord Herbert.*

EXTRACT.

It has never been a doctrine of the Church that none but the writers of the Bible were illuminated by the Spirit of God. Paul assures us that "the manifestation of the Spirit is given unto every man to profit withal." Job declares that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." John bears witness to a "true light which enlighteneth *every* man that cometh into the world." Jesus promises the Comforter, the Spirit of Truth, who was to abide with us forever, and who should lead us into all Truth. Moreover, the Church has always, in some form or other, held to the reality of the inner light. Always has it held to the doctrine of experimental religion, and in experimental religion, it contends for an illumination of the understanding by the Spirit of God, as well as for a purification of the affections. So the *exclusive* inspiration of the Bible-writers, has never been a doctrine of the Church. I do not then, in reality, depart from what has ever been accounted orthodoxy, when I assert that God reveals himself to all men. What else, in fact, has the Church meant by its doctrine of "common grace?" What else has it meant by the assertion that the Spirit of God strives with all men? But while I contend, that in a certain sense God reveals himself to all men, and that all therefore are really and truly inspired, I also admit that individuals may be specially inspired; that is, inspired in a more eminent degree than the many. These individuals are admitted into a closer intimacy, if I may so speak, with the All-wise and All-holy, and therefore are able to tell us more of God, so to be better interpreters of His will. Now, ordinarily, we call none inspired, save those who are inspired in an eminent degree. These alone are called *the* inspired,—these alone are called the prophets of God. This is what produces the seeming discrepancy between my views and those of the Church. But the discrepancy is only seeming, not real. I too call these individuals *the* inspired. I too call them prophets of God, in a sense in which I do not others.

O. A. Brownson.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 24, 1864.

We have received several communications touching the subject-matter of our editorial in number 26, all evincing much interest in the continuance of our paper. They contain several different suggestions as to our future action; a synopsis of which we purpose giving to our readers, in the course of a few weeks.

Died, at Lagrange county, N. Y., on the 15th of 10th month, 1863, of diphtheria, Charles, son of Clark and Mary Barmore, in his 13th year. Although a youth, he left the consoling evidence to afflicted parents, brothers and sisters, that all was well; bidding them, together with his neighbors, an affectionate farewell.

——, at the same place, on the 27th of the same month, of diphtheria, Stephen, son of Clark and Mary Barmore, in the 27th year of his age. This young man, called thus early from works to rewards, was enabled to see his way clear: testifying to his numerous friends, that he saw a mansion prepared for him. He earnestly desired his young associates to bear in mind that here they have no continuing city, and that the vain fashions and customs of this world cannot bring that peace, which is so desirable at a time like this. He also gave directions to his parents, that all about his interment should be plain and simple.

Friends' Association, of Philadelphia, for the aid and elevation of the Freedmen, have co-operated with Government in the establishment of Hospitals on Mason's Island, where much sickness and great destitution now exist. The undersigned, a sanitary committee of said Association, solicit from Friends and others, contributions of hospital stores, which will be judiciously distributed by nurses and teachers sent out by the Association to Mason's Island, Camp Wadsworth, and other points in the vicinity of Washington.

The articles most needed, are dried fruits, such as apples, peaches, cherries, plums, and blackberries; also blackberry and other syrups, and all other articles suitable for the sick and convalescent.

Contributions of bed-covering, and clothing for women and children, will be very acceptable, as they are greatly needed. Free transportation has been granted by Government from Philadelphia.

All contributions should be sent to J. & M. Saunders, 34 North Fourth Street, Philadelphia.

Louisa J. Roberts, Macpherson Saunders, Martha Dodgson, Phila., 9th mo. 17th.

George W. Robins, Spencer Roberts, Nathan W. Ellis, Jos. M. Truman, Jr.

EXEMPTION FROM BEARING ARMS.

Friends' Review, of the 8th month, contains an editorial on the Exemption Law, containing views similar to those we have heard expressed by many of our friends. Those who do not see the Review, may be interested in its transfer to our columns.—*Eds.*

"The following Minute, which has been sent to the Quarterly and other subordinate meetings of New York Yearly Meeting, by its Representative Meeting, takes, we believe, a correct view of the Exemption Law:—

At a Special Representative Meeting held in New York, 2d of Sixth month, 1864.

The Meeting was led into consideration of the situation of the younger members of Society, who are liable to be drafted under the late call for additional military forces. The following section of the military law recently enacted by Congress, also claimed attention:

SEC. 7. *And be it further enacted*, That members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denominations, shall, when drafted in the military service, be considered non-combatants, and shall be assigned by the Secretary of War to duty in the hospitals, or to the care of freedmen, or shall pay the sum of three hundred dollars, to be applied to the benefit of sick and wounded soldiers. *And provided*, That no person shall be entitled to the benefit of the provisions of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration.'

The recognition by Congress of the rights of conscience by thus making provision for the release of those who are religiously opposed to war, by declaring them to be *non-combatants*, and assigning them to hospital service, or to the care of Freedmen, was felt to be a very important concession by the Government, for which we should be grateful, and that it calls for acquiescence on the part of Friends as far as they can feel a freedom to do.

Taken from the Minutes,

WILLIAM WOOD, *Clerk.*

We understand that Ohio Meeting for Sufferings has, with much unanimity, taken similar ground, and we do not see how Friends can justly take any other, unless they assume the position that they have no "duties of faithful citizenship" to perform, or that the Government, by recognizing their right of conscience, and granting them religious liberty and exemption from bearing arms, forfeits all claim to any other service from them, however consonant it may be with their religious principles and their benevolent practice. Such assumption would, of course, be preposterous.

If Friends had been called upon to draw up an exemption law, it is possible they might have made it more satisfactory to themselves. They would probably prefer not being enrolled at all, yet, as the law stands, it may be regarded as simply a mode by which a certain proportion of *non-combatants* may be selected for peaceful duties, just as a similar proportion of other people is chosen to bear arms. Friends are enrolled as citizens, and they are not drawn for war purposes, except so far as an indiscriminate care of the sick and wounded in military hospitals may be considered as such, and on this subject our opinions have not been withheld. Whatever views may be entertained on this point, there can be no difference of opinion in respect to the propriety of aiding in the care of the freed people.

But the principle of the question at issue does not depend upon the character of the services to which non-combatants are to be assigned. That question is, whether Friends, being released from military service, and having their claim to religious liberty and the rights of conscience fully and absolutely acknowledged by the Government, are required by their religious principles to refuse the performance of *every* service belonging to good citizens, under the apprehension that such performance would be an unjustifiable purchase of a religious liberty with which governments have no right to interfere. As well might our early Friends have refused to take the affirmation prescribed by Parliament in lieu of an oath. Oaths and bearing arms are equally prohibited in the New Testament; so that governments have no more right to impose oath-taking than they have to require military service; and if those whose scruples against fighting procure them exemption from it, are not justifiable in yielding to the call of government for some other service, it is clear, by parity of reason, that an affirmation cannot be taken in lieu of an oath by those who believe that swearing is not allowed under the Gospel dispensation.

Never since the Society of Friends came into existence has there been a greater necessity than at the present time for observing faithfully its testimony against bearing arms, and avoiding as far as possible, any implication in military matters; but, in the language of a correspondent, "it is the least of our business to study to invent crosses and sacrifices in religion."

Friends have always believed it right to apply to government for relief from oppressive laws and practices; they have not sought to be martyrs; but have always gratefully accepted

and acknowledged the just action of rulers and legislators in their behalf; and no mere technicality of language should induce them to refuse compliance with beneficent provisions of law, on the one hand, and the just claims of their country, on the other."

THE LITTLE HEARTS-EASE.

A gardener went, one sunshiney day
To look at his gay parterre;
To admire his flowers in their handsome array,
As with fragrance they scented the air;
And to walk in the shade of his stately trees,
That were waving their boughs in the morning breeze.

But alas! alas! when he reached his ground,
What a scene of disorder and sadness he found!
Each beautiful flower was drooping its head,
And rapidly fading away;
And unnumbered fair leaves on the pathway were shed.
From the trees in their early decay;
And our gardener hastily sought for the reason,
Why this should have happened in spring's lovely season.

So he walked up first to his favorite Oak,
All withering, and asked it "why?"
And the noble old tree thus mournfully spoke,
"I thought I might as well die;
For I bear no fruit, nor with flowerets bloom,
And my awkward branches want so much room—
I am a clumsy and useless thing;
If I were a rose-tree, like that within reach,
Or if I had fruit, like the soft, round peach,
Some profit I then might bring;
But as I have nothing but leaves to give,
What motive have I for wishing to live?"

"Well lady Rose, with your sweet, open face,
And cheeks of a delicate hue,
I had hoped that for months you my garden would grace;
Tell me what is the matter with you?"
And the pretty Rose said, as she shook on her stem,
"Just look at your oak trees; if I were like them,
How happy and proud I should be!
I should rear my tall head in your well-cultured ground,
An ornament there, which for many miles round
Admiring people might see;
But a poor little flower, unproductive as I,
What use is it to you? I'd much rather die."

"Oh, beautiful Vine, which I trained with such care,
To climb up the sheltering wall;
Say, why are you trailing so dolefully there,
And what has occasioned your fall?"
And the Vine faintly murmured, "As I had not strength
My own weight to sustain, I determined at length
Not to trouble my friends any longer;
Could I yield a shade like the wide-spreading trees,
Or if, like the flowers, I had gifts that would please,
Why then I might try to grow stronger;
But a poor, feeble creature requiring a stay,
Had better make haste to get out of the way."

Quite saddened with looks and with words of gloom,
The gardener with joy espied
A dear little Hearts-case, in full, rich bloom,
As fresh as a fair young bride;
It turned up its bright little face towards him,
With a smile which none of its neighbors would dim,
And he said with surprise, "How is it
That you so contented and healthful appear?
And that yours is the only countenance here,
That welcomes me in my visit?"
And the Hearts-ease replied in a quick, cheerful tone,
"Dear master, I felt that I was not my own.

"And it seemed to my simple perception clear,
That you certainly wanted me;
For you would have planted an acorn here,
Had you wished for a stately tree;
Or had you desired sweet grapes to find,
A vine-plant would in my place have twined,
And, therefore, my obvious duty
Was to strive and grow with untiring zest,
Since the hearty endeavor to do one's best,
Shows the truest worth and beauty:
And I saw that the work that you gave me to do,
Was to grow up a fine little Hearts-ease for you."

Dear reader! let this simple Hearts-ease teach
The moral which I wish it to impart;
Sigh not for stations placed beyond thy reach,
But strive to serve thy Maker where thou art;
The gardener soweth only tiny seeds
Where he desires to raise but simple flowers;
If God required of thee an angel's deeds,
He would have given thee an angel's powers;
But all He asks from each of us while here,
Is that with calm contentment we should rest
In our appointed and appropriate sphere,
And there with loving spirit do our best.

THE MEMORY OF THE DEAD.

BY. J. HEMANS.

Forget them not! tho' now their name
Be but a mournful sound,
Tho' by the hearth its utterance claim
A stillness round.

Tho' for their sakes this hearth no more,
As it hath been may be,
And shadow, never marked before,
Brood o'er each tree;

And though their image dim the sky,
Yet, yet forget them not!
Nor, where their life and love went by,
Forsake the spot!

They have a breathing influence there,
A charm, not elsewhere found;
Sad—yet it sanctifies the air,
The stream—the ground.

Then, tho' the wind an altered tone
Thro' the young foliage bear,
Tho' every flower, of something gone,
A tinge may wear.

Oh! fly it not! no *fruitless* grief
Thus in their presence felt.
A record links to every leaf
There where they dwelt.

Still trace the path which knew their tread
Still tend their garden bower.

And call them back, the holy dead,
To each lone hour!

The *holy* dead! oh blest we are,
That we may name them so,
And to their spirits look afar,
Through all our woe!

Blest, that the things they loved on earth,
As relics we may hold,
Which wakes sweet thoughts of parted worth
By springs untold.

Blest. that a deep and chastening power
Thus o'er our souls is given,
If but the bird, or song, or flower,
Yet all for Heaven!

OLD VIOLET, THE PET SLAVE.

The following anecdotes of an old slave, who belonged to the father of the late Chief Justice Parsons, of Massachusetts, are related by the son and biographer of the latter:—

She was, to all appearance, of pure African descent. I think I never knew any person whose face was of a darker hue. She came into my grandfather's possession while she was very young, and when he was visiting at Gloucester, after his marriage. When it was generally believed that slavery was unlawful in Massachusetts, he summoned his slaves into his sitting-room, and there in the presence of his children, declared that they were free. The men accepted the gift, or rather the declaration, for gift it was not. Not so Violet. "No, no, master," said she, "if you please, this must not be. You have had the best of me, and you and yours must have the worst. Where am I to go in sickness or old age? No, master; your slave I am and always will be, and I will belong to your children when you are gone; and by you and them I mean to be cared for." She was as good as her word. She lived in the family until she was nearly ninety. I remember her only as a pet, a perfectly privileged person. She lived with one or another of my grandfather's children as the whim prompted; but during her last years my uncle William's house was her home. She was respectful, faithful and affectionate to my father, and to my uncle and aunts, always calling them, however, by their Christian names; but to others she could be, at least in extreme old age, somewhat cross and petulant. It was understood, however, that Violet was to liberate her mind upon any topic, and to any person, at her own pleasure, and with almost entire impunity, (for my uncles were very unwilling to rebuke her, and no one else dared to,) and, on the whole she used her privilege quite temperately. She had what money she chose to ask for, and spent it as she liked; and as she was fond of dress, few members of the family had more or richer garments. It was touching to see her, as I did more than once, groping her way when her eyesight became dim, through a large party in my uncle's drawing room, to him, as he sat—younger, but almost as decrepit as she was—in his accustomed seat by the fireside. She passed among the guests, regardless of them, or gently moving them out of her way, and laid her hand on his shoulder, with "Billy, how do you find yourself to-night? Are you going to get a good sleep?" And he would answer, "Well, Violet, I am pretty comfortable to-night; and how is it with you?" And after a few more kind words, her errand was done, and off she went to bed.

She was extremely shrewd and observing, and the domestics did not like her, for, purblind as she was, no waste or negligence or misconduct could escape her vigilance or her tongue. It was not merely that she identified her interests with those of the family; but she believed that she was one of us. She remembered nothing of parents or relations of her own blood; she grew up with my grandfather's children, a child with them—and somehow she had fallen into an indefinite sort of notion that she was of our kith and kin.

As she grew infirm, she had frequent and severe rheumatism, or what was called so, and troubled our family physician, good old Dr. Rand, very much. The good doctor, who had himself grown a little testy, said to her one day, "Violet, there is no use in calling on me so often; I can do nothing for you. Your pains are constitutional, and you must learn to bear them." "Oh, dear!" said she, "I suppose I must. Master had the rheumatism bad, and Susy had it, and Theop, and Billy and Eben have it, though not so bad as I do; and I suppose it runs in the family." Master was the name she always gave my grandfather; the other names were those of my aunt, father, and uncles. And so Violet, the slave, the servant, the friend, lived among us and died. At her funeral, President Kirkland officiated, and she was buried with every circumstance of expense or ceremony which could have taken place had she been a daughter of the house; and her remains now rest in the family tomb.

Even as I write these words, I am well aware that it may only be the garrulity of approaching age which makes me record such trifles. But I will let them stand; for, trifles as they are, they are among the recollections which I shall not lose.

Discipline in Childhood.—Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feeling or happiness of others require that they shold be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and conse-

quently will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning.

Nothing but the *practical habits* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And *therefore*, I am fully persuaded that indulgence *infallibly* produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

THE WANTON DESTRUCTION OF INSECTS.

A wanton destruction of insects, simply because they are insects, without question as to their habits, without inquiry as to their mischievousness, for no other reason than that wherever we see an insect we are acustomed to destroy it, is wrong. We have no right to seek their distruction if they be harmless. And yet, we rear our children without any conscience, and without any instruction whatever toward these weaker creatures in God's world. Our only thought of an insect is that it is something to be broomed or trod on. There is a vague idea that naturalists sometimes pin them to the wall, for some reason that they probably know; but that there is any right, or rule, or law that binds us toward God's minor creatures, scarcely enters into our conception.

A spider in our dwelling is out of place, and the broom is a sceptre that rightly sweeps him away: but in the pasture, where he belongs, and you do not; where he is of no inconvenience, and does no mischief; where his webs are but tables spread for his own food; where he follows his own instincts in catching insects for his livelihood, as you do yours in destroying everything, almost, that lives, for your livelihood—why should you destroy him there, in his brief hour of happiness? And yet, wherever you see a spider, "Hit him" is the law of life.

Upturn a stone in the field. You shall find a city unawares. Dwelling together in peace are a score of different insects. Worms draw in their nimble heads from the dazzling light. Swift shoot shining black bugs back to their covert. Ants swarm with feverish agility, and bear away their eggs. Now sit quietly down and watch the enginery and economy that are laid open to your view. Trace the canals or highways through which their traffic has been carried. See what strange conditions of life are going on before you. Feel, at last, sympathy for something that is not a reflection of yourself. Learn to be interested without egotism. But no, the first impulse of rational men, educated to despise insects and God's minor works, is to seek another stone, and, with kindled eye, pound these thoroughfares of harmless insect life until all is utterly destroyed. And if we leave them and go our way, we have a sort of lingering sense that we have fallen somewhat short of our duty. The most universal and the most unreasoning destroyer is man, who symbolizes death better than any other thing.

I, too, learned this murderous pleasure in my boyhood. Through long years I have tried to train myself out of it; and at last I have unlearned it. I love, in Summer, to seek the solitary hillside—that is less solitary than even the crowded city—and, waiting till my intrusion has ceased to alarm, watch the wonderful ways of life which a kind God has poured abroad with such profusion. And I am not ashamed to confess that the leaves of that great book of revelation which God opens every morning, and spreads in the valleys, on the hills, and in the forests, is rich with marvellous lessons that I could read nowhere else. And often things have taught me what words had failed to teach. Yea, the words of revelation have themselves been interpreted to my understanding by the things that I have seen in the solitudes of populous nature. I love to feel my relation to every part of animated nature. I try to go back to that simplicity of paradise in which man walked, to be sure, at the head of the animal kingdom, but not bloody, desperate, cruel, crushing whatever was not useful to him. I love to feel that my relationship to God gives me a right to look sympathetically upon all that God nourishes. In his bitterness, Job declared, "I have said to the worm, thou art my mother and my sister." We may not say this; but I surely say to all living things in God's creation, "I am your elder brother, and the almoner of God's bounty to you. Being his son, I, too, have a right to look with beneficence upon your little lives, even as the greater Father does."

A wanton disregard of life and happiness toward the insect kingdom tends to produce carelessness of the happiness of animal life everywhere. I do not mean to say that a man who would needlessly crush a fly would therefore slay a man; but I do mean to say that that moral constitution out of which springs kindness, is hindered by that which wantonly destroys happiness anywhere. Men make the beasts of burden that minister to life and comfort the objects, frequently, of attention that distresses them, or of neglect that is more cruel. And I hold that a man who wantonly would destroy insect life, or would destroy the comfort of the animal that serves him, is prepared to be inhuman toward the lower forms of human

life. The inhumanity of man to animals has become shocking. I propose, ere long, a serious dissuasion from cruelty to animals. I scarcely pass through the streets of Brooklyn or New-York, that I do not behold monstrous and wanton cruelty. There are things done to animals that should send a man to prison everyday of our lives. And it is high time that there should be associations formed here to maintain decency and kindness toward the brute creation, as there have been formed in Paris, and London, and almost all civilized countries, except our own. Cruelty to animals tends to cruelty to men. The fact is that all those invasions of life and happiness which are educating men to an indulgence of their passions, to a disregard of God's work, to a low and base view of creation, to a love of destructiveness, and to a disposition that carries with it cruelty and suffering, and that is hindered from breaking out only by fear and selfishness, lead to a disregard of labor and the laborer. The nature which they beget will catch man in his sharp necessities, and mercilessly coerce him to the benefit of the strong and the spoiling of the weak. And it is the interest of the poor man, and the oppressed man, that there should be a Christianity that should teach men to regard the whole animated kingdom below themselves as God's kingdom, and as having rights —minor and lower rights, but *rights*—before God and before man.—*H. W. Beecher, Sermon in The Independent.*

From Scientific American.

WAIFS OF ANIMAL LIFE IN CALIFORNIA.

As the capricious and extraordinary season of 1864 advances, the zoological life of the valleys and mountains, pestilent to the cultivator but diverting to him who wanders by flood and field, increases and multiplies. The ground squirrels, the kangaroo or jumping rat, and gopher mole, furnished with pouches and baskets to store spare morsels—all three of which burrowing animals are represented in our State by distinct species of each family—abound and multiply this year as they never seemed to abound heretofore, and almost defy efforts of extermination. They all breed below the earth in colonies, and not only devour the crops of vegetables and grass on the surface, but attack with greediness the roots of all fruit trees under ground and commit an immense amount of injury. The squirrel is said to bring forth six at a birth, four or five times a-year, and the other two congeners four every three months, which is about as bad as rats and rabbits.

The kangaroo rat, however, is confined to a few localities on the coast and in the mountain valleys, but is specially abundant in many parts of the Tulare country. There are not less than twenty kinds of these small *rodentia* not bigger than a squirrel, which are met with inside the confines of California, several of which live above ground, and seldom trouble the farmer: but all the underground ones are his unrelenting and pertinacious enemies. One of the sylvan rats, twice the size of a mouse, constructs a nest of sticks in the unmolested oak groves, as big as an Indian hut, and as high as a two-cord pile of wood.

The fore-mentioned *rodentia* increase in a tremendous ratio in the settled parts of the State where the cultivators and herdsmen have thinned off their natural destroyers—the bears, lions, coyotes, cats, skunks, ferrets, hawks, owls, and snakes. Every green crop is attacked by the squirrel, and they are terrible on all eggs and young chickens this year, and very wasteful where grain and hay are stored.

A tired citizen wandering in the country a few days ago, tells us that he came across a mustard field in blossom, where he sat down for hours admiring the hundreds—the swarms of humming-birds, hunting up mosquitoes and *aphids*, flashing in and out and filling their crops to depletion among the fragrant flowers of the beef-eater's condiment, which by the way, makes the best of honey pasture for the busy bee in California.

Bears and lions have made great havoc among the cattle and horses, as their food of oats and wild fruits is everywhere scarce this season. As the former are thick in the mountain pastures where the stock animals have been recently taken, which have to be accustomed and acclimated to their new ranges, great numbers have been lost; and it is feared that the sheep in thousands will soon fall a prey to these enemies, if not to regular nostalagia, before they can be thinned off by December next.

Ants, flies, musquitoes and tarantulus, with all sorts of weasels and bugs, infest the air and the water in vicinities where they were very seldom known before, and are becoming excessively troublesome.

Geese and ducks have been multitudinously abundant and familiar this year. They have effected much damage in localities where the young grass is first seen and longest preserved, and have done great injury to young grain.

Crows, ravens, and rooks, are as thick as muiquitoes near willow swamps, and a bigger set of thieving rascals never waylaid the good things of the farmer or orchardist, and the black villains now turn up their noses at worms and caterpillars.

Hundreds of hives of bees in lazy, neglectful or ignorant hands, have deserted to the forests or been starved out, as their flowery pastures dried up early in February; and even among experienced apiarists they will do very bad, and occasion unusual expense and labor.

The orioles, finches, linnets and canaries, of rainbow colors, and indigenous to the country, of which there are over twenty-five species, the most of which carol delightful notes, and well worthy the arts of a bird fancier, are extremely familiar and plentiful near houses, and in the neighborhood of springs and water pools. The social blackbird, or chenate of California, in clattering, surging, life-noising flocks, is seen in sections of cultivated lands or the neighborhood of swamps, often in such clouds and swarms as to seem myriads. The house martin was curtailed of the usual rations of mud for his adobe nests, and is very scarce generally; but the blue-coated swallow has made up for its absence, and fills the air near sunset, cramming his crops with musquitoes and such vermin as most infest the heavy atmosphere of the declining day.

We forgot to mention the velvet, mouse-colored mole, without eyes and with very small teeth; he is "death" on "garden sarce." Hoot owls or *takalotees* make awful music and barroom too-loo-koos in the groves near by, looking after toads, frogs and birds and the little ground owl, a fellow-citizen in the burrows with squirrels and snakes. The ground owl is very spiteful this hot year. He is seen skimming and scouring near to earth, over the plains and hills, hunting up his little bugs, beetles, mice and small frogs. He is a quick, choleric, nervous, excitable little fellow, this California ground owl, the dimensions of a pigeon and gray as a badger. And badgers and possums are unwontedly familiar in places where they had not been seen before in years, and with skunks unusually plentiful, smelling, not sweet but loud, they make havoc on eggs and chickens, and, thank heaven, squirrels and gophers they scatter some And we are reminded here that Don Coyotte, a mighty sly and greedy fellow, has made his teeth tell on many a fat young wether and calveling not out of the months, and which the herdsman had taken his best care of, as most likely to live and make up some of his losses. As to tame animals, it is now undoubtedly well known throughout the State for 1864 that no calving, foaling or lambing is worth a pound of salt. The mothers have no milk and the young must die.

It is a pity the natural history of California is not better known. It merely exists in long, dry, scientific lists and catalogues scattered in hundreds of volumes in every language and country of Europe and America, and no Goldsmith or Audubon has worked their gambols and tricks and sly-ways, or habits and uses of vantage and disadvantage into model lessons yet. The arcana of the mountains, valleys, and uplands is even yet very imperfectly listed, particularly the insect life; but it is high time they were, for all this kind of thing has gone on since the year One, during the howlings of war and the pipings of peace, and science never stands still no more than human passions, by the beneficent law of Providence.—*San Francisco Bulletin.*

HOW TO MAKE BEAUTIFUL HOMES.

The greater part of our population are waiting till they can afford to have pleasant homes, forgetting that they can at no time afford to have any other. We take the color of our daily surroundings, and are happier, more amiable, stronger to labor and firmer to endure, when those surroundings are pleasing and in good taste. To possess these important qualities they need not be expensive. True beauty is cheaper than we think. The first charm of a home, within and without, is thorough neatness, and this is the result of habit, not outlay. It is often cheaper than filth. Paint the house if you can; if not, whitewash; but in any case let it be in thorough repair. Let there be no loose shingles or dangling clapboards or gate hanging by a broken hinge. These hints favor thrift as well as taste. Let the house be sufficiently shaded. This will pay in comfort, wear of furniture and lack of flies. If you cannot afford green blinds, you can always afford a green tree or two, that costs nothing but labor and patience, and will shelter you from the sun in Summer and the wind in Winter.

Plant vines of some kind about your premises; they are indispensable to grace; they show that nature takes kindly to your home and has thrown her arm round it. You need not resort to costly climbers; woodbine and clematis may be had for the gathering, and grapes and hop-vines may be so trained as to combine beauty and profit. Let your turf be smooth and firm as velvet, and enforce the death penalty upon weeds with an unsparing hand. No man, rich or poor, can afford to raise weeds. They choose the richest spots, where flowers or fruit, or vegetables might grow, and send abroad their seeds as missionaries of evil into every nook and corner. Ill-kept places always have their vegetable five points, where sin and misery are mimicked in pigweed, burdock and nettles. A very few flowers will suffice; a monthly rose in the window, a morning glory over the doorway, a bright border between your kitchen garden and the street; these add to the picture just those touches of color that make it pleasant to the eye. With half a dozen cheap and common kinds, your wife will take care that something is always in bloom.

But flowers are gross feeders, and if you keep no domestic animals, you fancy, perhaps, that you have no manure. You never were more mistaken. Every human dwelling is a center of fertilizing agents, mostly wasted as times go, rich enough to make the whole plot around it

blossom as the rose. Tell the soil that you have nothing to give it! Give it what you have and it will laugh in your face. The suds from the laundry is a store of liquid wealth. Never waste a drop of it in drains or sewers. It is a floating currency promising to pay roundly in grass and vegetables and fruit. Invest it in your home bank, which never suspends payment. These grassy slopes are greenbacks whose issue is as good as gold. Carpet sweepings are manure in a concentrated form. Dug into your flower borders they weave a richer pattern than the one from which they were worn. Those old bones that deform the premises, if buried beneath the grape vine, will be "health to the bones" of all your friends. Old boots and shoes, those most unsightly wrecks, are the favorite food of the raspberry and all its palatable kin. Tainted brine, if such unhappily is yours, is a treasure for the plum trees and and the asparagus bed; slacken lime with it, and it will make a rich dressing for any garden soil. Every household should have its compost bed, be it only an old packing-box, where woolen rags, bits of paper, apple parings, refuse of vegetables, slops from the kitchen, chips and saw-dust are storing up the elements of a glorious growth. Let not yours be one of the homes where all these bright possibilities arrive only at "burning instead of beauty." We have named but a part of the fertilizers of every household. Generally speaking, whatever is offensive to the sight or smell is urging the appeal to our revolted tastes—Bury me, and I'll do you good.—*Springfield Republican.*

THE TIDES.

Many persons still seem to be much perplexed with the phenomena of the tides. They cannot understand why they are higher at one time than another, nor why they rise to the height of sixty feet in the Bay of Fundy; forty feet in the ports of Bristol, England, and St. Malo, France, and only rise to a few feet in height in New York and other places, while they are scarcely perceptible in the Baltic and other seas. Descartes was the first philosopher who advanced the theory that the tides were due to the influence of the moon, but Newton was the first who worked out the problem, and discovered the true cause. Descartes believed that the moon acted on the waters of the ocean by pressure; Newton demonstrated that it acted upon the ocean by attraction: that instead of pressing the waters, it rolled them up directly under it, and also at its antipodes at the same time, thus producing the two tides every day. The tides are caused by the attraction of both the moon and the sun. If this earth had no moon, the attraction of the sun would produce two tides every day, but their ebb and flow would take place at the same hours regularly, not varying as they do now; these tides would also be much smaller than those of the moon. Although the mass of the sun is far greater than that of the moon, and although attraction is in proportion to the mass, yet it is also inversely as the square of the distance. As the sun, therefore, is four hundred times farther distant than the moon, the attraction of the waters of the sea towards the sun is found to be about three times less than that of the moon; the tides produced by the sun would therefore be three times less than those of the moon. There are really two ocean tides, the *lunar* and *solar*, but the latter is absorbed by the former, which is wholly observable in respect to time, the solar only as it influences the height of the tidal wave. That caused by the moon is three times greater than that of the sun, and it follows the moon's motion around the earth, rising and falling every twelve hours, and each succeeding tide later by three quarters of an hour than the preceding one, exactly in accordance with the positions of the moon, or as it is commonly called, "its rising and setting."

Sometimes there are very low and at other times very high tides—that is, their height is not uniform. This is caused by the position of the sun and moon relative to the earth. Thus, at the time of the new moon, the sun and the moon being in the same part of the heavens—the tides produced in the ocean are then the highest, because they are equal to the sum of the two tides—lunar and solar. This should also take place at the time of the full moon, when our satellite is opposite the sun, the attractive force being equal and opposite, in producing the tidal wave. This is found to be true The tides are greater at new and full moon than at the first and last quarters, as during the latter periods the attraction of the sun, not acting in unison with that of the moon, tends to lower the tides.

Reasoning from these data, it will naturally be inferred that when the sun and moon are equally distant from the two poles of the globe, such as at the times of the equinoxes in March and September, the tides would be greatest. This is also found to be the case, thus demonstrating beyond all doubt that the flux and reflux of the sea are due to the attraction of the moon upon the waters of the ocean. The difference in the height of the tides at various places is due to the peculiar formation of sea coasts. They are very high in the Bay of Fundy, because an immense quantity of water is piled in a wide-mouthed narrow space, in the same manner that a certain quantity of water will rise higher in a narrow than in a wide channel. Some have advanced the popular belief against the lunar influence causing tides, namely, that the Mediterranean is a tideless sea. This is not strictly true. The ocean tides, ow-

ing to the narrow passage into the Mediterranean at Gibralter, scarcely affect this sea, but for all this there are regular tides observable at some places. At Venice they sometimes rise to two feet, and in the Faro of Messina to twenty inches.—*Sci. American.*

THE TEN FRIENDS.—"I wish that I'd good friends to help me on in life," cried lazy Dennis, with a yawn.

"Good friends! why, you've ten!" replied his master.

"I'm sure I've not half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said his master. Dennis looked down on his big strong hands.

"Count thumbs and all," added the master.

"I have—there are ten," said the lad.

"Then never say that you have not ten good friends, able to help you on in life. Try what those true friends can do, before you go grumbling and fretting because you do not get help from others."

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of Flour are confined to the trade at $10 75@11 per barrel for superfine; $11 25@11 50 for extra; $11 75@12 for extra family, and at $13@13 50 for fancy lots. In Rye Flour and Corn Meal nothing doing. The former is quoted at $10 25@10 50.

GRAIN.—Small sales of Western and Pennsylvania red wheat, at $2 42@2 48 ℔ bushel, and Southern at $2 54 @ 2 60. White at $2 75@2 85. Rye is in limited request at $1 80@1 83. Corn—Sales of yellow at $1 71, mixed Western at $1 70. Oats are steady at 89@90 cents for new, and 93 cents for old Pennsylvania. Prices of Barley and Malt are unchanged.

SEEDS.—Small lots of Cloverseed are selling at $12 50@14 ℔ 64 lbs. Timothy at $6 50@6 75 per bushel, and Flaxseed at $3 68.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WANTED.—By a young woman, a situation in a primary or family School. Address,
C. CLEMENT, Paulsboro, N. J.
9 mo. 17,—3t. k. r. 101.

AN APPRENTICE WANTED to the Drug and Apothecay business. THOMAS J. HUSBAND, corner of 3d and Spruce sts.,
9th mo. 24, 1864.—3t. 108. Philadelphia.

ELIZA P. GAUNT, solicits MACHINE STITCHING, at No. 800 Locust street, Philadelphia.
9th mo. 24, 1864.—3t. 108.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
9th mo. 24, 1864.—tf.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.

The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.

The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware couuty, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—tf.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, located in a healthy and beautiful section of Chester county, Pa., three miles south of Coatesville on the Pennsylvania Railroad, will commence its 22nd session on the 10th of Tenth month (Oct.) next. The course of study embraces the branches essential to a complete education. The terms are $70 per session of twenty weeks. The languages are taught without extra charge. For circulars and further particulars, address the Principal, RICHARD DARLINGTON, JR.,
8mo. 6—2 mo. 924 npfwo. Ercildoun, ChesterCo., Pa.

FREE SUGAR.—Choice Granulated Maple Sugar, from Somerset county, Pa., for sale, (by the barrel only,) at
WM. H. WOODWARD'S,
9th month 17, 1864. 4t.—p. f. 108. 516 Market Street.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa..
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albnms, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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SECOND DOOR ABOVE CHERRY.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 452.)

5th and 6th, we spent in visiting some tender people, and receiving such to see us, which took up our time fully; and in the evenings we had generally a pretty large number to sit with us.

12th mo. 7th.—Being First-day, we proposed a meeting, but the magistrate forbad our holding one; so that the landlord would not consent to any more meetings in his house; yet about thirty persons went in to George Dillwyn's room, that he hired of the landlord; where the Lord owned us in a remarkable manner, to the tendering of all our hearts. Near the close of the meeting, an officer came from the magistrate, who stayed a short time. When our meeting closed, we found the landlord and his wife in a very ill humor, and the officer with them. We informed him of the matter, and took the blame to ourselves. The officer went with us to our lodgings, and took one of our passports to the magistrate, to show him that we were well recommended by a Minister of State in England; after which he was satisfied; and though he had fined the landlord where the meeting was, he recalled the fine, and matters were settled.

In the afternoon we had a very large meeting for this country, of nearly one hundred people, at a freindly man's house, where the Lord again owned us by his blessed Spirit, to the humbling of our minds. Although it was thought the meeting was hurt for want of a good interpreter, yet, on the whole, I felt much refreshed. In the evening came divers to our lodgings, where we labored according to ability received to our own comfort.

12th mo. 8th.—We had a meeting of conference with the most solid or concerned persons, respecting holding a meeting there regularly, and some matters connected with their proceedings in future, which ended well, and they seemed replenished with the showers of love and mercy thus bestowed; so we parted in near love. That evening there came nearly one hundred to our Inn, and filled our room (which was very large) without any notice from us or expectation given. Many of them were of the respectable class. We had a very solid opportunity, which lasted nearly two hours. The people remained very quiet; no opposition appeared; after which we took a solemn and affectionate leave of each other. George Dillwyn and wife believed it right for them to abide with these tender people a little longer. Here I first saw my way open to leave Germany and go to Holland. We proceeded on our journey, but the way being bad and our postillion careless, (as they generally are,) when it was about dark he overset our wagon one mile from the town. Here I met with the extension of Divine regard, in being preserved, so that my bones were not broken, though I at first thought my shoulder was broken or was out of joint, as I nearly fainted; but after recovering found it was only bruised.

William Farrer and Benjamin Johnson were much bruised, and bled freely from their wounds. William Savery escaped unhurt. We felt tried, both as to body and mind, yet our faith did not fail; for which favor my soul magnified the Lord. We got to a very good Inn, where we obtained what was suitable; and, after washing our bruises, retired to bed, and the next morning proceeding on our journey to Minden, where we arrived about eight o'clock at night, much wearied, having had a hard day's travel, in much danger, as the snow was on the ground. It was difficult to keep out of the deep ruts. We went where we had before met with civil treatment, but could get little refreshment that night, as it was late when we reached Minden.

1796, 12th mo. 8th.—We stirred but little, being much fatigued. Under my many trials, I feel something of the Divine presence to be with me, and it bears me up through them. Oh my soul, bless the Lord at all times, and praise his holy name forever; for he alone can be trusted and relied upon: He has carried me through the deep waters of many afflictions, and hitherto has not failed in the hour of distress.

9th.—We had a meeting in the evening, attended by about thirteen sober people, and the opportunity appeared to be owned by the Great Head of the Church. Great is the mystery of the Gospel: Christ putteth forth his servants and goeth before them. I felt in the foregoing meeting the necessity of waiting, in much inward retirement, to feel the mind and will of the Great Shepherd of Israel.

10th.—This has been a very trying day to me; though in the morning I felt the Lord to be nearer than usual, and much sweetness covered my mind. I then thought this is a morsel to strengthen me against a trial near at hand, and which came accordingly, and was of a nature very proving. Yet, as at many other times, I was carried through, and hoped to attain a greater share of patience than at times I fear I possess, as it ought to shine in a true Gospel minister. We have had the company this evening of several religious people, who seem journeying toward a resting habitation. We had some conversation with them, which seemed to be well accepted, and we found a door open to propose a meeting to be held, as a person offered us a convenient room. The people seem more open to us than when here before. Being First-day, we attended the little meeting, usually held by a small number who professed with us, and who appeared to have grown, both in weight and number, since we were here last. I felt it my place to be silent, though my fellow-laborer had good service. That afternoon we attended the public meeting before proposed, where about two hundred people attended, who behaved quietly during the time of meeting; and I thought the service was suitable and well accepted, and the power of truth prevailed over all, to the humbling of our hearts. Praise be ascribed forever to the Lord's holy name, who alone is worthy.

Not feeling our minds quite easy to leave Minden, we spent part of a day in writing and in visiting some families, in which service we felt our minds peaceful. One of the families were people of note in the world on several accounts, as in the administration of justice, and as one of the King's Council. This man had been formerly visited by Sarah Grubb, and then was in a tender state of mind, but had since gone much from his first love; but I felt myself drawn in Gospel love to request an interview with him and his family, which he readily granted. It seemed to be a tendering season: he said he had not words to express his satisfaction; his heart seemed much opened, and full of tenderness towards us. He invited us to take dinner with him, and sent us several presents before leaving the city.

In the evening of 12th mo. 13th, we had a meeting, where attended about forty persons. The Lord favored us with a sweet opportunity, which was our last there. Before I close this day's exercises, I may mention that we made a visit to the High Priest, (as he is called, being the head of the Jewish order in the city,) occasioned by a report circulated by him injurious to the holy cause in which we were engaged. He appeared much confused, and gave us reason to believe it had originated with him. He informed us we could hold no more public meetings, that it was contrary to the laws. We were convinced that he wished us gone, and we left him, after laying the weight on himself. We proceeded towards Holland, and travelling about thirty-six miles, lodged at a good Inn.

12th mo. 14th.—Proceeded to Osnaburgh, belonging to the Electorate of Hanover. A friendly man met us at the Inn door, inquiring whether we were from England or America. He proposed a meeting on the evening of our arrival, but we were unable to procure a house. Next day, we dined at the public table at the Inn; where, as is the custom in many parts of Germany, a band of music attended, which, however agreeable to some, was quite the contrary to me. There dined with us two Romish priests and an abbess, who appeared by her actions to unite with the general conduct. She was a large woman, of hard countenance; and although her life by her profession was spent in devotion and acts of charity, yet I thought I saw little of that life which truly dignifies. This evening we had a very small meeting, though to some satisfaction. We prepared to leave next morning. Osnaburgh contains about ten thousand inhabitants. The city is very irregularly laid out, but there are many large

buildings, and it appears full of business. The people were friendly, as in other places; but are divided as to religion.

12th mo. 17th.—We travelled about thirty miles to Rheine, in the Bishop of Munster's territory. Here we lodged at a Catholic Inn, and were well entertained. The inhabitants are mostly Catholics. We saw them going to their worship on First-day, with crosses hung about their necks, and other marks of the Romish religion.

12th mo. 18th.—We travelled about eighteen miles to a town called Bentheim, where the people are mostly Calvinists, and appear to be better informed than in many other parts of Germany. We have had some friendly conversation with our landlord and his family, who seemed very much of our way of thinking. This town is well built; there is a castle on a high hill which overlooks the town, but seems to have stood long, and is now on the decay. There are many of those ancient piles in Germany, which now look as though they had forgotten their founders, and were by them forgotten; both having lost their former dignity, and are going fast down to the dust, from which they were taken. We proceeded towards Amsterdam, about twenty-one miles, to Selden, one of the most beautiful situations we had seen in our travels. This town appears to have felt the effect of the war: some of the buildings are large and substantial. We crossed a bridge of boats, and passed through several fine towns. On our way we saw one of the seats of the late Stadtholder. I thought I had never seen a more beautiful place. Nature and art seemed to have united in beautifying it. The country around, the fine buildings, and the land, seemed to exceed any thing we had before seen. We soon reached Amsterdam; and in the afternoon went to see our ancient friend John Vanderwerf: he received us with much kindness, as he had long expected us. Here I felt my mind easy, and it seemed as though I was nearer my own habitation, and a great weight removed from my mind.

12th mo. 24th.—Rested to recruit a little; but finding no letters here, either from my friends in England or America, was somewhat trying to us; yet in remembering I had taken my solemn leave of all my near connections before I left home, and committed them to the care and keeping of Him "who only hath immortality, dwelling in the light," I felt easy.

25th.—Being First-day, we had two meetings, to a good degree of satisfaction; though the weather being cold, made it uncomfortable for the people to sit, as they have no fires in their meeting-houses; and from several passing in and out, they were not as quiet as we could have wished. Not feeling relieved, we had another meeting on the 26th, which I thought the most favored; several present seemed much tendered, and the meeting parted, I trust under a covering of Divine love. Our ancient friend John Venderwerf has been as yet our interpreter. We have spent most part of this week in writing to our friends.

1797, 1st mo. 1st.—Being First-day, we had again two meetings, to some satisfaction. Though the present race of Friends are pretty much run out, yet there seems some ground to hope the candle will not go quite out. There are some who seem looking towards Friends in this city. I found a young man, whose father had disowned him on account of his religious principles; he seemed tender, and often lamented the great want of a father in the church.

This city is very large, containing about three hundred thousand inhabitants, mostly Calvinists. Here also are many Jews, a great part of whom seem to be poor. They appear in all parts of Europe to experience, and to feel to be true, what Moses told them, "That if they did not keep the law of their God, and walk in his covenant, they should be the tail and not the head, they should go bowed down always."

Our opportunities here have not been extensive for want of an interpreter, though I thought I felt as much love towards these people as any I had met with.

1st mo. 7th.—Being First-day, we had two more meetings, to good satisfaction; the people behaved very well; and we parted in much nearness of spirit.

9th.—We spent this day in finishing our letters, and prepared to leave this city. In the evening came two young men, one of them from Manchester, that had been convinced of Friends' principles. We had some conversation with them, and parted in much love.

10th.—We took leave of our friend John Venderwerf and his son in near love, and went to a very beautiful city called Haarlem, about ten miles from Amsterdam. To describe the country of Holland is beyond what I can attempt or pretend to do, as it exceeds, for improvement and beauty, any part I have seen in Europe. We passed on about twenty-two miles, to the city of Leyden, which appeared to be no great place of trade, but very beautiful for situation, and much famed as the seat of learning. The people seem, as in other cities, friendly towards us, as far as we could discover. It contains, by information, about seventy thousand inhabitants, is very clean and quiet, and the people appear to be very moderate in their dress and very neat. I felt much love towards them, though I had not any conversation with them on religious subjects. We stayed a short time, and proceeded to the Hague, about twelve miles, and put up at a very good Inn.

1st mo. 11th.—We visited the American Minister, John Quincy Adams, from Boston,

who received us very kindly, and appeared disposed to do any thing for us he could, in the line of his appointment. We were desirous that Wm. Farrer should have a line from some one in power, but as he was an Englishman, we could not obtain any toleration from him for William Farrer to go to France: he recommended us to the French Minister, and sent his servant to show us where he lived. When on our way I was conducted into the place where the National Convention sat. About two hundred were present, who appeared in great state, some of them with their hats on. They required ours to be taken off, which we refused, and after a short time withdrew. Not finding the French Minister at his house, we were conducted by our guide to see the gardens and houses or palaces of the late Stadtholder's wife and daughters, which indeed were very beautiful, and are now occupied by the French Ministers. On viewing these works and buildings, I was led to consider the uncertainty of all human grandeur and acquisitions; and with the King of Israel to say, "Vanity of vanites, all is vanity." True it is when our hearts are set upon earthly things, however flattering the prospects. The French Minister received us very kindly, and served us as far as was in his power; but said he could do nothing for an Englishman, though he thought he might pass without much danger, being in company with us. He appeared to be of an open disposition, and expressed a regard for us as a religious society.

This city is said by some to be the most beautiful of any in Europe; and as we passed through, we thought we had not seen any thing to equal it. The canals are many of them wide, and rows of large beautiful trees, all trained alike, on each side. Some streets are so wide as to have two paved ways for carriages; and between them, a fine walk for foot people; so that here are fine rows of trees that make it look like a city rising on the edge of a large wood. There are, by information, about fifty thousand inhabitants, and they generally appear very respectable. It is the seat of government. There are none of our society in it, nor did we hear of any religious people in the place, so that we saw no door open for religious labor.

(To be continued.)

LITTLE ACTS.—Little acts are the elements of true greatness. They raise life's value, like the little figures over the larger ones in arithmetic, to its highest power. They are the tests of character and disinterestedness. They are the straws upon life's deceitful current, that show the current's way. The heart comes all out in them. They move on the dial of character and responsibility, significantly. They indicate the character and destiny.—They help to make the immortal man It matters not so much where we are, as what we are. It is seldom that acts of moral heroism are called for. Rather, the real heroism of life is, do all its little duties promptly and faithfully.—*The Happy Home.*

I think that conscience will sometimes lead us to feel for others, and not act so as materially to hurt a weak brother; but I believe we should seldom find that we hurt those whose opinion would be worth caring for, if we kept close to the witness in our own hearts. If I were going to do a thing, I should endeavor to find whether it appeared to me in any way wrong, and whether I should feel easy to do it; looking secretly for help where it is to be found, and there I believe I should leave it; and if it led me to act differently from some, I should probably be doing more good to society, than in any conformity, merely on account of theirs: for if I should be preserved in the way of obedience in other things, it would in time show from whence such actions sprung, and I think this very spirit of conforming in trifles to the opinion of others, leads into forms that may one day prove a stumbling-block to the progress of our Society; whereas, if we attend to the principle that brought us together, it will lead us out of forms and not into them.—*E. Fry.*

From the Independent.

ON THE DANGERS THAT BESET YOUNG MEN IN CITIES.

BY H. W. BEECHER.

Oh, if I had a voice that could speak conviction to the young, I would cry out over every village and over every farm, "Abide at home, and seek not the unequal encounter of a city life. Let the leaves still hush you to sleep that hushed your fathers to sleep, and let the sun shine upon your brown skin that shone upon your father's skin. Seek intelligence, and knowledge, and usefulness, and seek them where you are. Let the city, if it needs you, come and find you. Let the city seek you, and not you the city. Dispel the illusion, and its glory, and its power, and the lying hopes with which it beguiles you." Blessed are they that, being born in the country, know enough to stay there.

But since this is not the case with us; since we are in the city, and surrounded by tens of thousands of the young, the next best thing we can do, is, to consider the perils that are the most imminent, and some of the methods by which these perils may be averted, and by which the young may be rescued from them.

I count as the greatest loss that the young can sustain in coming hither, the loss of home, as I count as the greatest blessing which the young can enjoy to be that training which a good home affords. Some there are to whom

home is nothing but a grievance, and whose remembrance of home is a remembrance of sorrow. Let us believe that there are few such. Let us believe that in this happy land by far the greatest number have occasion all their life long to look back with thanksgiving to the experience and the memories of home, and that this word rings out pleasure to them as long they are able to utter it or hear it uttered. Home is God's natural training-ground. It has its laws, its restraints, and its compensations. It has its duties, its penalties, and its rewards. Although it is not omnipotent, though it often fails; yet, on the whole, it holds the young everywhere with a most salutary influence. And when young men go from home to the city, they are fortunate if they have relatives and friends to whom they may go, who will give them, if not a father's home, yet *a* home, who will watch for them and love them, and who will lay upon them the same restraints to which they have been accustomed, perhaps even with a wiser hand than those from whom they have just parted.

They are next to be congratulated that find families who, though not kindred, have wisdom and kindness and benevolence, and who act toward them the part of benefactors. It may seem very little to you that the young man who came to your house became speedily an object of your solicitude, that you gave your evening thought to him, and that you sought to make your house a home to him. He may pass from under your roof, and he may never express in this world the gratitude that he feels towards you; but the time is coming when the secrets of all hearts shall be revealed; and then God will make known to you that not the least useful in life were those that succored the young that for the time, being were put into their care. Persons that are working under such circumstances are working for eternity.

But vast numbers are thrust upon utterly unhomelike places. It must needs be so. There was a time in primitive periods, when the apprentice belonged to the employer's family, when the merchant took to his own house his few clerks; but the change of business, and the multiplication of men in stores and shops, makes this no longer possible, as it used to be; and young men find their places as best they can. Some must sleep in stores, and some in lofts, and some in places not tempting to the fancy; and even their food they must obtain in ways utterly diverse from the habitudes of home. They *board.* Blessed are they to whom that word brings sweet suggestions! Many and many there are, who are, by the barrenness of all their methods of living, made to feel unwholesome, abnormal attractions, full of danger to their morals. They are weary of work. They are without the natural restraints of home society. They are homesick—and if there is any sickness that is as bad as that, I have never experienced it. They crave kindness and sympathy. They are without any conscious place for their roots to grow; they sleep by night where they work by day; they catch their food merely for the sake of eating. And we never know what the refinements of home are till we eat thus. It is the most animal of all things to eat. And yet, we never suspect it. So have Christian refinements and household virtues made the table to be the very center of sweet intercourse, that we gather about it to feed the soul more than to feed the body. And we do not find this out till we come to go away from home, and are deprived of home blessings. Then when there is nobody to talk to, and nobody to ask a blessing, and it is only mouth and bread, and mouth and meat, we see how poor is that act which is so precious as it is seen in the household.

It is under such circumstances that the young are easily influenced by either the good or the bad. Those who show them kindness win them, no matter what their character may be. In those hours when they feel wearied, and homeless, and stripped of the things to which they have been accustomed, and when they hunger for fellowship and sympathy, the man that lays his hand upon them first will be apt to take possession of them. If he is a bad man, he will ruin them. If he is a good man, he will save them.

Let us look at a few points of danger that develop under such circumstances in cities

First, of course, is the danger that society will lead the young man through kindness into dissipation, and wasteful indulgences and pleasures, at the risk of destroying his morals, his health, and his industrious habits, and of soon setting him adrift from good society, and sweeping him into that great flock where distress and death shoot all their bolts. The very qualities that most fit a man to be loved and to be useful are the very qualities that make him an easy prey to dissipation. I mean sympathy, and yearning for companionship, and warm-heartedness. A cold nature, that is stern, that proposes to itself outward prosperity, that looks with a stony eye upon indulgences, and that does not drink, nor smoke, nor turn aside from the strictest habits of temperance—such a nature will not hurt. There is not anything to spoil in it. There is no juice, and nothing to ferment. But the heart, gleeful and imitative, that loves and wants to be loved, and that is sending out all the time as many tendrils as a vine—that ferments; it is easily tempted; it readily yields; it recovers with difficulty, and with shame, and mortification, and remorse, where it recovers at all; and in multitudes of

instances it goes little by little steadily downward. The good spoil easy, as sweet easily ferments. This is the first great danger that the young encounter in coming to cities. It is the more dangerous because in the beginning dissipations are always guileful. They seek to render themselves beautiful—beautiful to the eye, beautiful to the ear, beautiful to every sense. They come under all forms of sweet persuasion. There is nothing more deceitful than the earlier paintings of those courses whose ends are death. "There is a way that seemeth right unto a man, but the end therof are the ways of death." That is true still, and it will be true as long at the world stands. * *

I must be permitted to specialize still another danger from the general head of dissipation—one that you are not accustomed to hear spoken of in the pulpit. I mean the danger of using tobacco. Do not think that I propose to deliver an indiscriminate tirade of abuse against this practice. I wish to speak moderately, and to give the result of my reflections founded upon much observation. I do not deny that there are many temperaments that seem to be able to use tobacco all their life long with comparatively little inconvenience—to themselves. I do not mean that every young man who addicts himself to chewing or smoking will of necessity take on other vices, or let this habit run to excess. But we are a nervous people. Everything in the economy of our society tends to develop the brain and the nervous system unduly. Now as a matter of fact, it is true that among such a people, smoking is apt to lead to thirst and drinking. Not always, not necessarily; but frequently, and naturally. The cup and the cigar are well acquainted with each other. The use of tobacco always tends to waste the nerve-force and the brain-force; and in thousands of cases there can be no question but that it squanders life by leakage right from the center. And you do not know whether you are the one in five that will be poisoned and prematurely destroyed, or not. If there was one single reason for this habit, there might be some excuse for those that indulge in it, but it is a thing which is utterly without any reason whatever. You have to make superhuman exertions, in the first instance, to persuade yourselves to touch tobacco. It would seem as if God, when he made that weed, said, "I invoke all sprits of nausea and nastiness to stand around about and defend it from any touch." For, it seems to me that if anything would be secure from human meddling, that would. It is repugnant to every feeling. The whole nature revolts from it. You are not drawn to it by any thing that is in you or in it. Not one single element of health does it give you; and the pleasure that is derived from its use is, in the main, illusive pleasure. And such is the effect of it as a poison upon many constitutions, that the struggle of breaking away from it is next only to the struggle of breaking away from the cup. And it has led many and many a youth to the cup. If you have but just begun to smoke, ask yourselves what earthly good it will do you; and if you fail, as you will, to find a good excuse for continuing the habit, leave it off. If you chew and smoke, your misery is double; and if you do but one, do not try to cure yourselves by doing the other; for you will end in doing both. On grounds of simple common sense, I ask every young man in this congregation who is addicted to the unwholesome practice of smoking or chewing, Is it worth your while to spend your means, and to entail upon yourselves an unnecessary expense, for the sake of keeping up a habit that incommodes others, that annoys those about you, that will probably have a bad influence upon your health, and that will possibly injure your morals? While I would not seem to be extravagant, I cannot fail to give a solemn and affectionate warning to the young people of my charge on this subject. If you have not learned to use tobacco in any form, I beseech of you, abstain from it. The young often acquire the habit because they feel that it will be a distinction. No; unfortunately, smoking is so common that it is not a distinction. If you wish to have a distinction, refrain from smoking; that will make you rather remarkable.

Passing from this general head, with its specialites, in respect to the dangers to which the young are exposed when they leave home and come to the experiences of living in the city, I mention some of the illusions that they must go through.

The first of all is that of setting up a wrong ideal and end of life: not manhood and its power; not conscience and purity; not truth and fidelity; not industry and contentment; but simple wealth, as if that carried all things. This is the first thing that illudes and deceives men who come here. They feel that they enter the city to make their life good in the acquiring of property. So far as morality is an instrument to that end, they are impressed with the necessity of morality; but there is an undue feeling as to the importance of gaining wealth. And this is the ambition that whets and quickens the zeal of thousands and thousands.

Now, aim as broadly and highly as you please at fortune, but remember that character is better than property. It is better because it brings with it that which property does not necessarily bring—influence and happiness. For there may be such a thing as acquiring riches, and losing self-respect and respect for other men, and losing happiness therewith. There is a law of happiness, just as there is a law of health. Happiness does not come by chance. It is a thing

that God has ordained, and that he guards; and no man shall be made happy simply by the possession of wealth. A man being wealthy, and knowing how to use his wealth, may augment his happiness by it. It may open stores for the eye, for the ear, for the taste, and for the moral sentiments; and so a man by his wealth may make himself refined and cultured, and may make others happy, and thus make himself happy; but the law of happiness is to give, and not to receive. The world has been seeking for modes of obtaining happiness for ages, and it is reluctant to believe that it is a law which never can be broken, that men are happy in the proportion in which they make others happy, and not in the proportion in which they strive after their own happiness.

Next is the illusion in respect to the relation which exists between means and ends. There is a grand attempt of men to gain by dexterity, and without equivalents of work or skill or strength, their prosperities in life. There is a great tendency to unthoroughness. There is a want of fidelity. There is a lack of the appreciation of these things. Not merely on moral grounds, but even on business grounds there is an inconsideration of truth, and honesty, and integrity. There is an impression that a man may be unthorough and unfaithful, and yet by sharpness and dexterity gain a livelihood, and acquire property. And so, in all trades, and artisan employments, and professions, there is a temptation of the young to the illusion of appearances instead of the reality of things; to the illusion of quickness and sharpness and dexterity, instead of fidelity and honesty and thoroughness. And this is a course that grows worse and worse with years, and must in the end of life leave a man hopeless in old age. Men charge the fault of their ill-success in life to society, and to the envy and jealousy of rivals; whereas their failure is attributable to the fact that they have stumbled on the illusion that they could gain a prosperity, not by rendering an equivalent work, not by exercising skill, not by putting forth thought, not by adhering to moral fidelities, but by practicing dexterities.

There is but one other illusion that I shall mention, and that is the illusion that the young are too apt to fall into, of the incompatibility of a moral and religious course in life with worldly prosperity; as if the God that made and arranged the laws of political economy was not the same God that made and arranged the laws of morality and religion. There is a strong impression that the foundations of business have been so laid, and its laws have been so established, that a man's conscience is apt to be in his way, and that a man's scruples are apt to be at the expense of his prosperity; and there are thousands that mean to be good, and mean to be religious, after they shall have secured their foothold and standing in life, who defer it and feel that for the present it would be incompatible with their ontward success. But, admitting one thing—that it requires more time to prosper by a method that is strictly in obedience to moral principle—nothing is more certain than that the higher you are on the scale of fideilty to moral principle, other things being equal, the more you will be sought, and the greater will be your chances of success. An invincible habit of truthfulness, of unbribable honesty; a fear of God that holds a man, seen or unseen, in restraint; a conscience that is scrupulous even to punctilio—these are things that, when they are found out, make a man just such an one as every bank, every insurance company, every broker, every merchant wants. No person is so much in demand as he who has common sense, industry, and that moral fidelity which comes from religion.

A Godless Life.—A grievous fault it is, when people consider their living merely in respect to their dying—so that if they had not to die at all, they would be absolved from all duty to live well. Just as if not living well were anything but a constant death—or, as if there was no good in virtue except to keep one out of the jailor's or executioner's hands. To such baseness do men come. To die unprepared is terrible; but to live unfit for the work of life—unfit for the presence of the Maker of all, and the society of his true servants—this is quite tolerable, and commonly excites little surprise. So false are the ordinary judgments of mankind. But what should we think of a citizen whose respect to the state was determined simply by the fear of penalties—who would at any time violate those laws if he could do so with impunity? Is it less vicious then, or less base, to maintain a mere semblance of virtue toward God, only through fear of threatened penalties, while the heart owns no allegiance to him? It is all so useless too. Before a human tribunal we are ordinarily safe if the record of our outward acts be good: but on no such pretext can we escape the judgment of Him who looketh only at the heart. Counterfeit coins sometimes pass in the markets of this world; but they can never purchase for us the permanent goods of a future state.—*Christian Times.*

Most of the shadows that cross our path through life are caused by our standing in our own light. Kindness makes sunshine wherever it goes: it finds its way into the hidden chamber of the heart, and brings forth treasures of gold; harshness, on the contrary, shuts them up for ever.

THE COLONIES IN LIBERIA.

Extracts from a letter written from Monrovia, by a resident there, to a friend in this country, July 6, 1864.

Although we are considerably advanced into the rainy season, still both clearing and planting are going on. Usually at this time the farmers have done their work, and leaving their crops to the genial growth of the season, have retired to their houses and sheltered themselves from the excessive rains which visit us at this season of the year. But such is the ambition of the people this year, that laborers are everywhere sought for; new farms are opening, and extensive planting is carried on.

I am unable to send you anything like a full estimate of the coffee shipped from our ports this year. There has been, however, a vast increase over the quantity of last year, and for this we have to remember and thank Mr. E. S. Morris, of Philadelphia. The bark Thomas Pope,* which sailed hence for New York a few weeks ago, carried 20,000 pounds of coffee, 4,000 of which came from Bassa, and between 2,000 and 3,000 pounds from Linore. I may mention just here, that since last November upwards of 300,000 pounds of sugar have been shipped from this port. Captain Webber, I am told, took between 50,000 and 60,000 lbs. The Eastern Light took about 70,000 pounds of sugar and molasses for L. L. Lloyd. A considerable quantity still remains unsold, and a few farmers are still grinding their cane.

One item deserves notice: About 50,000 pounds of sugar have been carried from Monrovia to Sierra Leone in three small vessels of our town. Quite a brisk trade is springing up between Sierra Leone and our Republic, and every month one or two of our little coasters leave either Bassa or Monrovia on a commercial adventure. I must not omit to mention that a very large portion of the sugar exported went out of the country in barrels made of native wood, and manufactured by our own coopers. Three or four years ago Charles Cooper, one of our largest growers of cane, after he had made his sugar, had no barrels to ship it in. He went into the bush and found an excellent wood, and a stout vine for hoops; and since, quite a number of coopers have been employed in making kegs, barrels and hogsheads.—*Washington Daily Chronicle.*

IMPORTS FROM LIBERIA.

"Liberian commodities are beginning to be known in our business circles, and, owing to their intrinsic qualities, to command very high prices. Recent intelligence from Monrovia report constant material progress, and enterprises, and enlarged trade and commerce. A vessel lately arrived at New York with, it is stated, forty thousand pounds of "Liberia Mocha" Coffee. Some of this, of superior size and flavor, sold at 70 cents per pound. A leading firm in our city bought for their sales upwards of two thousand pounds, paying sixty cents per pound. Fifteen hundred pounds, by the same trader, found a purchaser at one dollar and thirty-seven and a half cents per pound. These rates should prove a powerful incentive to the citizens of this young negro Republic. Indeed, there now exists a greater agricultural activity and success among them than was ever known. An export of three hundred thousand pounds of sugar is estimated from the Liberian ports since last November, and several large mills, to be worked by water or steam, have been shipped from this country, for the grinding of their excellent sugar cane.

The importation into this country of pepper, cotton, indigo, sugar, coffee and other valuable commodities from the rich and growing Republic of Liberia, must have a powerful tendency to awaken voluntary emigration, on the part of our educated and enterprising colored men, to that land of promise. Let all aid as best they can to make Liberia still more attractive to the members of a race whose condition, at best, in the United States is not to be compared to that which is opened to them on the western shores of their own vast Continent.—*National Intelligencer.*

* Supposed to be misprinted. Perhaps the vessel was the Thomas P. Cope.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 1, 1864.

DIED, of dropsy, at his residence in Mannington township, Salem county, N. J., on the 8th of 8th month, 1864, JAMES ANDREWS, in the 66th year of his age; an overseer of Pilesgrove Monthly Meeting. Though laboring under great bodily suffering, his close was peaceful, and marked with sweet serenity of mind.

——, at West Branch, Clearfield county, Pa., on the 8th of 9th month, 1864, of cholera-infantum, HENRY C., youngest child of Nathan and Ann Moore, aged 1 year and 9 months.

——, 9th mo. 11th, 1864, THOMAS C. BELL, of Flushing, Long Island, aged 48 years. We feel that a tribute of affection is due to the departed. Gentle and unassuming in his manners, he gained the esteem of all who knew him, and in the hour of death declared he was permitted spiritually to behold the green pastures of life, and to have an assurance of an entrance therein. He would sometimes exclaim "How happy I am." His health had been frail for many years, yet he always felt concerned, when able, to attend meeting. C.

A Stated Meeting of Friends' Association for the aid and elevation of the Freedmen, will be held at Race Street Meeting House on Fourth-day evening, 5th of 10th mo., at 7½ o'clock. All Friends and others interested are invited.

SAMUEL H. GARTLEY, ANNE SHOEMAKER, } *Clerks.*

"The Women's Association of Philadelphia for the Relief of the Freedmen," have received since Eighth month, from R. M., of West Liberty, Iowa, ... $10 00
From —— of Richardson, Indiana, 20 00
From J. W. L., of Mahanoy City, Pa. 2 00
From Friends' Freedmen's Relief Association of Abington, Pa., a valuable box of clothing.
New Clothing from Joseph Mendenhall.
Six pairs of Yarn Stockings from A. Goodwin, Salem, N. J.

MARGARET A. GRISCOM, *Treasurer.*
9th mo. 19th, 1864.

PENNSYLVANIA FREEDMEN'S RELIEF ASSOCIATION,—OPERATIONS IN TENNESSEE AND ALABAMA.

To the Editors of the Press.

Sir:—In the appeal of this association, issued last winter, its purposes are thus set forth:

First. To give somewhat in charity to all who have urgent need of such help.

Second. To send teachers to these poor negroes, who are ignorant because they have been bred in slavery, where the attempt to learn is a crime.

Third. To organize labor for these homeless, and otherwise destitute refugees, so that they may become self-supporting.

The same document also states that the association, "while continuing its work on the sea islands of South Carolina, will henceforth turn its attention especially to Tennessee and Northern Alabama."

In pursuance of this purpose, with the means provided by a generous public, early last spring an agent was appointed with instructions "to proceed to Nashville, and, making that city his headquarters, to ascertain by personal visitation and correspondence, the condition of the freed people, and to locate schools wherever they were needed, and could be organized and conducted with safety."

Previous to this appointment a large amount of goods, consisting chiefly of blankets, shoes, and woolen shirts, had been sent to Nashville, consigned to the distributing officer at that point.

With the character of the new field the corresponding secretary was somewhat familiar; and it was understood that the introduction of schools for the freed people, in a community hostile to their change of condition, was fraught with much difficulty, and perhaps no little danger.

The agent reached Nashville in the latter part of March, and immediately commenced operations. He found deposited here most of the goods sent out by the association; the closing of the river having delayed their transportation. Measures were immediately taken to dispose of these supplies on the plan of the association, with respsct to temporal relief—"To give freely to the destitute, who were without means, and to sell at very low prices to those able to purchase."

The recipients of the goods gratuitously distributed were, for the most part, the colored refugees gathered in the several contraband camps at Nashville, Clarksville, Gallatin, and Huntsville. To many of these the supply of blankets was most opportune. Evidence is not wanting that *valuable lives were saved* by the timely gift of these warm coverings.

In one or two instances the officer in charge of the *white* fugitives from East Tennessee, upon the unexpected arrival of a large number of destitute families, applied to the agent for aid. It was well understood by the latter that all goods in his charge were intended for colored people, but a long residence in Philadelphia had made him acquainted with many of the contributors to the association, and he could not hesitate. The simple query, "What would they do if they were here?" which presented itself, was answered by a supply of blankets sufficient to protect the weary fugitives as they rested on their painful journey to "God's country" beyond the Ohio.

At a late date supplies of clothing for women and children were sent out. Some of these were sold for less than cost in Huntsville, and the residue furnished gratuitously to the newly-arrived freed people at the camp.

Some of the scenes at the distributing rooms were touching. A boy, 12 years of age, after exchanging his rags for a comfortable suit from these stores, exclaimed, with a grateful look: "'Pears like I meets friends eberywhere; my mother at de camp won't know me."

A wretched mother, with an emaciated child in her arms, presented herself for aid. She was feeble from the effects of blows received from her late owner, inflicted because *she had asked leave to visit her husband in Nashville.* It is needless to add that the sufferer received a good supply of raiment, prepared by the kindness of her own sex in Pennsylvania.

Although at a great distance from the field, no association supplied a larger amount in value for the destitute in Tennessee than did this, and the goods were such as the freed people stood greatly in need of.

Within a fortnight after his arrival, the agent visited Murfreesboro, Stevenson, Chattanooga, and Huntsville, and made arrangements for the location of a number of schools, obtaining at the same time, much valuable information with reference to the condition of the colored population.

The first school organized under the auspices of the Pennsylvania Freedmen's Relief Association was at Stevenson, Alabama. Here were

gathered several hundred of the freed people; the men being mechancis and laborers in Government employ, and, with their families occupying log houses, which they had built themselves.

This school was placed in charge of two female teachers from the State of Wisconsin. Ill-health obliged one of them to resign her position after a few weeks of diligent toil, leaving her companion to continue the work, against trials and difficulties such as are seldom encountered by her sex. She persevered, however, until the usual time for a summer vacation had arrived, when the school was closed after an examination, the results of which were highly satisfactory. The average attendance here was 160. Much has been said and written of the eagerness of the freed people for instruction. The accounts hitherto received were more than confirmed by the reports from Stevenson. Parents and children—the old and the young—were desirous to learn to read; and by the light of the cabin fire the child's lesson of the day was repeated to the toil-worn adult at home. Even afflictions were surmounted in this quest for learning. Among those who gathered was a women "bowed with an infirmity," so deformed that except in a sitting posture she could "never more behold the sun." Leaning upon her short crutches she limped to the ruined building in which the school was first held, toiled up the ricketty stairs, and with eager face seated herself among the children to "learn the letters."

The second educational effort was the establishment of a school in the 15th Colored Regiment, stationed at Nashville. This was among the most useful of the operations of the association. The teachers were volunteers. At least six hundred men were at one time receiving instructions in this camp, and the progress of some of them was truly remarkable. The work here was continued through the summer, and will continue while the regiment is on guard duty.

A school was next organized in the Colored Baptist Church, in Martin street Nashville. This was intended to be of a little higher grade than those organized for contrabands, and a considerable contribution in money was received by the association from the parents of the children who attended it.

This, too was continued until mid-summer, and will reopen this fall.

It closed with a public examination, at which anti-slavery hymns were sung, and free children, late *chattels*, performed examples in mental arithmetic. At the time of its adjournment, it was in charge of Robert R. Westcott, a graduate of Princeton college, and a young man of much promise. The average attendance at this school was fifty.

In August a school was organized in Murfreesboro, with an attendance of about one hundred, under the care of Elizabeth Bradshaw, a graduate of the Pennsylvania Normal School. This is still in session, and with competent assistants, who are to be sent immediately, we doubt not that this young lady will accomplish a good work.

Arrangements had been made for ocuupying Huntsville, and late in April a deputation of teachers from Pennsylvania arrived in Nashville en route for that point. While on their way from Philadelphia an order was issued by the military authorities refusing transportation on military railroads south of Nashville, and suspending for several days the privilege of travel by land from Louisville to Nashville.

This obliged the delegation to spend several days on the Cumberland. The trip was tedious, the water of the river unwholesome, and upon their arrival several of the party were quite indisposed. The military order referred to prevented their proceeding farther; the city was crowded, and the quarters they were obliged to occupy were very much confined.

It was then supposed that transportation would be resumed in a few days. With this hope the teachers entered upon such service as presented itself, laboring in the schools already established in Nashville, and assisting in the organization of one additional. But their operations were speedily checked by ill-health. The delay upon the river had sown the seeds of fever, and but a short period elapsed before three of them were prostrated by disease.

A long, tedious illness followed, proving fatal to one of the party, William Lupton, of Bridgeton, N. J., who breathed his last on the evening of the 5th of June. He was an earnest young man, devoted to the cause in which he had enlisted, and sustaining both in life, and at the hour of death, the character of a devout Christian believer.

The residue of the family, which included several teachers from the West, suffered in a like manner, but the instance mentioned above was the only one which proved fatal.

The disease was typhoid fever, and the recovery of so many of them under such discouraging circumstances, is due, under Providence, to the skill of an excellent physician, a kind-hearted, humane man, Dr. R. L. Stanford, surgeon of United States volunteers. This gentleman was a member of the family when the fever first made its appearance. While attending to all his duties as surgeon-in-charge of one of the largest hospitals in the city, he added to his burdens the care of this afflicted household, refusing any pecuniary compensation for his services; and although a slaveholder himself, fully appreciated the errand of benevolence and love which had called from their Northern

homes, these devoted laborers. He is a native of East Tennessee, an intimate friend of Gov. Johnson, our future Vice President, and quite worthy of the friendship and regard of that eminent patriot and statesman.

During the illness of the delegation, the visits of the agent to other parts of the field were necessarily suspended, but with their recovery they were at once resumed.

Clarksville, Johnsonville, and the station on the Northwest Railroad were visited, and the condition of the colored people at these points, both contraband and soldiers, carefully investigated; and with a well-defined plan of operations for the coming season, with a full knowledge of the difficulties to be overcome, the autumn campaign will be entered upon with earnestness and vigor.

The association is understood by the authorities to be intending a *permanent* work: and as a proof of its position with military men, it is only necessary to refer to a late order issued by Col. Muzzey, who has the entire charge of recruiting colored troops in the Southwest, to observe that he directs all "recruiting officers, wherever stationed, to aid and assist the Superintendent of Schools of the Pennsylvania Freedmen's Association in organizing schools in Middle and Eastern Tennessee." In the four schools organized during the past season, 1,200 colored persons have received instruction through the agency and from the teachers of this association, and this good work has been done in an enemy's country, and despite obstacles which at one time seemed insurmountable.

I am, sir, very respectfully yours, M.

DEEDS, NOT WORDS.

Prune thou the words, thy thoughts control
That o'er thee swell and throng;
They will condense within thy soul
And change to purpose strong.

But he, who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meanest *deed* more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

SONNETS ON PRAYER.

BY R. C. TRENCH.

Lord! what a change within us one short hour
Spent in thy presence can avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh us with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline brave and clear.
We kneel, how weak! we rise, how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong—
That we are ever, ever borne with care—
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!

When hearts are full of yearning tenderness,
For the loved absent whom we cannot reach
By deed or token, gesture or kind speech.
The spirit's true affection to express;
When hearts are full of innermost distress,
And we are doomed to stand inactive by,
Watching the soul's or body's agony,
Which human efforts help not to make less;
Then, like a cup capacious to contain
The overflowing of the heart, is prayer.
The longing of the soul is satisfied—
The keenest darts of anguish blunted are;
And though we cannot cease to yearn and grieve;
Yet here we learn in patience to abide.

THE BEGGAR.

A BEGGAR through the world am I—
From place to place I wander by.
Fill up my pilgrim's scrip for me,
For Christ's sweet sake and charity!

A little of thy steadfastness,
Rounded with leafy gracefulness,
Old oak, give me—
That the world's blasts may round me blow,
And I yield gently to and fro,
While my stout hearted trunk below
And firm-set roots unshaken be.

Some of thy stern, unyielding might,
Enduring through still day and night
Rude tempest-shock and withering blight—
That I may keep at bay
The changeful April sky of chance
And the strong tide of circumstance—
Give me, old granite gray.

Some of thy pensiveness serene,
Some of thy never-dying green,
Put in this scrip of mine—
That griefs may fall like snow-flakes light,
And deck me in a robe of white,
Ready to be an angel bright—
O sweetly-mournful pine.

A little of thy merriment,
Of thy sparkling, light content,
Give me, my cheerful brook—
That I may still be full of glee
And gladsomeness, where'er I be,
Though fickle fate hath prisoned me
In some neglected nook.

Ye have been very kind and good
To me, since I've been in the wood;
Ye have gone nigh to fill my heart;
But good by, kind friends, every one,
I've far to go ere set of sun;
Of all good things I would have part,
The day was high ere I could start,
And so my journey's scarce begun.

Heaven help me! how could I forget
To beg of thee, dear violet!
Some of thy modesty,
That blossoms here as well, unseen,
As if before the world thou'dst been,
Oh, give, to strengthen me.

—*James Russell Lowell.*

THE ANTIQUITIES OF GERMANY.—Discoveries are frequently made in the Swiss and German lakes of old buildings and utensils. The London *Athenæum* says:

"Further accounts are given in the Bavarian *Gazette*, of the discoveries of lake-houses in Starnberg. Prof. Wagner declares that the pile-buildings date from the Bronze age,—not the Age of Bronze of Byron, but the one which preceded the Celto-Germanic Iron age. The hypothesis of Prof. Desor, that they belong to the Stone age, has not been confirmed by the discovery of any arms or implements of fire-stone or serpentine, though a bone knife-handle which has been found, is stated to be identical with the bone handles of fire-stone knives found in the lake of Neufchatel, and on the island itself, in laying the foundations of a building, a spear-head of fire-stone was discovered. It would therefore seem that two or three periods were represented by the lake-houses of Starnberg. Similar discoveries have been made in the Chiemsee, in the lake of Seon, which lies a little to the north of the Chiemsee, and has an especial interest for English readers, as the opening scenes of 'The Initials' are laid there, and in the Ammersee, which is fed by the stream of the Ammergau of the passion-plays. But in none of these lakes has there been as yet any great haul of antiquities, though, perhaps, the later autumn months, when the water is lower and clearer, may be more favorable. The work of dredging goes on but slowly, and much time elapsed before many of the curiosities found in the Swiss lakes saw the light. Bones and potsherds, the 'kitchen-stuff' of the old inhabitants of the lake-houses, have generally been the first to appear; in one lake, large piles, evidently worked with iron, and forming the remains of a bridge from the mainland to an island, seemed to belong to the time of the Romans."

PRE-HISTORIC EVIDENCE OF MAN.

Some years ago interesting discoveries of human remains were made in caves in the South-western part of France, and the British Parliament has appropriated £1,000 to purchase one of these caves, to be placed under charge of Professor Owen on behalf of the British Museum. The Manchester *Guardian* gives the following particulars about these caves and their contents:

"The locality of the caves is the department of Dordogne, in the province of Perigord. It is chiefly on the banks of tributaries of the river Dordogne (which reaches the sea a little north of Bordeaux) that the caverns are found. In the valley of the Vezere, one of the principal of these tributaries, are several caverns, one of which, that of Eyzies, was bought last year by Messrs. E. Lartet and H. Christy, two eminent geologists. These gentlemen divided the floor of the cave into compartments, and, with a generosity worthy of all praise, they have sent specimens of the blocks thus obtained to the principal museums in Europe and elsewhere. In this way Mr. Plant received about a fortnight ago, for the Salford Royal Museum, a slab weighing about five hundred weight. It was broken in the journey into two parts, each of which has been mounted under a glass shade. The shaking it had received on the way rubbed off a quantity of *debris* weighing about twenty pounds, and this Mr. Plant has carefully washed and sifted, and separated atom from atom. His patience has been fully rewarded, as he has found articles of the deepest interest. Before entering into details it may be well to say that by far the largest number of bones found in the caverns of Perigord are those of the reindeer, an animal which has not been known within the historic period south of the northern shores of the Baltic. It is impossible even to approximate to the antiquity of an age so remote; but Sir Charles Lyell, in his 'Antiquity of Man,' estimates that the cave-dwellers, tokens of whose manners of life we are about to describe, flourished not less than from ten to fifteen thousand years ago. These tokens consist of a compact mass of earth, charcoal, flint-weapons and tools, bones, needles, etc., which had been hardened into a solid agglomerate, chiefly by the action of the calcareous droppings from the roof of the cave. This agglomerate, or breccia, as it is technically styled, has formed an artificial floor to the cave of various thicknesses, from three inches to ten inches. The practice of the ancient inhabitants of throwing down the bones and other remnants of their feasts upon the floor of the cave in which they continued to dwell, receives illustration from the description given by the Danish missionary of the last century, Hans Egede, of the habits of the Esquimaux. He says their huts were veritable charnel-houses, heaped up with fat and the raw flesh of animals and fish, which, together with the remains of former feasts, created a smell which a European could not endure, but which did not incommode a native in the least.

"At some period subsequent to the human occupancy of the cavern, a flood has rushed through it, bringing in its course, and leaving in the cave, a number of boulder stones. These have been fixed to the artificial floor of breccia by the slow but unfailing mason—the droppings from the chalk strata overhead."

The articles in the Salford Museum include flint knives, bone needles, broken teeth, and similar objects. The conclusion deduced from the exploration of these caves is, that a human race inhabited the caves in the region since called Perigord at the same time as the reindeer, the auroch, and other animals which are

now only found in extreme latitudes; that this people had no knowledge of the use of metals, their only arms and tools being either of broken and unpolished flints, or of bones or horns of animals; that they lived upon the produce of the chase and by fishing; that they had no domesticated animal, neither dog nor cat, else some portions of the bones and sinews that had been found would have been eaten and some remains of the dog would have been discovered; and that they were clothed in skins, which were sewn with bone needles and string made out of the sinews and tendons of the legs of their prey. —*Evening Post.*

From Chambers' Journal.

THE STORY OF A GREAT DISCOVERY.

It was always difficult to shake off ancient prejudices. Without a struggle, the truth of no new theory has ever yet prevailed against the errors of long-received opinion; for the latter is strong at once in all the strength of its own prescription, and in all the weakness incident to the novelty of its assailant. Of this truth one striking instance, familiar to our readers, occurs in the history of the Struggles of Vaccination. Another instance, more striking still, presents itself in the story of that Great Discovery from which the birth of modern physiology must be dated.

The history of the discovery of the circulation of the blood, which M. Flourens has a well established claim to have told for the first time with scientific accuracy, extends, from Galen to Harvey, over a period of more than fourteen centuries. It may be difficult, but it will not, I think, be impossible so to strip it of its technicalities as to make the story not only intelligible, but interesting to the least scientific reader.

The arteries which during life, as we now know, are distended with blood, are found, after death, to be not only in a great measure emptied of that fluid, but to contain air in considerable volumes. Reasoning from these facts, the physiologists who preceded Galen, and especially Erasistratus and his school, maintained the theory that, like the windpipe, the arteries were simply air passages, the air which penetrated to the lungs by the trachea being conveyed by the venous (or, as we should call it, the pulmonary) artery to the left cavity, or ventricle of the heart, and thence by the aorta, or great arterial trunk, and its innumerable ramifications, to every part of the system. From the functions thus hypothetically ascribed to them, the arteries derived the name they still retain (from Greek *aer*, the air, and *terein*, to preserve, as a pipe preserves the breath).

With this theory, Galen was so little satisfied, that, while yet a young man, he set himself first to investigate, and then to overthrow it. He proved, by a series of experiments on the living body, that the arteries during life contained blood, but did not contain air; he showed that the air which entered the lungs by inspiration, did not penetrate beyond their air-cells; and he even ascertained that in some essential property the arterial differed from the venous blood. But here this great physiologist stopped. He had made, indeed, a great stride in advance of Erasistratus; but he had not, from his necessarily limited knowledge of anatomy, the means of determining the real nature of the respiratory functions. He believed that the office of the air was simply to cool and refresh the blood; nor was it fairly ascertained until some years after the death of Haller, whose opinion coincided with Galen's, that the lungs, and not the heart, are, in truth, the centre of animal heat.

The service, then, which Galen rendered to physiology, was to establish beyond a doubt that air did *not* pass *en masse* into every part of the body—that it did *not* distend the arteries, nor cause the pulse to beat. His discovery that arterial differed from venous blood in some essential property, he accounted for by a theory which subsisted—so enduring was his authority—until the middle of the sixteenth century. The veins as well as the arteries—so ran the new hypothesis—were necessary to supply the system with blood. But the blood of the latter had its origin in the left ventricle of the heart, and therefore, as the more spirituous, nourished only the more refined and delicate organs, such as the lungs. The blood of the former, which issued from the right ventricle, nourished the more gross and solid organs, such as the liver. But the venous blood, without an infusion of the spirit of the arterial, would not always be able to perform its functions. The wall, or *septum*, therefore, which separates the two ventricles, must be so perforated as to permit the inferior fluid to be easily and uniformly supplied with a portion of the ethereal properties of the superior. I have already said that it was not until the middle of the sixteenth century that this error was corrected and exposed by Vesalius, "the father of modern anatomy."

But here, in his turn, Vesalius stopped. The discovery of the pulmonary circulation was reserved for a man who had devoted his energies not to anatomy, but to controversial theology, and whose name has, by a terrible and melancholy event, been inseparably associated with that of John Calvin—Michael Servetus.

Here, however, it may be necessary to remind the reader, that in all the higher classes of animals there is a double circulation, the one wholly distinct from the other. The first is that which, under the name of the *pulmonary* circulation, transmits the blood through the lungs for the purpose of its being exposed to the influence of the air in respiration. The second

is that which, under the name of the *systemic* circulation, distributes it, after having been so exposed, throughout the body.

Servetus, like Vesalius, denied *in limine*, the truth of Galen's hypothesis, that a spirituous influence of some kind is transmitted from the left to the right ventricle through perforations in the septum. But he so far agreed with him as to admit, first, that there was an essential difference between the venous and arterial blood; and, secondly, that by reason of the *spirit* it contained, the latter was fitted to perform a functional part in the finer processes of the system for which the former was utterly unfit. But here again the two hypotheses clashed. The air we inspire, Servetus argued, has nothing at all to do with the refrigeration of the blood—nay, it is the very *spirit* which Galen pointed to, as distinguishing the arterial from the venous fluid; for the venous artery conveys the blood from the right cavity of the heart to the lungs; there the artery divides itself into a multitude of smaller vessels, which again unite to form the pulmonary vein; and by the pulmonary vein the blood is transmitted to the left cavity of the heart. "It is during its passage from the one system of vessels to the other that the blood comes in contact with the air, assumes a scarlet color, and is purged of its impurities, which are expelled by expiration."

It was reserved for modern chemistry to demonstrate the nature of the chemical change which the air undergoes from its contact with the blood in the lungs. It was reserved for Harvey to discover that the blood is transmitted through the artery and pulmonary veins, not in small quantities, but in torrents. Otherwise, Servetus's exposition of the pulmonary circulation, when divested of its metaphysical entanglements, is clear and satisfactory. The difference of the two circulating fluids was pointed out. The unity of the circulating current yet remained to be demonstrated.

Servetus fell a victim to Calvin's intolerance. His treatise *Of the Restoration of Christianity*, which contained his discovery, and of which only a few charred fragments remain in the Imperial Library of France, was burned with him, and the discovery itself was for a time lost. At length, about six years after his untimely end, Realdus Columbus, a professor of Padua, then the most celebrated school of anatomy in Europe, arrived by an independent process at the same results, and began to teach the doctrine of pulmonary circulation exactly as Servetus had laid it down. He was followed at Pisa by the celebrated botanist, Cesalpinus, who was the first to introduce into anatomical nomenclature the now familiar phrase of the "circulation of the blood."

Amongst the most distinguished of Vesalius's pupils was that Fabricius d'Aquapendente, who during fifty years filled the chair of anatomy at Padua, and contributed more perhaps than any other person to the scientific reputation of the school. In 1574, he discovered the valves of the veins and the mechanism which permitted circulation, and thus made another important step towards a knowledge of its true theory. "But he did more than this; for Harvey was his pupil; and it was under his instructions that the mind of the young Englishman became stored with that knowledge, and was trained in those habits of reflection, which enabled him, some years afterwards, to arrive at results so important not only to science, but to the welfare of mankind."

Fabricius survived his great discovery five-and-forty years; and it may well seem strange that he should have gone down to the grave without having seen its full significance. This was seen by Harvey, and by Harvey alone, of all the anatomists of that age; and in 1618, the very year of Fabricius's death, he first proclaimed the great truth to the world from his professorial chair.

"I remember," says Robert Boyle, "that when I asked our great Harvey, in the only discourse I had with him, which was but a little while before he died, what were the things which induced him to think of a circulation of the blood, he answered me, that when he took notice that the valves in the veins of so many parts of the body were so placed that they gave free passage to the blood towards the heart, but opposed the passage of the venal blood the contrary way, he was invited to think that so provident a cause as nature had not placed so many valves without design; and no design seemed more probable than that, since the blood could not well, because of the interposing valves, be sent by the veins to the limbs, it should be sent through the arteries, and return through the veins, whose valves did not oppose its course that way."

In 1628, Harvey published his famous *Discourse on the Motion of the Heart and Blood*, which forms the basis of modern physiology. From a passage in this great work, it would clearly appear that its author fully anticipated the rancorous opposition which the startling novelty of his discovery excited. It was assailed at once by men of science, and by men of letters. By the former, the great anatomist was stigmatized as an impostor; by the latter, as a daw in borrowed plumes. By the vulgar at home he was held, says Aubrey, to be crack-brained; and, as he tells us himself, of all his proselytes amongst the faculty, not one exceeded the age of forty. On the continent, his assailants were numerous, powerful and uncompromising. The opposition of the Paduan anatomists may have been in some degree influenced by jealousy of their ancient pupil; that

of the medical faculty at Paris arose exclusively from what M. Flourens calls "their ridiculous infatuation" for Galen. Still, the doctrine was early taught in the Jardin du Roi by Durozer, and by Dionis, the first surgeon of that age. "If M. Durozer," says Guy Patin, in one of his amusing letters, "knew nothing more than how to lie and the circulation of the blood, his knowledge would be limited to two things, of which I hate the one and despise the other. Let him come to me, and I will teach him a better way to a good medical practice than this pretended circulation"—to Patin, whose practice was limited to bleeding and the administering of senna! "We save more patients with a good lancet and senna, than were ever saved by the Arabian physicians with all their syrups and opiates."

In France, however, as M. Flourens remarks, "this folly was confined to the faculty; it did not belong to the nation. Moliere ridiculed Guy Patin, and Boileau ridiculed the faculty, and Descartes, the greatest genius of the age, proclaimed his belief in the circulation."

Dr. William Hunter has said that, after the discovery of the valves of the veins, the remaining step towards the discovery of the circulation might easily have been made by any person of common sense. It is remarkable that the simplicity of great discoveries should always be made to derogate from the genius of those who make them. Now, Aquapendente was surely a person not devoid of common sense, yet even *he* failed, as we have seen, to perceive the true bearing of his own discovery. "He said, indeed," as Mr. Lewis has remarked, "that the purpose of the valves was to prevent the accumulation of blood in the lower parts of the body!" Nor would it be a hard task to prove, in spite of De Blainville's insinuations to the contrary, that even as a *possible* process, the true theory of the circulation was suspected by no European anatomist during the time which elapsed between 1574 and 1618, except by Harvey—who, as even Hunter admits, was at work for many years "upon the use of the heart and the vascular system in animals." Any attempt, therefore, to rob our countryman of the glory of his great discovery "must be silenced by a decisive verdict."

"Perhaps," says Sir Humphrey Davy, in reply to some one who has remarked on the value of his discoveries in the decomposition of the earth and alkalies—"perhaps you give me more credit than I am entitled to. Others discovered the voltaic battery; the time had arrived when it was to be applied to the purposes of chemistry; and it was into my hands that it first fell." Something like this, perhaps, may be said of the discovery whose history we have been considering. A little earlier, and it could not have been made; a little later and it would have been made by some one else. With the old dogma of a perforated septum unexploded, the discovery of the venous valves would have attracted no attention; and before the discovery of the venous valves, the idea of a double circulation would have been laughed at. Step by step in this wonderful story we mount, from Erasistratus to Galen, from Galen to Vesalius, from Vesalius to Servetus and Columbus, from them to Aquapendente, and from Aquapendente to Harvey, who, gifted with a more comprehensive genius than any of his contemporaries, took advantage of the labors of his predecessors, traced analogies which had been overlooked, laid bare the fundamental organism of the higher animal economy, and demonstrated the laws by which it is regulated.

The Overland Telegraph Line to Russia.—The Western Union Telegraph Company who, in conjunction with the Russian Government, have this great enterprise on hand, are actively engaged in fitting out an expedition, under the immediate supervision of Captain Charles S. Bulkley, U. S. A., for Oregon, the coast of Russian America, and the country beyond Behring's Straits, to survey the route of the telegraph line, and make other needful arrangements to put the whole extent of line under contract the ensuing year; and we understand that the projectors of the enterprise are sanguine that the line will be in successful operation between New York, San Francisco, and London, by the middle of 1866.

Hiram Sibley, Esq., President of the Western Union and of the Russian companies, sails in company with Mr. Collins, the enterprising projector of the Russian-American telegraph line, in the Scotia, to-day, for Liverpool and St. Petersburg, with a view to complete the arrangements already initiated for expediting the early completion of the line.

Eight to Sixteen.—Lord Shaftesbury recently stated, in a public meeting in London, that, from personal observation, he had ascertained that of adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that, if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor, and only one against him, as to honorable life thereafter.

This is a fact of singular importance to fathers and mothers, and shows a fearful responsibility. Certainly a parent should secure and exercise absolute control over the child under sixteen. It cannot be a difficult matter to do this, except in very rare cases; and if that control is not very wisely and efficiently exercised, it must be the parents' fault; it is owing to the parental neglect or remissness. Hence the real source of ninety-eight per cent. of the real crime in a country such as England

or the United States lies at the door of the parents. It is a fearful reflection! We throw it before the minds of the fathers and mothers of our land, and there leave it to be thought of in wisdom, remarking only as to the early seeds of bodily disease, that they are, in nearly every case, sown between sundown and bedtime, in absence from the family circle; in the supply of spending-money never earned by the spender,—opening the doors of confectioneries and soda fountains, of beer and tobacco and wine shops, of the circus, the restaurant, and dance —then follows the Sunday excursion, the Sunday drive, with the easy transition to the company of those whose ways lead to the gates of social, physical, and moral ruin. From eight to sixteen—in these few years—are the destinies of children fixed in forty-nine cases out of fifty,—fixed by the parents! Let every father and mother solemnly vow, "by God's help, I'll fix my darling's destiny for good, by making home more attractive than the streets!"

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Sales of Flour are confined to the trade at $10 00@10 25 per barrel for superfine, $10 50@10 75 for extra; $11 00@12 for extra family, and at $12@12 75 for fancy lots. In Rye Flour and Corn Meal are quiet and nominally exchanged.

GRAIN.—Small sales of Western and Pennsylvania red wheat, at $2 35@2 40 ℔ bushel, and Southern and White @ 2 60. Rye sold $1 80. Corn is dull, low at $1 67, mixed Western at $1 75. Oats are unsettled. Sales of new in store for 84c.

SEEDS.—Small lots of Cloverseed are selling at $12 00@14 ℔ 64 lbs. Timothy at $7 00@7 12 per bushel, and Flaxseed at $3 30@3 35.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

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Two insertions	$1 00
For every additional insertion	40 cts.
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Philada, 8th mo. 27, 1864.

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C. CLEMENT, Paulsboro, N. J.
9 mo. 17,—3t. k. r. 101.

AN APPRENTICE WANTED to the Drug and Apothecay business. THOMAS J. HUSBAND, corner of 3d and Spruce sts.,
9th mo. 24, 1864.—3t. 108. Philadelphia.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

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8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

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CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
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ELIZA P. GAUNT, solicits MACHINE STITCHING, at No. 800 Locust street, Philadelphia.
9th mo. 24, 1864.—3t. 108.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 468.)

1797, 1st mo. 12th.—Left the Hague, and proceeded about twelve miles to Rotterdam. We passed through several fine towns and villages, a most pleasing country, and arrived about two o'clock. Here I found a young man from America, of the name of White, a native of Pittsfield, thirty miles east of the North River. He seemed to be a kind-hearted young man, who said he thought our business very laudable, to seek the poor and afflicted; as I had informed him that we had Friends in France, and were going to seek after them. The mental exercise of this day has been after more patience, and a disposition to make the best of whatever happens; to hope all things, and believe all things, so far as to take, in the most favorable light, what we meet with, which is our duty, and as such, must tend to our happiness. I am also concerned that I may see with clearness what will be right to do next, in the line of our service.

13th—We spent in visiting some English families, and found many who appeared glad to see us, particularly a man named Shadrach Jones, who, with his wife, showed us much kindness. Cornelius Lloyd, a descendant of Friends, and a widow of the name of Tafield, with her son-in-law, were also kind to us. Many of the inhabitants speak English, as many English and Scotch have settled here. The navigation is carried on with more ease than in any city we have met with in Holland; as ships of burden come up into the heart of the city by their canals. The river, the Mease, is navigable about twenty miles above the town, and is banked off from the town, as is generally the case in Holland. The banks are very large and expensive, but the people appear very rich, and their city beautiful and clean. We found the people generally civil.

1st mo. 15th.—First-day, we had two meetings, in the meeting-house belonging to Friends in London, as all the Friends are dead or removed that formerly occupied it. The first was not large, but we were favored to feel that the Shepherd of Israel was near, and the meeting concluded under a sweet covering. In the afternoon the number was much increased, and the power of truth arose, to the tendering of many minds. Our acquaintance having increased, we felt easy to propose a meeting for Second-day evening. When the people had gathered, many could not get in, and the Master of our assemblies favored us with a refreshing season. The next evening, being the 17th, we had a meeting in the Episcopal Church, where the people behaved well, and the Lord was pleased to favor us with a degree of his life-giving presence, and I left it much comforted.

I had been growing poorly for two days, and could not walk to the meeting, being so weak and unwell. My disorder increased so as to confine me to bed most of a day, attended with

fever, and I could take no food with comfort. Many have been my secret exercises, not only from being in a foreign land, but without any that professed with me as to religion, except my companions; and confined to an Inn amongst Roman Catholics, who knew not any thing of me or my religious character; and no female nurse to call upon. But this was made more comfortable than I could expect, as I often felt some secret springs of Divine love opened, that gave me comfort; though I could not see how it might turn with me. The families before mentioned were very kind and attentive to me, and brought several things that they had prepared after the English fashion, deeming that most agreeable.

1st mo. 20th.—I am rather better, and hope springs up that I shall be out again soon.

21st.—I still continue to increase in strength, and my physician thinks I shall get out in a few days. I still find much want of patience and resignation to the Divine will.

29th.—I have attended several meetings, which gave me much relief, and on the 30th and 31st visited a number of my friends, and took leave of them in much brotherly love and affection.

2d mo. 1st.—Left Rotterdam and proceeded in a passage-boat towards Flanders. There appears to be a number of tender people in Rotterdam, who seem as a seed hid under many of the cares and concerns of this world. My going on my present journey has been attended with many exercises, as I have parted with my kind companion William Farrer, who has borne me company nearly sixteen months; in which time we have travelled through many exercises, and as I have often been unwell, he has attended me with care and affection. At Rotterdam I received a number of letters from my family and friends in America, which afforded me much comfort to find they were all in health, and my family blessed with the continued care of Infinite Goodness, and desires prevailing with them to be found in the way of well-doing. This has been a great comfort to me in my lonely state, while I am as a pilgrim in a strange land. The people here, as in other parts of Holland, are very industrious and careful; they appear to live comfortably, and many of them are wealthy. They are a people not inclined to much intimacy with strangers, as they seem happy in their own way, and among themselves.

2d mo. 4th.—I have had many secret exercises which have been of a most trying nature, on entering a land whose language I was altogether a stranger unto, and whose laws and customs were also strange; there was war also, and a probability of its increasing. All these circumstances made my way look more gloomy, and at times tended to weaken my faith with respect to our getting along; yet as I apprehended I should not feel easy without making a trial, I gave up to it, and what may be the event is uncertain. I have several times conversed with the passengers, who are mostly from Flanders, or on its borders, and who speak Low Dutch, or a mixture of Dutch and French. They appear kind towards us, and seemed willing to help us forward. Our way of travelling being by water, at this time of the year, it was very trying to my weak constitution; being in the cabin without fire, and much damp and foggy weather; but He that commands the winds and seas has hitherto helped; in whom alone I humbly trust and depend for strength of body and of mind, and to whom be the glory and praise for evermore.

2d mo. 5th.—We landed at Sluys, a town about one hundred and thirty miles from Rotterdam, formerly belonging to Holland, in Flanders; but now under the direction of the French Republic. This town withstood the French army more than twenty days, but was finally obliged to submit. During the siege it suffered much; many of its inhabitants were killed, and many of the buildings much defaced by the bombs, cannon, &c.

After being landed, I felt desirous to get where I could rest and nurse myself until I got better; and being conducted to an Inn, found a very obliging landlord and his wife, and every thing very comfortable and convenient, which tended very much to my comfort. Yet exercises of mind remained, being amongst a strange people, and where a law existed that required every person, both male and female, to wear a cockade in their hats, as a mark of unity with the Government, and the war then carrying on between several of the powers of Europe; but knowing that we had a testimony against war, we could not do this, which made our way look dark, as the people told us we were in danger from the mob, and of severe imprisonment if we did not comply; and also that it would be impossible to proceed unless we would comply with the laws of the country. But faith in Him that can and does overrule the nations, and makes a way beyond what we can reasonably expect, sprang up.

There appears a great difference between this place and Holland, both as to the manners of the people and their buildings; and they seem to be less cleanly than the Hollanders. The religion here is that of the Roman Catholic. I understand there were no Protestants here. After spending two days, we set off for Bruges, twelve English miles, where we lodged, and found the people very civil and kind to us, making no inquiry about our not conforming to their laws respecting our hats. On our way we stopped at a poor Inn for our coachman to feed his horses, where a very good looking young

man came to the coach where we were sitting, and spoke to us in English, and informed us that he knew our Friends at Dunkirk, and that he was an agent from some part of America. He invited us into the house. We informed him what we had heard respecting our hats: he told us a law had existed, but that they had exempted our Society, and that we might proceed without molestation. He openly told the people then present that we were not under that law, and offered us all the service that lay in his power: informing us where he resided, and to make his house a home.

We reached Dunkirk about five o'clock, and soon found our Friend Benjamin Hussey, who received us very kindly; his wife being a kind friend and good nurse, I soon felt altered for the better. I took lodgings with these kind Friends; but my companions, William Savery and Benjamin Johnson, went to the widow Gardner's, a Friend from Nantucket, where they were very kindly received. We rested here two days, in which time William Savery was taken ill with a cold.

2d mo. 17th.—They left Dunkirk for Paris, where, as William Savery relates, they had an interview with Thomas Paine, to little satisfaction. They had to lament over the vice and infidelity which abounds in that city, and found little opening for religious service. From Paris they reached Fontainbleau, 2d mo. 25th, and Lyons on 3d mo. 6th.

David Sands remarks: As we entered Lyons we saw the ruins of many large buildings on the side of the river, and the rocks seem almost perpendicular; for more than a mile there is but little room for building or level ground; and where it is in the power of art to form a place to build a house, there is one; so that in some parts of the city they appear to be one above another, until they reach the top of the mountain.

The houses on the level parts of the city are most of them from three to six six stories high, and very thickly crowded, so that there is but little room left for passengers. This city is called the second in France, and suffered much in the dispute with the Republicans, during a siege of several weeks, before they submitted to the general government; but now they appeared very quiet and in business; so that things amongst themselves are, I hope, growing more comfortable. It contains about one hundred and forty thousand inhabitants; its situation is very wild and beautiful; they appear to be a wealthy people. We tarried here one night and part of two days.

3d mo. 8th.—We took our passage down the river, in a flat kind of batteau or shallop, with many other passengers. At night we landed at a village, where we lodged, this being their custom, as the river is difficult to navigate, winding through amongst mountains; there are many shoals, on which our shallop often struck. We continued to pursue our course through a very mountainous country, though mostly under cultivation; and to a stranger it looks almost impossible for human beings to climb and work on places nearly perpendicular. Many families build a kind of house or cave where they dwell, in the side of the mountain, in their vineyards. In every small opening, where the mountain does not reach the bank of the river, is a village. One night we lodged in Montlemart, a very ancient city, the wall of which was said to have been built by Julius Cæsar. The manner of building appeared very plain and strong. There was not much appearance of business, and the people being poor, we found much difficulty in obtaining lodging among them.

The next day we passed within a few miles of the Alps, where every thing wore the appearance of the depth of winter. We met with a man of note in the world, who told me he had once attempted to ascend the highest of them; he travelled five days, though still he found himself far from the top, and so became discouraged from further attempts to gratify his curiosity, in seeing that line of the Alps whose tops were never known to be clear of snow. On the third day, we left our shallop, as the wind blew too hard for us to continue, and travelled about twelve miles, to a very ancient city called Pontesprit, in a carriage belonging to the person before mentioned, who had been very kind to me in particular. He was a man of good education and manners, and seemed much interested in our favor, and said he owned our principles and approved them, and that he had some thoughts of going to America. He informed me that this city had stood for more than two thousand years, and was built by the Romans, and a bridge of stone which we crossed, near forty feet high, of great length, was built by Julius Cæsar. This city is strongly walled, with many other indications of having been held in high estimation, but is now much neglected. The houses are high, and so crowded together, that a common width carriage could not pass through betwixt them. The people looked at us with a kind of pleasing astonishment, and some spoke as we passed them. We intended to have gone further to lodge, but were informed it was very dangerous travelling at night on account of robbers, who frequently both robbed and murdered people. We concluded to tarry there that night, and had very comfortable entertainment. Next morning we set forward with our friend, and went to a city called Bagniol, where we tarried a day and night. In this place, several people of some note in the world visited us, with whom we had some friendly conversation, and to whom

we gave books, which they appeared to receive very gladly. Here we parted with our friend who had brought us thus far, after having given him some books, which he received very kindly.

We then set out for Nismes, in a small cart, which was very fatiguing, as it travelled slow and was crowded with passengers. Most of the day was dull and rainy.

(To be continued.)

"In all the circumstances and changes which we have to experience, what a favor it seems to be, to be strengthened to stay our minds upon the Lord, and to feel at times a sensible, refreshing calm, in which we can rejoice with thankfulness, though with fear, knowing how little it is in our power to command, or preserve, or retain this feeling; but yet it is very sweet now and then to get a little portion of it. It is something to recur to, and is indeed as a brook by the way, enabling us to hold up the head; and thus, in low, succeeding seasons, how encouraging it is to remember that there is this precious state to be at times known. How does it furnish occasion still to trust on, and not cast away our confidence; but to believe that although our lot may be in poverty of spirit, yet that the gracious Shepherd, whose goodness and mercy are unbounded, will never leave nor forsake us, as we endeavor to trust in Him. So that however tossed, or however beset with trying things, let us often, very often, center down in humble quietness and calm dependence on the Lord; and then, I believe, He will sustain and preserve us."

For Friends' Intelligencer.

SARAH RODMAN.

There are a number of persons still living who remember Hannah Fisher, (wife of Samuel R. Fisher, of Philadelphia,) whose memory is hallowed by the purity of her life and the brightness of her Christian example. To such especially we believe, some account of her sister Sarah Rodman, will be interesting.

Between these sisters there existed the closest intimacy—they were not only twins by birth, but were united by the still stronger bond of congeniality of mind. On Hannah's removal to this city, after her marriage, in the summer of 1793, she was accompanied by Sarah. About the time of their coming, the yellow fever made its appearance. In rather more than a month Sarah was taken ill, and in a week after her name was enrolled among the victims of the fearful epidemic, which was then robbing Philadelphia of some of its most worthy inhabitants. Extracts from letters written to her Friends at home, previously to her illness, show the serenity with which she viewed their trying position, and can leave no doubt as to her preparation for the solemn event. Not upon *her* rested the suffering from the severing stroke—but upon those who were left to feel their loss. But these were upheld by faith in Him whose wisdom is infinite, and whose mercy endures forever!

Through the kindness of a relative we have been permitted to take extracts from memoranda found among her papers. These are brief, but they exhibit a care and exercise of mind remarkable in one so young in years. Her reflections evince a maturity of thought, and a strain of devotional feeling with a close *self-inspection*, which may convey instruction to the aged as well as the youth.

She was born at Newport, Rhode Island, in 1764, and deceased 25th of 9th mo., 1793. In a letter to one of her sisters, written in her thirteenth year, she says:—"Let us always live in love—for I think it is the apostle James says, 'by this shall all men that know ye are my disciples'—meaning the disciples of Jesus Christ, whom few praise, or indeed think of, half enough. And pardon me, oh! Lord, is the cry of my soul! never let me forget thee more, I beseech thee, but serve thee with my whole heart, mind and strength. Thou knowest, my dear, the concern I feel, that I may live to the praise of my great Creator."

In the 12th month, 1780, in her sixteenth year she wrote as follows:

"I have of late been very uneasy, concerning some part of my conduct—and feel willing to commit some things to writing, that have occurred to my remembrance. Among the first, may the rules of patience he imprinted on the tablet of my heart, and often revived—this will be greatly to my advantage in every way. May I constantly endeavor to resist every temptation, that at last my conduct may be approved, and my poor soul accepted of Him, who is alone able to confer everlasting peace. O, my soul! thy everlasting interest will increase by a constant attention to his heavenly instructions—resist, to the utmost of thy power, every stratagem of the adversary; love thy gracious Benefactor above all, so shall thy happiness be secure when every worldly comfort fails, and the kind attentions of tender relatives cannot solace them. May I be very sober, avoid speaking often, and seriously think before I open my lips; how much have I suffered from inconsiderate speech, from being very cheerful among my acquaintances; and by trying to equal, or rather excel, in youthful mirth, generally termed innocent, but in reality highly prejudicial to our prosperity in best things. I hope I shall constantly endeavor, when I lay my head upon my pillow, to recollect the actions of the preceding day, and bring them to the light that they may be judged thereby—and profit by

avoiding those things in future, which are inconsistent with the decorum of a real Christian.

1st mo. 14th, 1781.—How consistent with a life devoted to religion was the excellent command—to 'do unto others as we would they should do unto us,' and yet how little is it observed even by those whose conduct is remarked by people in inferior stations—this sorrowful reflection must not be confined to such, without including my very unworthy self—how different is my behaviour from obedience to that counsel which insures peace in the practice, notwithstanding my resolutions to live conformable to the dictates of unerring wisdom. Oh! that it may be my constant endeavor to follow Him who is meek and lowly of heart—that He may condescend, in his unbounded goodness, to enlighten my understanding from time to time, that I may be enabled to see and pursue the things which belong to my peace."

In the 5th mo., 1781, she mentions making a visit to the family of Moses Brown, at Providance, and notes as a favor, meeting with several valuable Friends, among whom were James Thornton, and Samuel Smith. In a religious opportunity, James encouraged all to faithfulness, in the discharge of their respective duties. She also mentions attending a meeting, in which the same Friend expressed his sense of many different states, and a fear that some present had known good and departed from it. He desired such to retire and read the book their consciences displayed, in the true light. She concludes—"I returned home with ardent desires that the precious opportunities may be duly prized, and I be favored to improve by these heart-tendering dispensations."

4th mo., 1782.—"This day the sun, after having been obscured by clouds, shines with its usual radiance, which affords instruction, and a hope arises in my mind, that in due time, the turbulence of my nature, and every thing that is opposed to my internal peace, may be subjected. Oh! my soul, how will thou rejoice, when not a wish is indulged that is known to be inconsistent with the will of Him who has been exceedingly gracious to thee—may thou make it thy earnest endeavor to walk humbly before Him though the unworthiest of all his followers."

To her sister Elizabeth's marriage with Wm. Rotch, she thus alludes:—

7th mo. 17th, 1782.—"As we have been favored with the company of many valuable Friends this day at the solemnizing of my brother and sister's union, and had an opportunity through the extending of Divine favor, to make some improvement, I hope it may not be amiss for me to make this minute, while my heart is impressed with ardent desires that it may be of lasting benefit—that a grateful sense of the continued mercies of our heavenly Father may rest upon our minds, and preserve us from giving way to undue levity, or any hurtful thing—that our conversation in future, may encourage each other in the pursuit of those things that make for peace, rather than excite to folly and vanity. After a very favored meeting we returned home, accompanied by our dear uncle and aunt Rotch, Sarah Hampton, and several other Friends. In the afternoon George Dillwyn, William Jackson, and Joseph Pearsal, favored us with an acceptable visit—a silent sitting succeeded their coming in. After some time W. Jackson spoke in a remarkable manner. G. Dillwyn expressed the necessity of keeping the world under our feet, and gave some good advice to the young couple. —Sarah Hampton in comparing a mind devoted to the best purposes, with those who pursue carnal pleasure, mentioned the dove and the raven—and desired we might be as the dove, and endeavor also to promote good and collect good tidings. Wm. Jackson pursued the same subjects, with the addition of particular desires for my brother and sister—after which he kneeled in supplication, and sweetly mentioned them—that they might enter into covenant with Him, by whose preserving power they had been kept from many dangers, and were eminently favored on that important day. Some time after, as W. Jackson stood conversing with mother, I went up to them, when he affectionately inquired after my health, and mentioned the pleasantness of growing in grace as we advanced in years; that he often thought of me in my absence, with desires for my well being, which is often as much as we can do for each other. From his youth he had been afflicted both inwardly and outwardly, being often under the chastening of the Lord, and had to say it was good for him that he had been afflicted; though it was disagreeable to be deprived of health, trial and tribulations were often best for us—the good shepherd of Israel knew what was proper for his depending children. On Sixth-day our dear friends left us—when W. J. after he was on horseback took me by the hand and gave me such advice as I believe will not be easily forgotten, but may tend to my encouragement in seasons of trial. My spirits were low at parting with them, and a sense of the favor I enjoyed remained with me some time, and I hope will continue to my lasting advantage.

6th mo. 18th, 1784.—"During the several sittings of our Yearly Meeting having been favored with an humbling sense of my unworthiness, and with heart-tendering consolation, I have been enabled to desire that my gratitude may be manifested by my future conduct, and my situation not rendered unhappy by forgetfulness of these extended mercies."

1784.—"This day my dear self left home to attend the Quarterly meeting at Smithfield; where our dear friend Thomas Scattergood, in a very encouraging manner, recommended our attending to the tender scruples of our own minds, the secret requirings of truth, as the only way to experience its regenerating power, and indeed being born again, a state, absolutely necessary to be witnessed by each of us."

2d mo. 6th, 1785.—"May the favors enjoyed this day, be remembered with humble thankfulness, to that gracious Being who dispenses his benefits, even to the unworthy, and sendeth rain on the just and on the unjust. Oh, that my heart may be fully dedicated to him, and the deep afflictions of others prove instructive to me, lest heavier chastisements be my portion."

(To be continued.)

For Friends' Intelligencer.

A WATCHWORD.

Meeting lately, in print, with the sentiment, "It is not likely, that the expression of my poverty will make thee rich," I was forcibly reminded of a word of caution given by Nathan Hunt, of North Carolina, to his daughter, our late friend Priscilla Cadwallader. She was about leaving home on an extensive religious visit, and feeling very much stripped, with scarcely any sense of good remaining, she spoke to her father of her great poverty, in connection with the important service before her. His reply was, "My child, thou mayst feel as poor as thou pleasest, but keep it all to thyself, for thy own profit; do not speak of thy poverty."

This word of caution to a beloved daughter, with whom he no doubt deeply sympathized, merits being written in letters of gold, and it may be a seasonable watchword to some in the present day, who also know what it is to be stripped of all present sense of good, and under this experience are induced sometimes to speak to others of the stripped condition into which they are brought.

When we are thus tempted to share our burdens, let us examine and see if the expression of our poverty will either make others rich, or increase our own strength. These seasons of stripping are often designed for our deepening—that the root of life in us may be strengthened. This is a hidden or secret work, and lies between the Great Husbandman and the instrument He is preparing for service; and I believe that our true advancement or growth in the divine life is much more fully promoted by giving patient attention to the secret workings of Divine Power, laboring after inward quiet, when under this feeling of spiritual poverty and want, than by talking away the exercise. We must "dwell alone" under these operations, if we would realize the full measure of good designed to be accomplished.

If we give to others, what is for our own benefit, we may miss of much intended good, and fail to attain that measure of enlargement in personal religious experience, which would result from resting more passively in the Divine Hand, and suffering it to accomplish all its blessed purpose. J.

Phila., 9th mo. 1864.

THE DAY OF DEATH.

Thou inevitable day,
When a voice to me shall say:—
"Thou must rise and come away;

All thine other journeys past,
Gird thee, and make ready fast,
For thy longest and thy last."

Day, deep-hidden from our sight,
In impenetrable night,
Who may guess of thee aright?

EXTRACTS, BY WM. GROVER.

If I have any good desires, I think one of them is, that the ministry may be increasingly weighty among us. Our dear friends in that station are much to be felt for, and I wish that we may be favored with increased qualification to contribute to their help and comfort. How does the desire arise, that (in their offerings) there may be quite as much in weight as in measure. It is a very interesting time we live in; and I think we are a singularly appointed people. How desirable it is, that we may know our place, and keep it, as a waiting, solid, self-denying people. Greatly favored we have been; and we have reason to believe, shall be, if we keep to our principles,—I might say to our principle,—the divine light, life, and power, revealed in the soul. Believing in this with steadfastness, I believe we should often have to be very poor, and sit very low. I have thought much on the benefit and excellence of quietness and retiredness of mind; and the want of it in our religious and favored Society, as well as in the world at large. If it were possible to make Friends sufficiently in love with it, what blessed effects might be hoped for from it.

I am a believer in that representation of George Dilwyn's, respecting important deliberations and discussions in Meetings for Discipline, that "when Friends are honestly, sincerely, and piously engaged in delivering their respective views, with becoming condescension and feeling for each other, and the subject is drawing to a point, there is sometimes known a seal on the top of it, which bespeaks the conclusion to be owned." What a favor and encouragement is it, when Friends can perceive this.

What a people should we be, if we all moved on, in the condescendingly appointed order, desiring to be neither greater nor less, than divine wisdom intendeth us to be. Then, surely, would peace be our portion, and the glory be ascribed to the blessed and holy Head; and we be living as dear children of the same heavenly-minded family, abounding, according to the divine will, in the fruits of the Spirit.

WALKING IN THE SPIRIT.

"If we live in the Spirit, let us also walk in the Spirit."—Galatians v. 25.

The spirit of God lives in us, as the source of our sanctification; and we are to live in the Spirit, as if he were the atmosphere we breathed, the temple in which he is worshipped, or the habitation in which we dwelt. To live in the Spirit, is to live under his influence, according to his word, recognising his presence with us always. So to walk in the Spirit, is to walk as influenced, directed, and assisted by him; looking to him for wisdom to guide us, grace to help us and power to preserve us. To walk in the Spirit, is to live as a man delivered from the law, rescued from the present evil world, freed from the dominion of sin, and set apart for God's glory and praise. The Spirit is our teacher, leader, and comforter. We yield ourselves to him, and seek to please and honour him. We are careful not to grieve him, or resist him, or quench his holy influences. To walk in the Spirit, is to breathe the spirit of Christ, and exhibit the temper and disposition of Christ in the midst of opposition, persecution, irritation, and many self-mortifying duties. It is to walk as Jesus walked, taking him for our pattern, and seeking grace from the Comforter, to think, feel, and act as Jesus thought, felt, and acted. Blessed Comforter! teach us to live in the Spirit in the present day, and to walk in the Spirit as we walk through the wilderness of this world. Oh to walk as Jesus walked, to live as Jesus lived, constantly presenting ourselves to God, for his service and praise! May we render our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service; and not be conformed to this world, but be transformed by the renewing of our minds. Oh to be unearthly! Oh to be deeply spiritual!—*James Smith.*

PRAISE.—There is a commendation which affords me an exquisite satisfaction; I mean a commendation which flows from an unaffected love of goodness, and from a desire to confirm it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good and pure heart. But to be daubed with undiscerning praise; to have my frailties forced on my mind by being told that I have none, to receive a tribute which my heart disclaims, and which fills me with apprehension lest I have been a hypocrite, and have practiced concealment, more effectually than most of my fellow-beings—this is indeed painful and humiliating.—*Channing.*

For Friends' Intelligencer.

I have noticed several pieces in the Intelligencer on the subject of Literature, rather by way of appeal, intimating there was a want among us that ought to be supplied. I suppose the word means a general knowledge of events which have transpired from the earliest ages of mankind down to our time, with their effects, &c. As we have statistics in various forms from which to select, I could not see the necessity for instituting a literature peculiarly our own. Let us rather take from the hoarded stores of intellectual treasures already at command, such as will meet our wants and supply the necessity we feel. An exercised mind may find much that has come through pure channels calculated to encourage and stimulate to persevere in the right way,—much to awaken thought, enlarge perceptions, and strengthen energies, so far as what comes from others may have that effect.

For historical facts and the work of grace, the Scriptures excel; for beauty of diction, and force of argument, or appeal to the understanding and judgment, they are unequalled. They commence with the Creation, and furnish an exhibition of the power of God, and the weakness of men, setting one off against the other, so full and clear as to leave no hesitation in the considerate mind where it ought to centre, or on whom to cast its care in all emergencies. Much of the historical part applies to our experience "as face answers to face in a glass," as we trace the journeyings of millions of human beings who now rest together in the "pale realms of shade," and see how they were cared for, we are stimulated to press on through every difficulty in the hope the end will crown all. What could be more touching and instructive than the history of Joseph: it shows how virtue is rewarded and vice punished, and how much better it is to be truthful, though it brings into suffering for a time to maintain it, in the end victory is certain. The account of Daniel, and the Three Children in the Furnace, of Queen Esther, and a host of others, all are chronicled in the Old Testament. In the New, we have the sublime truths of the gospel of Jesus Christ, with the examples of its advocates, and the annexed cloud of witnesses, all showing what the grace of God will do for us, and what we may accomplish through its assistance. We have other histories and travels, with descriptions of all lands and people. Let

mothers cull from among these, and I am sure they will find gems of intrinsic value to place before their children. S. HUNT.

THE greatest ignorance is in the heart of man; he neither knows God nor his creatures. The philosopher throws away his goods gratis. Epictetus goes begging. The Stoics say, "Riches are not good." But what reason had they for it? None other, than, that seeing that money and goods generally make men worse, therefore they condemn riches. The monks also saw that riches and the care of this world, occupy men too much, and thought they should be secure if they withdrew from all worldly affairs, forsaking all, for the monastic life,—and this delusion they strengthened, and were confirmed in, by teaching that man had a right will, inferring, that by withdrawing from the world, he could or would have no temptation to sin;—but it is the greatest blindness, and shameful ignorance, to charge the vices which are in man, upon the creature which in itself is good, and God's gift; the defect does not lie here, but in man, who is not now as God created him, but quite changed by sin, whilst the good is the same; but this the foolish people do not see.—*Luther.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 8, 1864.

MARRIED, on the 7th of 9th month, 1864, with the approbation of Westfield Monthly Meeting, ABRAHAM SHOEMAKER, son of Naylor and Sarah Shoemaker, of Loudon county, Va., to MARY, only child of Daniel and Susan E. Kindley, of Fair Haven, Preble county, Ohio.

———, on Fifth-day, the 29th of 9th month, 1864, with the approbation of Woodbury Monthly Meeting, at "Walnut Ridge," Salem county, N. J., SAMUEL DUELL, of that place, to HANNAH L. MOORE, of Woodbury.

DIED, on Seventh-day, the 13th of 8th month, 1864, SUSAN BIRDSALL, wife of Edward Fisher, after a protracted illness, in the 20th year of her age.

And, on Seventh-day, the 17th of 9th month, 1864, after a short illness, GEORGE F. BIRDSALL, aged 22 years, children of Samuel and Susan Ann Birdsall; both members of New York Monthly Meeting.

——, on the 29th of 8th month, 1864, at his residence in Kennett Square, Chester county, Pa., JACOB TAYLOR, aged nearly 72 years; member of Kennett Monthly Meeting. His remains were removed to Friends' Meeting House, in said place, on the 31st, where a large company assembled, and a solemn and interesting meeting was held. This dear Friend, though stricken down with paralysis, was sensible of his critical situation during the whole time of his confinement, and often gave unmistakable evidence of entire resignation to the will of his Heavenly Father, manifesting much humility and Christian patience. He was a consistent member of Society, faithful to manifested duty, and was often led to communicate in our religious meetings. In his intercourse with his friends and neighbors he was kind and affable; and by the simplicity of his manners and the tender regard manifested for them, won their love and esteem. On the occasion of his funeral, it was truly said "He was an *honest man.*"

DIED, at her residence, in the village of Union Springs, on the 7th of 8th month, 1864, MARY MITCHELL, in the 82d year of her age. She was a faithful and exemplary member of Scipio Monthly Meeting, New York.

——, on the 23d of 9th month, 1864, ANN SEMMONS, in the 86 year of her age; a member of Green St. Monthly Meeting.

——, on the 29th of 9th month, 1864, ISAAC P. EYRE, aged 31 years, belonging to Philadelphia Monthly Meeting.

A Meeting of the Executive Committee for promoting subscriptions to Swarthmore College, will be held on Sixth-day, the 14th inst., at 11 o'clock.

JOS. M. TRUMAN, Jr., *Clerk.*

A Stated Meeting of the Committee of Management of the Library Association of Friends, will be held in the Library Room, on Fourth-day evening next, the 12th inst., at 8 oclock.

Phila., 10th mo. 8, 1864. JACOB M. ELLIS, *Clerk.*

For Friends' Intelligencer.

RURAL RAMBLES.

God made the country and man made the town,
What wonder then that health and virtue, gifts,
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threatened in the fields and groves?

Thus spoke the lovely poet, Cowper; and may we not add, what wonder then that there should be a longing in the minds of those whose lots are cast in the towns and great cities of our land, for a little rambling in the scenes which God has made, where "He has set the bounds of the everlasting hills," where his free air goes forth uncontaminated, where "many a flower is born to blush unseen," and the traces of the hand of man are not visible.

Amid such scenes have the eyes and hearts of some of the dwellers in our metropolis been regaled during the past summer, escaping from the intense heat of our latitude, and "the stir of the great Babel," and enjoying on the mountain tops, and in the lovely valleys, a refreshing sense of quietness and rest. Beautiful memories of these, and impressions made by such evidences of the great Creative Power are left upon the mind.

In open wagons with nothing to obscure the views of the beautiful scenery, several excursions were made by a party of twenty. One to Mount Pisgah, which takes its name from the one Moses ascended to view the Promised land; when he was told that all the land upon which he looked northward and southward, eastward

and westward, was for the inheritance of the children of Israel.

Up and up the hill sides, and round and round the mountain, were we slowly drawn; the splendid views of hills and valleys we were leaving behind, filling our hearts with their beauty. The last mile of ascent is too steep to admit of any but pedestrian travel—but the top once gained, we were fully compensated. From this American Pisgah, there is an unobstructed view all around. The fields lying so far below, that they looked like the little counties on a map. On the east and north our eyes looked over limitless distances, the rich green verdure, the fallow ground, the beautiful buckwheat in blossom, interspersed with dark woodland, diversifying the landscape, the hills seeming to be reduced to a level, and the human habitations to mere specks. On the other side lay the elegant Windham Hollow, which with its grand ampitheatre of lofty dark mountains smiled like the happy valley of Rasselas, and beyond it we could count eight distinct mountain ranges, peering in one behind another, until lost in the dim distance.

After descending we were told we were like Moses. We too had looked upon a land we should never inherit.

Many peaks of the Catskill were in full view from our pleasant temporary home. Upon the tops of these the clouds often rested—at other times they were in the sunshine, whilst the mist lay in the valleys. The passing off of these fleecy clouds, as they were wafted by the wind in their feathery gracefulness, was a sight which never tired, and never to be forgotten.

Another of our excursions was to "the lakes." On the top of a mountain two little lakes are situated—one of them is said to have no inlet or outlet, and that it has never been fathomed. Our course for a long distance was on the verge of the Catskill creek, which rolls over a stony bed, the water being perfectly clear, so that the stones are visible. In one part of this ride the creek passed through a gorge of the mountain, and here the scenery was most beautiful and wild, "where nature, worshipped God in the wilderness alone." We also passed an elegant little cataract, which all of us alighted to enjoy, and found one remarkable feature of it, was a small grotto worn in the rock by the falling waters, over which mosses were hanging gracefully.

Some wished for the painter's art to portray the loveliness of many beauties—some would have wooed the muses had the suit been availing; it therefore only remains to speak in plain prose of the beauties so strongly pictured on the tablet of memory.

Other rambles were taken—other excursions to the deep recesses of the forest in search of wild flowers, &c.,—visits were made to some, heretofore strangers, with whom there was a congenial feeling and pleasant social intercourse. For although passing through the gorge of the Catskill, we seemed remote from all vestiges of living humanity, and although on the top of Pisgah, all the sounds of the world were so far below us that the quiet was remarkable, and one asked "Did you ever know such stillness," yet all around are our fellow-beings, living, plowing and sowing, and although eating their bread by the sweat of their brow, as in other localities, have here comfortable homes, and domestic and social enjoyments. Their places of worship scattered about, and public schools in every village. W.

For Friends' Intelligencer.

WELCOME HOME.

For the Children.

Autumn, beautiful autumn, has returned with its cool, bracing air, delicious fruits, brilliant flowers, and many-colored leaves; and methinks I see the children also returning from their summer recreation.

You have no doubt enjoyed your stay in the country; seen much that you had never seen before; rambled in the woods, sported by the little brook and gathered the beautiful wild flowers. You will long remember the squirrel and the rabbit, the chickens and the goslings, the colts and the calves, and the dear little lambs that seemed so gentle and happy. Then the milk is so sweet, the berries so fresh, and the people so kind. Yet do you not fairly jump for joy as the door is thrown open and you feel that you are once more really at home!

Do you not breathe more freely, does not the heart beat more quickly, and has not every thing grown more beautiful while you were away? Perhaps you expected to see the flowers all withered and dead, because you were not there to water them; but He who causes the little seeds to burst their covering, who sent the root downward and the stem upward, has watched over and cared for them, and there they are, ready to welcome you back. Should not this teach us to be grateful to our Heavenly Father for his goodness to us, and that we may put our trust wholly in Him? Yes, He that careth for the birds and the flowers, will surely care for us. He knows all our thoughts, and will listen to your little petitions for strength to do right. I know you often have these desires, and do you not also feel sweet peace within your hearts in answer to them? When we are so happy as to arrive at this state, we can say as a dear little sick girl did, "I am not afraid to die, for I love God, and I love everybody." If we could all say so, what a happy world this would be! Each one would try to add to the comfort of others, and so all would be made happy. P. S.

THE FREEDMEN OF ST. HELENA.

St. Helena Village, S. C., Aug. 9, 1864.

To the Editor of The National Anti-Slavery Stadard

A recent ride about the Island of St. Helena, which contains probably one hundred and eighty square miles, suggests the writing of these few lines to your invaluable paper.

There are doubtless over four thousand freedmen living on this island; and out of this number there are not more that two hundred and fifty who receive rations from the goverment; the rations given being "rations for destitute negroes." The amount given to this number only equals that which sixty-two soldiers would receive. Those who are thus rationed are the lame, blind, dumb, deaf and wholly infirm; who would be recognized as paupers in our best-regulated communities.

No soldiers are stationed on our plantations to preserve order. No cavalrymen patrol our highways to guard the persons and property of travellers; and though disputes unavoidably take place, no one ever moves about in dread of violence.

From every plantation, on Tuesday and Thursday nights, there goes up the song of praise and the voice of supplication, accompanied by the clap of the hands and the pat of the foot.

Many of the people have planted cotton this year on their own account; I hesitate to say how much I think they will in all probability raise, yet it will be considerable. Let no one say they will not take good care of their own crops. In the alleys between cotton and corn hills, no blade of grass is seen "*to suck de cotton strenk.*"

The moral and social state of these people, compared with what it was three, or even a year since, exhibits an improvement incredible when told.

The agencies that have been at work for this people cannot be too highly appreciated. To the General Superintendent of this Island, Reuben Tomlinson, much of the present prosperity of the people is due. He seems naturally fitted for his work; ambitious to do that which is right, he never seems to tire in doing it. His love of justice is so strong, that to see that it has its demands, he will exert untiringly his utmost power. Frank in his manners and disposition, he has never flattered the people, but steadily pointed out to them their faults and labored for their correction. His great aim has been to teach the people self-reliance. Nature has blest him with a genial bearing—soft and animating colloquial power, which renders his sternness pleasant. What is most wonderful, he has *not*, like most others, tried to improve his pecuniary interests; he has not bought a foot of land, or planted a hill of cotton, nor speculated in a single article. I think in a year he makes nothing but his salary. Surely he is like the man who was offered a fat office by the Secretary of War, and would not take it. In my next I will give you some interesting facts, which will mark the improvement of the people.—*James Lynch.*

ANALYSIS OF NILE WATER.—Professor Vœlcker has analyzed specimens of Nile-water sent to him from Egypt, with a view to ascertain the causes of the remarkable fertilizing effects which that water produces by its annual inundations, and also at what time during the flood those effects are most valuable, At the beginning of the flood, the water contains forty grains of suspended and soluble matter to the gallon; at the height of the flood, when the water is of a bright, almost blood-red color, the solid matter amounts to eighty-seven grains to the gallon. The red color is due to finely divided oxide of iron, with which clay, fine sand, and organic matters are intermingled. It is chiefly the suspended matter which produces such astonishing effects on vegetation; and the organic matter contained in one thousand gallons is stated by Professor Vœlcker to be capable, when deposited on the land, of generating three hundred pounds of ammonia. "From this," he says, "no surprise will be felt at the results practically obtained in the irrigated districts of Egypt." He remarks further, that "his object in relating some of the details which were brought to light in the course of his examination of Nile-water, is to direct the attention of English farmers to the benefits which are in most cases likely to result from a good system of irrigation.—*Eclectic Magazine.*

For the Children.

TAKING A PEAR.

A little girl, with some others, went into a shop the other day. A large basket of pears stood by the counter. They were nice-looking pears, and very little ones. The little girl took one, and slid it into her pocket. "Such a little pear won't be missed," she thought. Perhaps not; but did that make it right for her to take it without leave? Oh! no; and conscience soon told her so. She went out of the shop with the pear in her pocket, but trouble in her heart. The still voice within whispered, "Wrong, wrong, wrong." She could not eat the pear, little and juicy as it was. In about half an hour she went back to the shop, and laying it on the counter, said to the shopkeeper, "I took this pear; it is your pear; I fetched it back to you." Her lips quivered as she spoke, and before the man could answer she was gone. How glad she was. Now she could hop, skip, and jump, all the way home.

Little children are liable to do wrong things sometimes, without thinking. God knew this, and put a "still small voice" in their souls to remind them of what is sinful. This voice is conscience,—a very true and honest friend, under the teaching of the Spirit. Obey it, and you will be happy. Disobey it, and oh! I cannot tell how very, very far you might go in the paths of wickedness and sorrow.—*C. Ree.*

From Chambers's Journal.

"THEY'RE DEAR FISH TO ME."

A TRUE INCIDENT.

The farmer's wife sat at the door,
A pleasant sight to see,
And blithsome were the wee, wee bairns
That played around her knee.

When bending 'neath her heavy creel,
A poor fishwife came by,
And turning from the toilsome road,
Unto the door drew nigh.

She laid her burden on the green,
And spread its scaly store,
With trembling hands, and pleading words,
She told them o'er and o'er.

But lightly laughed the young guidwife,
"We're no sae scarce o' cheer;
Tak' up your creel, and gang your ways—
I'll buy nae fish sae dear."

Bending beneath her load again,
A weary sight to see;
Right sorely sighed the poor fishwife:
"They're dear fish to me!"

"Our boat was oot ae fearfu' night,
And when the storm blew o'er,
My husband, and my three brave sons,
Lay corpses on the shore.

"I've been a wife for thirty years,
A childless widow three.
I maun buy them now, to sell again—
They're dear fish to me!"

The farmer's wife turned to the door—
What was't upon her cheek?
What was there rising in her breast,
That then she scarce could speak?

She thought upon her ain guidman,
Her lightsome laddies three;
The woman's words had pierced her heart—
"They're dear fish to me!"

"Come back," she cried, with quavering voice,
And pity's gathering tear;
"Come in, come in, my poor woman,
Ye're kindly welcome here.

"I kentna o' your aching heart,
Your weary lot to dree;
I'll ne'er forget your sad, sad words;
'They're dear fish to me!'"

Aye, let the happy-hearted learn
To pause ere they deny
The meed of honest toil, and think
How much their gold may buy—

How much of manhood's wasted strength,
What woman's misery—
What breaking hearts might swell the cry:
"They're dear fish to me!"

THINGS REQUISITE.

Have a tear for the wretched, a smile for the glad;
For the worthy, applause—an excuse for the bad;
Some help for the needy—some pity for those
Who stray from the path where true happiness flows.

Have a laugh for the child in her play at thy feet;
Have respect for the aged; and pleasantly greet
The stranger that seeketh for shelter from thee—
Have a cov'ring to spare, if he naked should be.

Have a hope in thy sorrow—a calm in thy joy;
Have a work that is worthy thy life to employ;
And, oh! above all things on this side the sod,
Have peace with thy conscience, and peace with thy God.

THERE are few people more often in the wrong, than those who think they *cannot* be so.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

NINTH MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	14 days.	11 days.
Rain all or nearly all day,	0 "	1 "
Cloudy, without storms,	4	9
Clear, in the ordinary acceptation of the term,	12 "	9 "
	30 "	30 "

TEMPERATURE, RAIN, DEATHS, &c.	1863.	1864.
Mean temperature of 9th month at Penna. Hospital,	64.73 deg.	65.00 deg.
Highest do. during month,	82.00 "	80.00 "
Lowest do. do. do.	45.00 "	50.00 "
Rain during the month,	0.87 in.	7.16 in.
Deaths during the month, counting four current weeks for 1863, and four for 1864.	1161	1271

Average of the mean temperatures of 9th month for the past *seventy-five* years,	65.86 deg.
Highest mean of do. during that entire period, 1862,	70.86 "
Lowest do. do. 1840,	60.00

COMPARISON OF RAIN.

	1863.	1864.
During first six months of the year,	31.05 inch.	22.24 inch.
During the 7th month,	6.00 "	3.77 "
" 8th "	1.44 "	1.92 "
" 9th "	0.87 "	7.16 "
Totals,	39.37 "	35.09 "

The above exhibit shows the mean temperature to have been a little *above* that of last year, and slightly *below* the average for the past *seventy-five* years. The only striking feature of the review is the great disparity in the quantity of rain *for the month* of the two years under comparison.

J. M. E.

Philadelphia, Tenth mo. 1, 1864.

From the British Quarterly.

THE ENGLISH POST-OFFICE.*

This volume is the first of a contemplated series designed to furnish an account of the working of the revenue departments of the country. It is intended to do for what the author in barbarous English calls "the *governmental* industries," what Mr. Smiles has done for civil engineering and other cognate subjects. Few attempts have been hitherto made to trace the history of that great and useful national institution, the London post-office.

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Though the volume before us is not an authorized publication, yet we believe it to be an authentic one, for we have heard that Mr. Lewins is not only employed in the post-office, but has received valuable information from Mr. J. Bowker and several other gentlemen connected with the great London establishment.

Mr. Lewins, in his introductory chapter, certainly begins at the beginning. He tells us Queen Jezebel is the first letter-writer on record, and that she used her pen (by the way there were no pens in those days) for purposes of deception. From Jezebel he proceeds to the Book of Esther, from which we learn that Ahasuerus, King of Persia, being displeased at the disobedience of his wife Vashti, sent letters into every province of his vast empire intimating to his subjects that it was his imperial will that every man should bear rule in his own house. The first recorded riding-post was according to Xenophon, established in the Persian empire by Cyrus, who, in order to have news expeditiously when engaged in his Scythian expedition, caused it to be tried how far a horse could go in a day without baiting, and at that distance appointed stages and men whose business it was to have horses always in readiness. Herodotus tells us there were eleven postal stages, a day's journey distant from one another, between Susa and the Ægean Sea. But these were not for the carriage and expedition of private correspondence; they were mere state messengers or government couriers, neither receiving nor delivering private letters. In the highest eras of their civilization neither the Greeks nor the Romans had a public letter-post, though the conveyance of letters is as much a matter of necessity and convenience as the conveyance of persons and merchandise. There were *Stationes* and mounted messengers, called *Tabellarii*, who went in charge of the public despatches, but these official messengers were strictly forbidden to convey letters for private persons. That nations so civilized and intellectual as these should have been without a public letter-post does indeed appear marvellous.

Posts somewhat similar to those in Greece and Rome existed in China from the earliest times. Marco Polo, who travelled in that country in the fourteenth century, describes the government post as like to that in use in Persia under Cyrus. At distances of twenty-five miles there were posts called jambs, where the imperial envoy was received, and here there were sometimes as many as three or four hundred horses waiting. The Venetian traveller further states that there were ten thousand stations of this kind in China, some of them affording admirable accomodations for travellers. But, notwithstanding that these institutions existed for centuries, it is only within the last few years that a letter-post has been introduced into China.

From modern history we learn that a postal service was planned in 807 by the Emperor Charlemagne, a service which did not survive him. The honor of establishing the first letter-post, we believe, belongs to those centers of trade, and civilization, the Hanse Towns. So early as the thirteenth century this federation of republics required constant communication with each other, and it became almost a necessity of their existence that some letter-posts should be originated. A line of letter-posts connecting Austria with Lombardy was established in the reign of the Emperor Maximilian. This was organized by the Prince of Tour and Taxis, the hereditary postmaster of the empire, one of whose descendants established a line of posts from Vienna to Brussels, thus connecting the most distant parts of the dominions of Charles V. It was not till the fifteenth century that the system of Charlemagne was revived in France. Louis XI. established a body of two hundred and thirty couriers, not for the transport of letters, but only for the service of the state. In England the riding post, as contradistinguished from the general post, owes its origin to Edward IV. In 1481, when this monarch was engaged in war with Scotland, he ordered a continuous system of posts, consisting of relays of horses and messengers. By this arrangement dispatches were conveyed to the king with marvellous expedition, his couriers riding at the rate of seventy miles a day. While it must be admitted that Henry VIII. was the first monarch to keep the posts of England in a state of efficiency in peace as in war, yet it is remarkable that they were kept up purely and exclusively for the service and convenience of the government. From Camden's *Annals* we learn that Henry VIII. instituted the the office of Master of the Postes, an office first filled by one Brian Tuke, afterward created Sir Brian. Postmasters at this time were often remiss, and the dispatches tardy, which is not

* *Her Majesty's Mails*; *an Historical and Descriptive Account of the British Post-office.* By WILLIAM LEWINS. London: Sampson Low, Son & Marston.

wonderful, seeing "that the constables many times be fayne to take horses oute of plowes and cartes, wherein can be no extreme diligence."* Down to the end of the reign of Queen Elizabeth no further improvements are observable, though her council took steps to make the service more efficient by reforming the abuses which had crept in during the reign of Mary. Antecedent to Elizabeth's death the expenses of the post were reduced to rather less than £5000 per annum. The sum charged for conveying her majesty's dispatches were enormous.

Soon after the arrival of the Flemings in this country, they established a post-office of their own between London and the continent, appointing, by the sufferance and favor of the reigning sovereign, one of themselves as postmaster. In 1558 it was settled, in consequence of disputes between the English and the foreign posts, that the "Master of the Postes" should have the charge both of the English and foreign offices, and that the title of this functionary should be changed to Chief Postmaster. Thomas Randolph was the first chief postmaster of England.

The Reformation had at this period considerably civilized, as well as Christianized, the people; and other causes, too numerous to dwell on here, were at work, which contributed to encourage habits of locomotion and the spread of intelligence. But general intelligence, nevertheless, travelled slowly. Among the common people few ever saw a letter. Public and private couriers riding post were sometimes surrounded by persons desirous of obtaining news. The letters of the period, according to Mr. Lewins, were most carefully folded, and fastened at the end by a sort of paper strap, upon which the seal was affixed. Mr. Lewins gives a letter from Archbishop Parker to Sir William Cecil, written from Croydon, on the 22d of July, 1556, of so important a character that one or more messengers were required to travel night and day to deliver it at the earliest possible moment; yet it took forty hours to travel sixty three miles.

Curiously enough, it was reserved for the Stuarts first to organize a system of letter-post communication. It was in the reign of the first James that some progress was made toward this end. Probably the attention of the king was more especially drawn to the post by this remarkable fact—that the special messenger, Sir Robert Carey, who informed James of Queen Elizabeth's death, rode post from Richmond in Surrey, to Edinburgh, in less than three days. Two kinds of posts were brought into operation toward the close of James's reign. They were known as the through post, and the post for the packet. In one of the numerous proclamations of this reign, it is stated that the king had created the office of postmaster-general for foreign parts out of England, "and hath appointed to this office Matthew de Quester the elder, and Matthew de Quester the younger." These appointments, however, gave great offence to Lord Stanhope, the English chief postmaster, and a suit was instituted in the law courts, which lasted a long time. The dispute was not settled till 1632, in the reign of Charles I., when Lord Stanhope retired from the service of chief postmaster, and the Questers, father and son, assigned the office they jointly held to William Frizell and Thomas Witherings.

In three years from Witherings' appointment, namely in 1635, he saw the necessity for improvement, and proposed to the king to settle "a pacquet post between London, and all parts of his majesty's dominions, for the carrying and recarrying of his subjects' letters." In his memorial to the sovereign, Witherings stated that letters "being carried by carriers, or persons travelling on foot, it is sometimes full two months before any answer can be received from Scotland or Ireland to London." He goes on to state: "If any of his majesty's subjects shall write to Madrid, in Spain, he shall receive an answer sooner and surer than he shall out of Scotland or Ireland." Witherings proposed that the journey between London and Edinburgh should be performed in three days; and his memorial had an effect on the council. In a proclamation of 1637, a monopoly of letter-carrying was established, which has been preserved ever since in all the regulations of the post-office. The control of the English letter-office was intrusted to the foreign postmaster-general, who had suggested the new undertaking. For five years Witherings held the office; but having been charged in 1640 with abusing his trust, he was superseded by Philip Burlamachy, a London merchant, who, it was understood, should execute his duties under the inspection of the principal secretary of state. Into the history of the strife which existed from 1641 to 1647, between the Earl of Warwick, Burlamachy, and Lord Stanhope, we will not here enter. Many questions were left in abeyance till 1644, when the parlimentary forces having begun to gain an ascendency over those of the king, the lords and commons, by a joint action, appointed Edmund Prideaux, a member of the House of Commons, and subsequently attorney-general to the commonwealth, to the office of Master of the Posts and Couriers. He was very zealous in his office, and greatly improved the service, establishing, according to Blackstone, a weekly conveyance of letters to all parts of the country, thereby saving to the public the charge of maintaining

* Letter from the Master of the Postes to Thomas Cromwell.

postmasters to the amount of £7000 per annum. Prideaux was at first allowed to take the profits of his office in consideration of his bearing all the charges. Five years after his appointment, however, namely, in 1649, the amount of revenue derived from the post had reached £5000, and a new arrangement was the consequence. The practice of farming the post-office revenue began in 1650, and lasted, so far as some of the by-posts were concerned, down to the end of the last century. It was about the same period, 1790, when the farmers-general of the post ceased in France. In 1649, the Common Council of London established a rival post-office to that of the Parliament, denying that the latter had any extensive privilege. Prideaux, while stoutly combating, took care to learn something from the rival company. He lowered the rates. He increased the number of dispatches, and having become attorney-general he invoked the aid of the Council of State, and succeeded in getting the city establishment suppressed.

(To be continued.)

INFLUENCE OF THE TELEGRAPH ON METEOROLOGY.

Meteorology is a science that has engaged philosophers for centuries; but it is only since the discovery of the electric telegraph that they have been able to make simultaneously and transmit to head-quarters instantaneously the results of their labours over a wide field of observation. Since this has been done, immense strides have been made, and it is rapidly becoming an exact science. This system was first commenced by the meteorological department of the Board of Trade, in September, 1860. Thus the nation of shop-keepers has been the first to lead the world in a new and most important applied science, which must ultimately save the lives of thousands of sailors and boundless wealth to the merchants. The observers at the out-stations, which are all situated at seaports at the British island, are the telegraph clerks—a very intelligent set of men. The Board of Trade provides them with every requisite meteorological instrument and provides a manual of instruction for their use. In this manner a staff of skilled observers are being drilled in all our important seafaring places. They are instructed to send reports to the central office in Parliament-street twice a day, at eight A. M., and three P. M., and oftener when any great disturbance of their instruments warrants special notifications, to Admiral Fitzroy. These telegrams give in symbolic figures the conditon of the barometer and thermometer, wet and dry; the direction of the wind; the force of the wind; the amount of cloud; the character of weather, and the sea disturbance. Thus the chief is supplied, in a compact form, with all the leading features of the sum he has to work. When all the telegrams for the day have arrived, the various corrections for local peculiarities are made, and the condition of the weather is forecast. As the knowledge of circular storms is becoming more thoroughly known, the value of this daily sum worked at head-quarters is becoming of the last importance. It is now known that all great hurricanes move in cyclones or ovals, in northern latitudes, giving circling winds from left to right, but moving bodily from the south-west towards the north-east. These cyclones are of all sizes, and they move at a rate sufficiently slow to enable warning of their approach to be given to outports some time beforehand. The first well-noted cyclone was that known as the Royal Charter storm. This hurricane commenced in the south-west, about the Bay of Biscay, and finally passed off along the coast of Norway, sweeping on its way across this island, and visiting the west, south, east, and northern coast with gales which boxed the compass within 24 hours. The passage of this great storm has been most accurately mapped, and its whole course in every particular worked out in the most perfect manner by Admiral Fitzroy and his staff of observers.—*Once a Week.*

German Economy.—A late tourist in Germany describes the economy practiced by the peasants as follows: Each German has his house, his orchard, his roadside trees so laden with fruit, that did he not carefully prop them up, tie them together, and in many places hold the boughs together by wooden clamps, they would be torn asunder by their own weight. He has his own corn plot, his plot for mangel wurzel or hay, for potatoes, for hemp, &c. He is his own master, and therefore he and his family have the strongest motives for exertion. In Germany, nothing is lost. The produce of the trees and the cows is carried to market. Much fruit is dried for winter use. You see wooden trays of plums, cherries, and sliced apples lying in the sun to dry. You see strings of them hanging from the windows in the sun. The cows are kept up the greater part of the year, and every green thing is collected for them. Every little nook where the grass grows, by the road side, river and brook, is carefully cut by the sickle, and carried home on the heads of the women and children, in baskets or tied in large cloths. Nothing of the kind is lost that can possibly be made of any use. Weeds, nettles, nay, the very goose grass that covers the waste places, are cut up and taken for the cows. You see the little children standing in the streets of the villages, and in the streams which generally run down them, busy washing these weeds before they are given to the cattle. They carefully collect the leaves of the grass, carefully cut their

potato tops for them, and even, if other things fail, gather green leaves from the woodlands.

Christian Recorder.

SEA-DUST.

To those who are unacquainted with the sea and the marvels which belong to it, it may sound like one of Baron Munchausen's tales, but it is nevertheless true, that ships at a distance of many hundreds of miles from any land have been met by many heavy showers of fine dry dust, and by thick yellow fogs, not unlike London November fogs, except that they are free from suffocating smell, which turns out to be nothing more than this finely-divided powder suspended in the air, and waiting for a favorable opportunity to descend. The reddish-yellow fogs are commonly encountered in the neighborhood of the Cape de Verd Islands, where the dust is also abundant. They and the dust have also been seen, though less frequently, in the Mediterranean, on the North African and South European coasts, and even far away in the middle of the Atlantic. The dust has been known to strew the shores of south-eastern France and the whole line of the west Italian coast, at the same time that it fell all over the islands of Sardinia and Malta. Sometimes the fall is so heavy as to cover the sails and decks of vessels, and to give the sea an appearance similar to that presented by a pond adjacent to a dusty road The powder is exceedingly fine—almost impalpable. Its color is brick red or bright yellow, and becomes of a lighter shade after being kept for some years. In the Mediterranean the dust is known as Sirocco or African dust, because it was supposed to come from some of the desert land of the African continent. But it was only supposed so to come; nothing was really known of its history or its home. It was considered to be in some way or other connected with barren and dry land—most probably African—and in its wide wanderings over many degrees of latitude it was identified with the wind which "bloweth where it listeth," and concerning which no man knoweth "whence it cometh or whither it goeth." In the absence of knowledge, or of that scientific presumption which is akin to it, speculation was rife as to the origin and travelling power of this dust.—*Chambers's Journal.*

SOMETHING ABOUT BANK-NOTES.

In a recent number of an English paper we find some interesting facts respecting the notes of the Bank of England. The paper on which the notes are printed is all made from the best rags by a single firm. It is made in sheets sixteen inches long by five inches wide, on each of which two notes are to be printed. The sheets are then cut in two, when each note has three rough edges and one smooth one. The peculiar quality of the paper has been found the best protection against counterfeiting. The engraving of the notes has been imitated, but the paper never.

A quantity of paper, enough for making about 990,000 notes, is forwarded to London once a month; it is delivered to the bank-note paper-office, where it is counted, and then handed to the printing-office. After passing through a machine which prints all but the numbers, dates, and signatures, it is returned to the paper-office; in this transition state it is kept in store; as notes are required, it is again passed through a machine for completion; each sheet is then cut in half, making two notes; the notes are counted, and carefully examined by cashiers, whose duty it is to reject those which are indistinctly printed, or are imperfect, tied up in bundles of one hundred notes each, and five of these bundles in one, making a large bundle of five hundred notes. The average daily manufacture is about thirty-seven thousand notes, or seventy-four bundles of five hundred notes; each bundle weighing one and a half pounds. The number of notes made in a year will be over eleven and a half millions, the paper weighing more than fifteen tons. Books are printed at the bank, with a record of *every note* issued. Every note presented at the bank for payment is marked off these ledgers on the day following, the date of payment being stamped on the note and in the ledger. Should a forged note chance to be passed it would be detected the next day in posting the ledger.

About thirty-seven thousand notes are presented daily for payment. They are cancelled by tearing off the signature and punching, and then laid away in boxes, to be kept ten years. If reference to any one of these notes is required, by furnishing the number, date, and amount, it can be produced in ten minutes. Once a month the notes which have completed their ten years of rest are taken out and burnt.

Bank-notes are subject to many mishaps: they are buried, burned, drowned, washed to pieces, and eaten.

Not many years since, a laborer in taking down a hedge-row, came across a small box buried in the soil. Upon examining the contents, they were found to be bank-notes, the proceeds of a robbery which had occurred so long previous as to be almost forgotten. It is supposed that the thieves, being hard pressed by officers of the law, hid the box where it was found, and were perhaps taken and hanged for some other crime, and so their secret died with them.

It is not an uncommon occurrence for notes to be thrown into the fire along with waste-paper and burned. They are sometimes, too, used to light pipes, candles, gas, &c.

Notes have been blown into a river, and although the song has it:

For a guinea it will sink,
But a *one-pound* note will float,

five-pound notes will not.

Notes sometimes are left in pockets and washed into a complete wad. But the bank will redeem them provided they remain so nearly legible that it is possible to identify them.

A story is told of a grazier who having returned from market was counting his money. The wind took one of the notes out of the window, and it was swallowed by a pet lamb. The animal was killed directly, and the note taken from its stomach, and sent to London, with a statement of the circumstances. It was, of course much discolored; but being "all there," the grazier got his twenty pounds.

When a note is irrecoverably lost, the usual practice is—if the note be under one hundred pounds—to make the loser wait five years, after which time application for payment will be entertained. But, with notes of one hundred pounds and upwards, a sum equal to the amount lost is invested in consols, in the names of the Governor and Company of the Bank of England, for twenty years. During this time, the dividends, as they accrue, are paid to the loser; and, at the end of the term, the stock is transferred into his name.—*The Methodist.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, and there is little demand except for the supply of the home trade. The quotations rule at $9 50@9 75 per barrel for superfine, $10 00@10 50 for extra, $10 50@11 75 for extra family, and $11 50@12 for fancy lots—according to quality. Rye Flour and Corn Meal are quiet and nominally exchanged. The former at $9 12.

GRAIN.—Wheat is dull and prices are weak. New Red at $2 18@2 20 for Pennsylvania, White $2 40@2 55 per bushel. Rye sold at $1 78. Corn is scarce.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.
Workmen sent to any part of the country, at city rates.
SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

WANTED.—By a young woman, a situation in a primary or family school, or as an assistant teacher in a large school.
Address, C. CLEMENT, Paulsboro, N. J.
10.8—3t. p. f. 10.22.

AN APPRENTICE WANTED to the Drug and Apothecay business. THOMAS J. HUSBAND, corner of 3d and Spruce sts.,
9th mo. 24, 1864.—3t. 108. Philadelphia.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.
The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.
The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,
JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

ELIZA P. GAUNT, solicits MACHINE STITCHING, at No. 800 Locust street, Philadelphia.
9th mo. 24, 1864.—3t. 108.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
9th mo. 24, 1864.—tf.

FREE SUGAR.—Choice Granulated Maple Sugar, from Somerset county, Pa., for sale, (by the barrel only,) at
WM. H. WOODWARD'S,
9th month 17, 1864. 4t.—p. f. 108. 516 Market Street.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, TENTH MONTH 15, 1864. No. 32.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Two Dollars per ann.
Three Copies *to one address*, for Five Dollars.
Six Copies *to one address*, for Ten Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from p. 484.)

3d mo. 12th.—Reached Nismes, where we lodged, and finding none of our friends there, after paying a visit to the mother of John de Marselac, who is now in America, we took a conveyance to go to Congenies, which we had travelled so far to see, and where we arrived 3d mo. 13. Lewis Majolier came to the Inn and took us to his house, where we met several of those called Friends, who were pleased to see us.

To express the feeling and exercise attending my mind since I left Paris is out of my power; but this I can say, the Lord is good, and his loving-kindness has been abundantly and renewedly manifested to me from time to time; and I have been strengthened beyond my expectation; having travelled in rains and all kinds of weather, and been preserved from taking cold, or being otherwise indisposed so as to lay by one day, and am now in better health of body, and more peaceful in mind, than I have been since being on the Continent. The hope of being soon at liberty to return to my friends in England, and, if the Lord permit, to my family in America, affords me a sweet comfort beyond what words can set forth.

The state of the friendly people here whom we came to visit appears low at this time: many have flinched from the religious profession that they once made, during the present war; yet there remains a small number who appear concerned for the cause of righteousness, who are made near to us in Gospel love; and a hope remains that many of the scattered ones will be again brought to the fold; and that the Lord will yet raise up a people here, who shall show forth his praise.

3d mo. 14th.—We had a meeting, where most of those who had been considered friendly attended. Both William Savery and myself having something to offer, though in a broken manner; as there were none who could interpret for us except my young friend, Benjamin Johnson, who, understanding a little French, assisted another Friend, who could speak a little English; so that the substance of what was delivered was not lost. After we had relieved our minds, Lewis Majolier spoke at length to them; and after him, another arose and took off his hat, which had a cockade on it; he also had much to say, and was followed by an ancient Friend, who spoke for a length of time; and though it appeared singular, a solemnity seemed over the meeting, and we were favored to part in much nearness of heart. We spent most of the next day in visiting families; though we could say but little, yet something very solemn attended, and they were often much broken. We found about fifteen families who called themselves Friends, whom we visited, which occupied our time until First-day; the 19th, when we had two meetings, attended by about seventy persons. We prepared in writing what we wished to say: we had it

translated and read at the close of the forenoon meeting, which affected them much, and the meeting parted without much more being said, except by their own members. The afternoon meeting appeared still more solemn, as there were many things brought forth of which they gathered the substance; we parted again in a very tender and broken manner. We found that in their troubles, during this present year, they had dropped three Monthly Meetings; which brought an exercise over our minds, and a concern to propose the reviving of them again; this we found many of them desirous of; and having proposed the time for the meeting, there came about forty of those they called members, who appeared solid. None of them were plain in their dress, so as to hold up our testimony in that respect; yet they acknowledged the propriety of it, and seemed under some concern for an improvement in that and other respects; so that a comfortable hope was experienced that they would make such alterations as were necessary for their own present good and the honor of their profession. They are a very kind hospitable people, though generally in low circumstances, and we felt much sympathy for them. They live in a very beautiful valley (the mountains lying on the north and east) which is under cultivation with vines, almonds, olives, and figs, which affords a beautiful prospect from the small adjoining mountain. We saw mountains covered with deep snow while others were in a flourishing state. South of the village we had a view of the Mediterranean sea. They work in the sides of the mountain with great labor and pains: it is said the best olives in France grow there. The people here keep no cows, but are supplied with milk from the sheep and goats.

Having done what we apprehended was our duty, we took leave of our friends in much nearness of spirit, recommending them to the Shepherd of Israel; as not expecting to see them again in this world; and I felt a full reward for all my trouble. I may in much humility, mention that, before we took leave, I felt drawn to supplicate the Great Father of the family, which was a new trial, as there were none to interpret; having submitted to the intimation of the Divine will, I thought I had seldom had more strength given, and the people appeared much affected; so that the Lord works by his Spirit when and as he pleases, even where the words spoken are not understood by the outward ear. We parted from these tender people after spending eighteen days with them, being a longer time than we intended; having been detained by the illness of our young friend Benjamin Johnson. The Lord was pleased to raise him so far that we felt it safe to leave him a few days to rest, and to meet us at Nismes.

3d mo. 30th.—We had left Congenies, and reached Giles's near night, travelling over a very rough way, which fatigued me very much, as my horse was poor and myself feeble. We were conducted by our friends to the house of Peter Massignon, who received us very kindly; several others soon came, who call themselves Friends, though they had no appearance of it by their dress, yet seemed very glad to see us. In the evening we had a meeting with them, where about fifty very sober kind of people attended, who seemed acquainted with sitting in silence. The meeting seemed to be owned by the Lord's presence, and several short testimonies were borne, though I felt it my place to keep silence, as I have done most of the time since I have been here; the meeting parted solidly. We visited some of them in their families, which was a time of favor. Next day we had two meetings; that in the morning was attended by about seventy persons, and several testimonies were borne. One by a young woman, Mary Ventigole, who had acceptably appeared in the ministry; and two of them were lively in their gifts. They seemed to have a very great influence on the people. Our meeting in the afternoon was not quite so large, but appeared to be a tender time. In this meeting I felt drawn to prayer; it was a season that greatly refreshed my deeply-tried mind; and though the people did not understand my language, yet they felt their hearts humbled much; and soon after I arose a young man appeared in the ministry, in a very tender broken manner, it being the first time, and the assembly was much affected. Thus our meeting was crowned with life, and we parted under the solid covering that had been felt to be over us. In the evening we assembled a few of the most concerned men and women, to lay before them some things affecting their society, which they seemed willing to take into consideration.

4th mo. 1st.—This day being wet, we have not been able to get out; but at seven o'clock in the evening had a meeting, which the most of them attended, and we were favored to feel our minds measurably baptized by the one Spirit into one body; and after opening our prospects to them, respecting the necessity of keeping up their meetings in the authority of truth, they appeared sensible of the necessity of dwelling near the Fountain of Life. We then felt easy to inform them that we intended leaving the next morning, when most of them came to take leave of us. It was a season in which our hearts were tendered, not expecting to meet again.

Proceeded three leagues to Nismes. This city has many places of antiquity. That which most particularly struck my attention was one said to have been built forty years before the

birth of Christ; and one other building which appears very ancient, as the pillars, though of hewn stone, were much wasted by time. Here is a fountain which rises at the foot of a mountain that lies on the west of the town, and affords an abundance of water, which runs through the city; it is about three rods wide and five feet deep. This appears to have been a place of great repute in the time of the Roman government, which was its most flourishing period, more than a thousand years since. We here met with several people who treated us respectfully. We parted with our friends of Giles's at Nismes, who had stayed with us in much nearness of spirit, and proceeded on our way.

We reached Lyons 4th mo. 9th. Here we tarried two days, for Benjamin Johnson to recover his health, which he did sufficiently to travel. The country, since we left Lyons, looks very fine and highly cultivated; the valleys spread wide, and are the most beautiful I have seen in France. The cities and villages are near each other, and all seem flourishing. Having pursued our journey as Benjamin's health would permit;

4th mo. 20th.—We arrived at Paris, where we again met, with our former friends; I believe we were rejoiced to meet again. After staying a night there, we laid our intention of leaving before the American Consul, who engaged to provide us with a passport, and forward it to Dunkirk.

On the 25th, we left Paris, after having taken leave of several of our countrymen, amongst whom was a kinsman, a son of Comfort Sands. On our way we met an Englishman, who invited us to his house, as we could go no further, owing to our carriageh aving given way. We found him of an open disposition, but in his principles he inclined to Deism. He signified he wished well to all men, but as to a hereafter, he did not trouble himself about it. We proposed having a meeting, as there was several Englishmen there; but he thought it would not be expedient at that time, considering the state of the French nation; as they were living among them, and they were already very jealous of them. We tarried until the next afternoon. He invited us to take breakfast and dinner with him, which we accepted; and took a walk with him to see the seat of the Prince of Conde, who had fled, during the troubles, into Germany. The situation and buildings, I thought exceeded anything I had seen in France. It looked as though nature, and art had united to render this place every way desirable; the waters around it, with an abundance of fish; the various walks winding through the woods, with beautiful plains and delightful meadows, all unite in one view, rendering it desirable to possess, and highly pleasing to look upon. Yet, what is it, when compared with the expected joys of an eternal inheritance, when the honors and distresses that attend the things of this world are felt no more? This place now lies desolate, though some part of the estate is occupied by our aforesaid friend, whose name is Potter; he carries on the making of china, and many other branches, and has in his employment about one hundred men. We found several here who were called Quakers, who have come from England. We left some books with them, and took leave, after having a little to offer by way of advice, of a religious nature.

4th mo. 24th.—We arrived at Dunkirk much fatigued: having travelled seven hundred miles with but little stopping, we were glad of a little rest, but my prospect was to go to Geneva. I felt but little satisfaction or rest here; yet as I did not act in wilful disobedience, and as Benjamin Johnson had been long sick, and William Savery under the necessity of keeping with him, we came to this city, where we have been waiting for an opportunity to get back to England.

We have had two meetings, that were in a good measure favored seasons, in the renewing of our strength, and that of the few Friends in this place, and some others who attended the meetings. We waited many days before receiving any passport; during which time we had several meetings to general satisfaction. A way was opened for us beyond our expectation, as the mayor and some of the principal people became concerned for us; and after proposing many plans with which we could not feel easy, such as passing under the names of others (which was frequently done) in order to get away, as no vessel could leave for any English port. However we could not feel easy without letting the magistrates know it was our intention to go to England, if we could get there; that we would not clear for any port; only wishing to go on board a ship to get out of their ports, which was not taken ill by him; but seeing our uprightness, they were the more loving towards us, and made matters so as to be quite easy to us.

5th mo. 14th.—We left Dunkirk with Captain Johnson, who agreed to land us in England, where we arrived the next day, after a pleasant passage; but we soon perceived that we had a new trial to encounter, as the captain told us he was obliged to land us in the night or secretly; as it was against the laws to land any from France. We objected to proceeding in this way, and while consulting what course to pursue, a small fishing boat came alongside; and we agreed with the captain to land us at Margate; or if they objected to our landing there, to carry us to Gravesend. We therefore left the ship; and the fishermen landed us at

the former place, where being examined by an officer, we told him our business and from whence we come. He said we could not land, and that the boatman who brought us was liable to be fined. We told him we had no intention of landing contrary to law, which made him easy. Several of our friends came to see us, particularly a young woman with whom I had before a near acquaintance. They were very anxious for our landing, but considering our delicate situation, we chose rather to go to Gravesend. Our dear friends gave us up, after furnishing us with some necessaries, which we stood in need of. After a trying passage, considering that we had scarcely a place where we could lie down, through the goodness of the Lord we were favored to land safely next day, about ten o'clock. After resting a short time, (having left our dear friend Benjamin Johnson at Margate, where he was permitted to land as he was very sick,) we took passage to London, without any questions being asked, where we arrived 5th mo. 16th, 1797, and were received with much openness by our beloved friends.

The following letter addressed to M. L. of Whitby, affords lively evidence of the humble yet confiding frame of his mind at this time, in the review of his Continental travels;—

London, 6th mo. 5th, 1797.

Dear Friend—

Our beloved friend George Saunders being here, by whom I have been informed not only of thy health, but of many others of my near friends in the north, which had afforded me much satisfaction. I have been favored much as to my health since I left England, and am at present much better than when I was travelling in the north of England. I often think of thee as a sister who has been made near in the best sense, and who, I believe travails with me in desire for the prosperity of truth. I sometimes find my mind turned towards Whitby, and, I think it may be possible that I may break bread under thy roof; but as to the time, I must leave it for the present.

I may inform thee that I met with much openness in many places, when on the continent, amongst different nations and classes of people; so that in looking back, I feel a comfortable hope that I have not run wholly in vain; yet have abundant cause to reflect on my own unfruitfulness and unworthiness; but I am supported so as to move forward as way may open, in humble hope that I shall be as one accepted; if not for my own sake, for the sake of the Beloved of souls; in whose name, and by whose righteous Spirit, I expect to be justified.

I lately heard from my family, who were all well, and, I believe, endeavoring to do well every way.

Dear George Saunders is waiting, and meeting time is near; I must therefore conclude, and in near affection and tender love to thee and Friends in Whitby, I do desire that the Lord may bless both thee and them with the choicest blessings of the goodly mountains; that, under his care and protection, we may all journey forward; and at last be admitted into those beautiful mansions, where the morning stars sing together, and all the sons of God shout for joy.—Farewell, my dear sister in Gospel fellowship: thy affectionate brother in Christ, David Sands.

The following extract of a letter from David Sands to Isaac Cooke, of Manchester, though not in order of date, yet having come into the hands of the editor, is thought worthy of a place in these pages:—

Warrington 12th mo. 15th, 1795.

Dear Friend—

In much sympathy and true brotherly love, I present thee with these lines, being much disappointed in not meeting thee here. I hope you are on the mending hand, and that I shall yet be favored to enjoy under your roof, and amongst your very affectionate children, a few more of such agreeable hours, of which I have already passed so many; when we had, added to our family comforts, that of a most agreeable circle of dear brethren and sisters; and above all, the Divine Master's presence to crown our little assembly; when our parlor became as the school and nursing-room for the disciples and children of Christ.

As to the business of the day, thou may be better informed than by me at present; but may let thee know I am nearly through the visit to the families of Friends except to those in this place: and though it is a work which has required much patience and perseverance, yet it now affords me a secret satisfaction, and I seem clear that stopping amongst you, and visiting the families in this Monthly Meeting, has been the way of peace.

Now, dear Isaac, I have little more to say than that I wish thee to keep above sinking under thy varied exercises; as I think thou hast no just cause to distrust the arm that has always borne thee up under all thy former troubles, and brought thee up as from Jordan's bottom, more fit for the Master's use than when thou wast going into it. Thou hast my little help in spirit, which will not hurt thee, if it does thee no good.

If the state of thy family did not prevent, I should write thee to meet me at Langtree meeting to-morrow. Thou art still near and dear to me, with thy companion and children. I take leave in much love and affection, and rest thy affectionate friend. David Sands.

(To be continued.)

For Friends' Intelligencer.

SARAH RODMAN.

(Continued from page 486.)

2d mo. 12th.—"Can I without regret, reflect that many days have passed, which, from different occurrences deserved to be minuted, without one line by which they might be remembered, or brought to future observation? The favor experienced at our Quarterly Meeting, particularly where my mind was more divested of outward concern than usual—less desirous to please men, and in a degree willing to attend with strict diligence to the voice of instruction and reproof. For several days I have witnessed preservation from some hurtful things, with renewed desires that my future steps may be marked with obedience; and that He who has been pleased to call me, may graciously condescend to continue his mercies, that I may become one of the chosen of the Lord, and by living in his holy fear, be of some little use in my generation and my fleeting hours be continually attended with humility and watchfulness, free from hypocrisy and other evils.

Job Scott's particular advices to the youth, seemed to be blended with excellent cautions to those further advanced in years—if parents were not taught in the school of wisdom themselves, they were not qualified to instruct their children in the way of well-doing.

Isaac Lawton was engaged in like manner to the young friends, and enlarged on that prophetic passage: 'Instead of the thorn shall come up the fir-tree, and instead of the briar, the myrtle-tree.' That something pleasant, healing and truly desirable might supplant every evil inclination of our minds, he recommended strict attention to unerring Wisdom; described the evil tendency of wrong habits and practices; desired the counsel and warning received might not be forgotten, but treasured up, lest it should be remembered against us. At our Monthly Meeting he was engaged in the same way, from the same text; and repeated the charge formerly to one of the churches: 'Repent and do thy first works'—representing the first works to be the denial of self; which I comfortably hope I am not altogether unmindful of—and happy will it be if I so persevere, that He who is gracious and not wanting in kindness, may behold me constantly engaged in this work."

3d mo. 29th.—"A day of favor though great deficiency—for refusing the call of a friend in our Monthly Meeting. I was afflicted, and in consequence thereof omitted making an excuse to an appointment, which I hope is for the best—though I have had doubts. May I never be found in poor Uzza's situation, stretching out an unprepared hand, but come forth in the Master's time, as a sheep from the washing pool."

3d mo. 30th.—"This day, though sensible of errors, I hope the Lord is leading me and turning my mind from visibles to seek him alone; my earnest wish is to be approved of him, for vain is a dependence on man. Let me appear as I may, if I do but yield to all the requirings of truth everlasting, therein I shall find peace."

6th mo. 25th, 1786.—"My mind is humbled under a sense of many unmerited favors, and I have felt fervent desires to turn with full resolution to the Lord my God, who hath all power both in heaven and in earth; whose heavenly regard is so movingly extended, as to regard even the falling of a sparrow; and who graciously visited me in early youth, and made my heart sensible of his love and holy fear—but with sorrow, I may acknowledge my frequent revoltings, yet has He repeated these condescending favors. Although my manifest deviations afford but little encouragement, these graciously continued visits and reproofs of instruction induce me still to hope they may not all be ineffectual, but that my soul may yet be allured to walk in the paths of safety and peace."

1st mo. 30th, 1787.—"Through condescending goodness was favored to feel in both meetings a centering to the place of seeking, and trust I felt, in a degree, the humbling power of truth."

2d mo. 16th.—"I believe it is in vain to expect an immortal crown and be unwilling to bear the cross; I yet resist the work of truth too much."

2d mo. 17th.—"When I am favored with a liberty in the truth, I am apt to abuse it. May I be enabled to yield to the holy cross and become one of the circumcised in heart and truly dedicated to the service of the Lord."

2d mo. 25th.—"How shall I note properly the condescending kindness experienced this day notwithstanding my revoltings in both meetings. I remember particularly the teachings of wisdom, to strive above all things to enter the straight gate, and walk in the narrow path that ends in peace."

3d mo. 5th.—"Yesterday we were prevented attending meeting by the weather. Oh that I so lived, that when circumstances prevent my assembling with the faithful, my spirit might with theirs be refreshed, and my strength renewed, as when favored to join them outwardly—a favor I might oftener partake of, if deserving. Double thy diligence, O my soul! arise and work!"

3d mo. 31st.—"Left my dear mother and family—had three hours' passage to Providence. The latter part of the evening was attended with severe reflections on the unguarded and inconsiderate conversation of the day, but was not left without desires that I may yet be

worthy and wholly devoted to the Lord and his pure service."

4th mo. 10th.—"Deficient this day in not yielding a steady obedience to the requirings of truth, and waiting in secret retirement that I might know how to step aright. May the ensuing Quarterly Meeting prove a useful season, and I be preserved in reverent fear not to offend Him, who is merciful to me, or discourage my fellow-pilgrims, and thereby bring disquiet to my mind."

4th mo. 12th.—"This day attended the Quarterly Meeting at Greenwich, which was favored with a quiet solemnity. Oh my soul! be not wanting on thy part, and the Lord of mercy will, I trust, continue to show mercy. Though He should bring low, He will not utterly cast off, or forsake a poor unworthy creature, destitute indeed, without his holy aid. Desires were raised, that I might experience divine preservation."

4th mo. 18th.—"I feel desirous that the hours of my solitude may be dedicated to that improvement my soul needs, and that a blessing may attend my feeble endeavors. I have need to be cautious in my sisters' absence, watching over myself with unremitting diligence, endeavoring to discharge my duty to those around in example and precept as a housekeeper. But it is easier to keep a house in order outwardly, than to keep my mind devoted to the great Master, and be willing to do my duty when his gracious pointings are manifested in the way of the cross."

4th mo. 23d.—"Made work for repentance by speaking in a confidential manner to a friend; there was more need of looking at my own unworthiness, than investigating the conduct of others. May the conviction I felt, guard me against similar missteps."

4th mo. 26th.—"May all my conduct be circumspect through this day, and my attention truly turned to my soul's advancement. O that I might move one step toward the straight gate that it might make way for more, until I find admission through the door of the sheepfold, and am numbered with the lambs of his pasture—the regenerated babes whose sole dependence is on the Shepherd of Israel, who neither deceives, nor can be deceived by any false pretensions, however specious to the view of short-sighted mortals. Received letters from my dear sisters at home. May they be preserved and made spotless by the law of regeneration with my own soul, that we may be true helpmates to each other."

5th mo. 1st.—"Although several days of late as well as many of my life, give but little encouragement, yet as I have been mercifully cared for from day to day, I feel a hope that the time of purifying may yet come, and my soul be numbered with the redeemed ones, as a monument of the wonderful mercy, and all-sufficiency of the King of saints and Lord of glory."

5th mo. 4th.—"Disobedient in yielding to what is called civility—which wounded the tender part. Oh for firmness to bear faithfully my testimony at all times, against every manifested evil, to all persons without halting."

5th mo. 5th.—"This morning experienced a time of favored retirement before breakfast, and beg to be preserved watchful through the day. Had company, was not wholly careful but leaned too much to my natural propensities, which does not afford solid peace."

5th mo. 6th.—"Was favored in meeting and much desire the dew may be retained, and my soul preserved in circumspection and fear through the condescending kindness of Him, whose gracious ear is open to the cries of his children, and whose call is extended to transgressors, that they may return to the Arms of infinite mercy and be cleansed from all impurity. My dear sister Hazzard having been absent from Providence sometime, returned this day before meeting, on a visit."

5th mo. 8th.—"Felt the weight of parting with my dear affectionate sister—may a blessed preservation attend her."

5th mo. 9th.—"This day arose early and embarked a little before 8 o'clock for Newport. I earnestly wish I may begin with true circumspection, and be preserved watchful and faithful in every duty, both to myself and all around me. Oh that my beloved sisters, parent, and family in its various branches may all know the turning of the Lord's hand for our good, until transgression is done away and everlasting righteousness is alone sought and practised to His honor who made us. How necessary is a state of true obedience! Seek after it, O my soul! flee from every attachment that prevents thy bearing the cross. Flee to the Rock of refuge, and humbly seek an inheritance among the redeemed."

5th mo. 12th.—"How far am I from the wished-for improvement of the many favors and mercies received! Do I not rise as I lie down, and go to rest as I rise, without advancement! May an immediate submission and amendment become my humble and diligent concern, for it is highly necessary. What would become of me if suddenly removed! Life and all our enjoyments are very uncertain and fluctuating."

5th mo. 19th.—"My mind was led to serious consideration and affected with a query that passed through it, somewhat like this: Why am I blessed with sight, hearing, and speech, from day to day, but for the purpose of glorifying the great Giver."

5th mo. 24th.—"This day the following passage of Scripture took some hold on my mind: 'Not every one that saith unto me, Lord, Lord,

shall enter the kingdom, but he that doeth the will of my heavenly Father.' May I ponder it and strive to be numbered among those that will enter."

5th mo. 31st.—"A sweet savor rested on my mind after reading several testimonies of worthy examples, left upon record for our advantage."

6th mo. 7th.—"The continual intrusion of care and concern that has of late invested my mind, I could wish to be divested of, so that at the approaching annual assembly, an acceptable sacrifice may be prepared in my heart; and that it may be a season of improvement and renewal of covenant with the Lord of Hosts. How often during the last winter months hath He mercifully visited and renewed his divine call to more obedience, and favored me, at times, to feel the influence of his universal love to fill my heart towards every individual. May this sweet enjoyment be more and more panted after."

6th mo. 15th.—"During the Yearly Meeting I had many favors at home and at meeting, but was somewhat troubled in the last three sittings with unprofitable thoughts. May I endeavor to mend my ways, for truly the time calls for it and begins the Christian care of every passing hour."

(To be continued.)

THAT part in us must die which longs to comprehend more, while the former discoveries are yet disobeyed.

From the British Friend.

CHRIST'S PRESENCE THE AUTHORITY OF THE CHURCH.

One of the peculiar traits of ancient Quakerism is *silent waiting* upon the Lord. It was practised by the early Friends, not only in presenting themselves for the duty of Divine worship, but also in their meetings for the discipline of the church. They did not believe themselves qualified for either service without it. Any more than the first Christians, they knew not what to pray for as they ought; they knew not the will of the Lord respecting the part they were to act, and therefore waited for the mind of the Spirit, and that divine energy by which it quickens the perceptions of the soul, and gives ability to speak and act with the Spirit and the understanding also. The subjects of deliberation in meetings of record chiefly relate to the health and prosperity of the members. Not the amusement or the exaltation of the natural man, but to build up one another in the truth, and to promote the glory of God, were their great concerns.

Sometimes these meetings may appear to the superficial observer to be insipid and uninteresting, because little occurs to please the senses. To the spiritual traveller they may be painful and laborious; yet keeping where his Lord is, he is not only filling up his measure of suffering, and learning to keep the word of patience, but, united with other similar spirits, he is made instrumental to preserve the flock and administer life to others. Even after seasons of conflict and watching, he is at times able to say, "It is good for me that I have been there." The Lord gives him a precious reward for his steadfastness, which is of more value than anything to delight the natural taste. As an assembly maintains this exercise, waiting for the Master with loins girded, solemnity and weight spread over it; the Lord comes to be known as a crown of glory and a diadem of beauty; the spirit of judgment is granted, and strength to turn the battle against the assaults of Satan.

In this stands the authority of our religious meetings, of more force than any arguments whatever. These are glories pertaining to this latter dispensation; and while there is a baptized and sanctified people keeping this ground, upon all the glory there will be a defence; under the direction of the omnipotent and all-wise Head, the body will edify itself, the fathers and mothers will be made to reign in Christ; the young men will grow in strength, and experience, and skill; and the children will be nursed and fed with proper food. This is not a mere picture. At such seasons Friends who were sound in the faith could once say, "The Seed reigns." It is still realized among those who rejoice in Christ Jesus alone, and have no confidence in the wisdom, or policy, or artificial knowledge of men. Human policy is not unfrequently mingled with the subtlety of the serpent, which strikes at the simplicity of the truth. "The world by wisdom knows not God." If this wisdom rules in the visible church, those things which are done to be seen of men, and to please unregenerated men, may engross its deliberations, and exclude a right exercise for the spiritual health of the members. If the course of proceeding which worldly professors take is adopted, fidelity to Christ and the foolishness of the cross will be lost. And should riches and worldly greatness bear sway, sorrowful desolation will it make wherever such influence prevails. Those who receive honor of men, and are not seeking the honor which comes from God only, will be likely to strive to carry out the will of those who honor them, and this gives rise to a similar state of division with that in which the Corinthian church was involved.

No mere resemblance of unity and love will avail, and nothing is likely to prevent apostacy but keeping to the original ground of waiting for the putting forth of the Leader of Israel, to know him to go before, and following faithfully when he does appear, either as a still small

voice, as the pillar of fire by night, or of the cloud by day. In this state the innocency and dependency of the child will be preserved, and the Lord's power at seasons known to be over all, and the church led in safety. The watchful and faithful ones will be baptized into one body, and drink into one spirit, and the peace which Christ gives will be their portion. The refreshing waters of Shiloh will be presented for their acceptance, which are of inconceivably greater worth than the specious displays of man's contrivance. Instead of the will or wrath of man, which is like a blast from the wilderness, the gentle, peaceable, yet unwavering Spirit of the Lord our righteousness will dictate and direct among his people.

Was there ever a period when it was more needful to recur to the good old way—the sound principles and Christian practice of our fathers in the truth? We *cannot be too much awake to the devices of Satan, which are lulling many to rest, and leading them to think that a more relaxed support of our testimonies will now do.* If these testimonies are of divine origin, as they most assuredly are, it must be the Lord's will that they be firmly supported. Should lukewarmness overspread the body, and they be allowed to fall, or the attempt be made to keep the form without divine wisdom and strength, *universal lifelessness must, ensue and the very existence of the Society be jeoparded.* A society making the profession we do cannot long exist after that Divine power has withdrawn which alone is the life and support of it; but, notwithstanding the enemy may come upon us as a storm and tempest against the wall, or as a subtle deceiver, to glide us gently and peaceably on to another foundation, let us not draw back from daily fervent seeking for the manifestation of the Lord's presence and power, both for individual support and to guide us in our solemn assemblies; that his great name may be honored and exalted, and Satan, with all his deceptive stratagems, may be put to flight, and the church again arise and shine, arrayed in the luminous robes of pure righteousness, salvation, and strength.

The Loving Kindness of God—The loving-kindness of God! what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will, nor mere complacent friendship, nor the mere neighborly kindness of human beings, although these are of high and precious account; it is the good-will, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving kindness of father and mother. We have been gently tended and nursed by this kindness; or, parents ourselves, we know full well the throbbing of parental affection. Deep, earnest, self-sacrificing, is human love in many tender relations, We trust in it fervently, and without fear. Oh! if there were no human love in which we could trust, what a desolate place would this earth be! But the loving-kindness of God, of that great and incomprehensible being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving kindness that must be! the kindness of infinite love wedded with infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 15, 1864.

In a former number we promised a synopsis of some of the communications received in reply to the Editorial in No. 26, in reference to the continuance of Friends' Intelligencer after the completion of the present volume. We accordingly make the following extracts:

9th month 3d, 1864.

To the Editors of Friends' Intelligencer.—I feel strongly interested in the publication of your paper, and think all those who understand the true interests of society, must be of the same sentiment. If it is only pecuniary embarrassment that causes the prospect of discontinuing the paper, that can be remedied if an appeal is directed to its friends, stating your necessities. I have but little doubt that the subscription list may be somewhat increased; and those that take the paper at club rates, 3 papers for $5, will each give $2. I think those for whom I act as agent, would nearly, or quite all do so. At any rate I do not hesitate to guarantee it on my own behalf. There are Friends in my neighborhood who feel sufficient interest in its continuance to advance promptly in a pecuniary way, if there is a corresponding interest manifest in other sections of our Society.

The continuance of the paper is highly beneficial to our best interests socially, and more particularly in a Society capacity; the members of our body will meet with a severe loss in its discontinuance, and should by no means allow it to fall. S. R. H.

9th month 3d, 1864.

I am mortified to learn that with all the wealth possessed by the members of the Society of Friends, they seem unwilling to support a single paper, devoted exclusively to their interests; and which I think has been fruitful of great good to the Society. I hope there is

still a sufficient number of Friends who are willing to make some small sacrifice to maintain what little literature we now have. I do not know what amount in addition to the present receipts may be necessary to carry on the work. If a number of Friends that are able, and there are plenty such, will subscribe and pay ten dollars per year for their copy, the end might be attained; or perhaps a sufficient number that will make the burden light, will come forward and agree to be assessed annually or semi-annually a sum that may be sufficient to cover any deficiencies that may acrue. I would prefer the latter; believing it would be more permanent, and relieve the few Friends that have assumed the responsibility of conducting this enterprise from the apprehension of future embarrassments. I would be glad to co-operate with Friends, and there are doubtless others even here that would also assist in carrying out any feasible plan that will insure a continuance of the publication of the Intelligencer.

—— E. B.

9th month 4th, 1864.

Observing in the last number of the Intelligencer the announcement that its career was likely to terminate with the present volume, for the want of pecuniary support, I was struck with a feeling of mingled regret and mortification. Of regret, that the only public channel of communication between the different members and branches of our Society should be closed, and of mortification that it may be said of us that we have not sufficient liberality to assist those who have furnished us with an article of which we stand in so much need.

Can we wonder that the paper cannot be sustained, at the present subscription price? That which might answer when currency was of equal value with specie, will not now do so when almost every article costs double or treble the specie rates. Now I would urgently appeal to every subscriber to the Intelligencer, (and I have been one from its first establishment), can we reasonably expect, that while we are receiving and paying so large an advance on nearly every article we have to dispose of or purchase, that this shall be the only exception? I make this appeal with the more confidence believing our attention needs only to be properly called to the subject, for its justice to be acknowledged; and I fully believe that if proper efforts were made to test it (and I would encourage those who have the matter in charge to take measures in that direction) a liberal response would be the result, and that all or nearly all of the patrons of the Intelligencer would continue to be so at a price corresponding with the times, and which would render the concern pecuniarily a self-sustaining one.

—— J.

9th month 6th, 1964.

Shall the Intelligencer be discontinued at the expiration of its present volume? Shall a publication devoted to the best interests of the Society of whose views it is an exponent, be allowed to die?

Those questions appear to me to address themselves to every rightly concerned Friend. A small pecuniary effort on the part of such, would place the publication on a secure basis.

Shall it be made?

The other division of the Society of Friends supports *two* papers devoted to its interests. Can we not reputably support *one?* Most undoubtedly, if we incline to do so.

My view is, that each subscriber, whose circumstances admit of it, should make a voluntary contribution for the support of the "Intelligencer" in addition to his or her annual subscription.

With no desire to designate any sum for others, I am prepared to give Ten Dollars additionally for that purpose. G.

9th month 9th, 1864.

My attention was forcibly arrested on reading the editorial in the Intelligencer of the 3d inst., and on considering the subject, I could not but feel a deep regret that this publication will close with the termination of the present volume, unless there be an advance made in the subscription charge, sufficient to meet the expenses incurred.

Should this latter condition not be approved by its patrons generally, the Association of Friends who have control of the work, will be justified in closing their labors.

But are the members of our religious Society prepared to submit to such a course, and thereby make the declaration to the world, that they cannot afford to keep up a periodical designed to sustain and advance their doctrines and principles, because of the additional paltry sum which may be necessary to make it a self-sustaining issue. I seriously hope better things, and would suggest that the subscription price be increased to $2.00 per year in clubs of five names or upwards; and for any lesser number the charge be $2.50 per year.

This advance on present rates, would not exceed the increased cost of labor and material, during the past and present years, but rather fall under it, and therefore, I think Friends ought, at once, to announce their entire willingness to make the Intelligencer a self-sustaining paper, and cheerfully carry out this feeling by continuing their subscriptions, and using an influence to extend its patronage.

—— W. C.

9th month 1864.

For one, I will most gladly join with an association of men Friends to assume the financial

responsibility of the publication of the Intelligencer, if such a course is necessary to its continuance.

But it is hoped there will be no need thereof; for surely none of the subscribers will decline paying three instead of two dollars a year.

I am not among the rich ones, I earn my bread often by very hard work, and yet I would rather dispense with some of the comforts I have, than be deprived of the pleasure of your welcome weekly visitor.

The thanks of the Society are richly due you for your disinterested labors in its behalf. I should miss very, very much my "Friends' Intelligencer." It is always kept unopened till First-day morning, and then with a dear Friend sitting by me, its pages are read with pleasure and profit.

The paper *must* be continued.

Money for its support *must* be raised. Shame on us as a Society should a mere want of funds cause it to fail. I cannot for one moment believe that Friends will hesitate to pay one dollar extra.

It is mournful to think how much hurtful reading is spread broadcast over the land. Let us, in our small way, have an antidote to this crying evil. Let us discard all such reading from our homes, and let us lay before our dear children a kind to elevate and improve.

R. S. P.

Several other communications have been received, all evincing an interest in the subject, and either advising an increase in our terms or offering donations in aid of the publication; but the number of these is so small in proportion to the number of our subscribers, that we do not yet feel justified in deciding upon our future course.

DIED, on the 30th of 8th month, 1864, at Hancock's Bridge, Salem county, N. J., JAMES C., son of Waddington Bradway, in the 29th year of his age; a member of Greenwich Monthly Meeting. We believe he heeded the command "Strive to enter in at the straight gate."

——, on the 27th of 9th month, 1864, at his residence at Moorestown, N. J., JOSEPH THOMAS, in the 89th year of his age; a member of Chester Monthly Meeting.

——, on the 3d of 10th month, 1864, ELIZABETH B., wife of William H. French, in the 65th year of her age; a member of Spruce St. Monthly Meeting.

——, on the 6th of 10th month, 1864, JOHN SIMMONS, in his 62d year; a member of Green Street Monthly Meeting.

——, at the residence of his son, Christiana, Lancaster county, on the 15th of 9th month, 1864, WILLIAM GREIST, in the 80th year of his age; a member of Little Britain Monthly Meeting.

DIED, on the 11th of 8th month, 1863, HANNAH O., widow of Caleb Ogborn, in her 68th year; a member of Philadelphia Monthly Meeting.

——, on the 4th of 9th month, 1864, at the residence of his son-in-law, George Hart, near Doylestown, Pa., JOHN WATSON, in the 90th year of his age; an elder of Buckingham Monthly Meeting.

[The following is copied from the Bucks County Intelligencer.]

"JOHN WATSON.—This aged and well-known Friend died at the house of his son-in-law, George Hart, near Doylestown, on the morning of Sunday last, after a short illness. He had just completed the 90th year of his age. For some time before his death, he was in a feeble condition, owing to his advanced age, but until within a very few weeks he still retained sufficient strength to enable him to attend meeting and to walk into Doylestown occasionally. John Watson was in the prime of his vigor and usefulness at a time when most of those who are now active citizens were yet unborn. He was married and settled upon a farm of his own before the beginning of the present century. He possessed a degree of intelligence and cultivation that was unusual at that period, and soon acquired a position in society which commanded the respect and confidence of the community. He never held any public station, but his counsel was sought by many in cases of difficulty or responsibility. As a land surveyor and business man, he became intimately concerned with the affairs of his neighbors, and the trusts confided to him were never violated. Fifteen or twenty years ago, after the decease of his second wife, he retired from active business, living first at Greenville and afterwards at or near Doylestown. John Watson, throughout his life, was closely attached to the religious Society to which he belonged. For sixty or seventy years he regularly attended the Yearly Meetings in Philadelphia, and during much of the time he served upon the most important committees of the Society,—always with faithfulness and efficiency. At the time ot his death he was probably the oldest member of Bucks Quarterly Meeting, in the concerns of which he actively participated. Full of years and experience of the world, and crowned with the honor of a well-spent life, John Watson is now gathered to his fathers."

——, in Poughkeepsie, N. Y., on the 24th of 9th month, 1864, LEVI M. ARNOLD, in the 51st year of his age. "He had been for years proprietor of the Poughkeepsie Iron Foundry, and one of the most active and enterprising business men of the city, and one of our best citizens. Full of energy and enterprise, active, liberal, and generous to a fault; few men among us were more more highly esteemed and few will be more missed than he."—*Poughkeepsie Paper.*

The Annual Meeting of the "Library Association of Friends," will be held at the Library Room, Race Street Meeting House, on Sixth-day evening 21st inst., at 8 o'clock. All interested, both male and female, are desired to attend punctually.

10th mo. 15.—2t. THOMAS RIDGWAY, *Clerk.*

An Educational Conference, particularly in relation to the establishment of an Institution of Learning under the care of Friends, will be held at Little Britain, Pa., on First-day afternoon, 10th month. 16th, at 2 o'clock. The general attendance of Friends and all others interested, is invited.

AGED COLORED PEOPLE'S HOME.—Although we have numerous benevolent Institutions in our city—Homes of various kinds, etc., yet we have none for the aged and infirm colored people.

The Almshouse has few attractions for those (colored or white) who have through life endeavored, by their own industry, to maintain themselves, and who, although often residing in dilapidated buildings and in great distress, prefer living on what little they can earn, aided by charity, than to "go to the poor house." Often we find amongst these truly devoted Christians, patiently waiting for their summons to a Heavenly Home.

With a view to relieve some of this class, by the establishment of a Home for aged and infirm colored persons, an adjourned meeting will be held on Second-day evening, 10th mo. 17th, at 8 o'clock, at 109 North Tenth Street, 2d story. A general invitation is extended to all who are willing to aid in the organization of such an institution. N.

FRIENDS' SOCIAL LYCEUM.

The first meeting of Friends' Social Lyceum for the season, will be held in the Library Room, Centre Building, Race Street Meeting House, on Third-day evening, 18th inst., at 7½ o'clock. Business of importance to the Lyceum will be introduced.

CHARLES A. DIXON, *Sec'ry.*

"Where men's souls are deeply and frequently employed in spiritual retirement, and waiting for Divine strength, and are often exercised in meditation upon the Divine mind, holy revelations or illuminations will occur, which enlighten the soul and enable it the better to live and act virtuously."—*Diogenes.*

For Friends' Intelligencer.

"The Women's Association of Philadelphia for the Relief of the Freedmen," resumed its labors on the 4th inst. The co-operation of Friends in the country and adjacent towns, in making garments for these destitute people is earnestly desired. By the joint efforts of this and the auxiliary sewing societies, 13,212 garments were made during the last year, involving an outlay of $10,690 51.

The price of material and the expense of cutting the garments having greatly increased, such societies as have among their numbers competent and economical cutters, who are willing to assume that duty, will please signify it when making their application for work.

From the facilities for purchasing goods at the wholesale stores of the city, and among merchants favorable to the cause, there will be great advantage in the country societies contributing what funds they may raise directly to this association, instead of purchasing material in their own neighborhoods. This course was generally pursued last year to mutual satisfaction.

Part-worn clothing will be gladly received.

Reports of the labors of the Association can be had by application to either of the Secretaries, or to the Treasurer.

All communications should be addressed to Harriet E. Stockly, Corresponding Secretary, 1017 Cherry Street. Contributions in money to Margaret A. Griscom, Treasurer, 1028 Arch Street. Contributions in goods and clothing should be sent to Alfred H. Love, 212 Chestnut Street. By order of the Association.

ELIZABETH J. FERRIS, *Sec'ry.*

10th mo. 4, 1864.

For Friends' Intelligencer.

During the Seventh and Eighth months, the stated meetings of "Friends' Association for the Aid and Elevation of the Freedmen," were omitted. In that interval, its business transactions were confined to the Executive Committee. On the seventh of the Ninth month, these monthly meetings of the Association were resumed, another was held on the fifth of this month. For the information of those who are interested in the cause, the readers of the Intelligencer will be regularly furnished with an abstract of the minutes of these meetings, and with extracts of letters received from the teachers of the Association. G.

At a stated meeting of Friends' Association for the aid and elevation of the Freedmen, held at Race Street Meeting House, 9th month 17th, 1864, the minutes of the executive board were read, showing their action since last report, and embodying a report by Harriet E. Stockly, who had visited Washington and vicinity, recommending the sending of teachers to Camp Wadsworth and Fair Hill. That Lydia T. Atkinson had been engaged as a teacher, and sent to Camp Wadsworth. That Louisa J. Roberts and George W. Robbins had been appointed a committee to visit Mason's Island, and other points in the vicinity of Washington. That Margaret Preston had been engaged to be located at present on Mason's Island,—her duties to be as teacher or nurse, as circumstances might require. That the Educational Committee had been set at liberty, and authorized to send (whenever they deemed it advisable,) any of their number to visit and inspect camps as occasions might demand. That the teachers represented great need existing for hospital stores, clothing, and other articles for the use of the sick at Mason's Island. That the proper committee had been directed to forward at once such stores, etc., as might be needed. That the thirty freed persons brought to this city by L. J. R., from Mason's Island, had, with one exception, found suitable places of employment. That Mary McLain had been engaged as teacher at Camp Wadsworth. That the Executive Committee had also appointed a sanitary committee.

Adjourned to meet on the first fourth-day evening of Tenth month, at 7½ o'clock.

SAMUEL H. GARTLEY, *Clerk.*

WHEN will talkers refrain from evil-speaking? When listeners refrain from evil-hearing.

Letter acknowledging the receipt of a box from the "Women's Association for the Relief of the Freedmen."

CITY POINT, Va., Sept. 5, 1864.
2d Corps Hospital.

No doubt you have been worried and anxious that there was no report from the valuable box you sent by Mrs. Carver and my niece, some weeks since,—it was only received by me a few days ago; and I have delayed writing, until the distribution was made, that I might tell you more particularly about them. I doubt if the Association has *ever* sent a box, which was the means of dispensing so much comfort. The first garment I gave out, was a brown dress,—evidently worn and sent by a Friend: *that* at once caught the eye of one of our very nicest old colored women, whom we all know by the name of "Aunt Lucy;" she was quite happy, and thanked, over and again, the good ladies who had sent it. Then I continued the distribution, among the homeless, ragged population of our camp. The boy whom I had with me to assist, ranged them in rows, from the babies up. Very many of the children had picked up a cast-off hospital shirt, of red flannel, which was their only covering; one poor little baby was brought wrapped in a piece of tent,—the *only* dresses worn, were made of bed-tick. You cannot imagine the joy it gave them, to see and *own* such good nice clothing. Two families had just come in from Petersburg: one with 5 children, the other with 7, entirely destitute of every thing; another very bright, intelligent woman, brought her family of 3 boys and 3 girls, the youngest 3 years old, a pair of twin boys of 5 and so on up, the eldest daughter, a pretty girl, *almost* as white as I am, not over 17; she and her mother each had on a dress; the baby, and all the others what was *intended* as a shirt, their gratitude was earnest and sincere; there was in this same family another girl of 7 or 8, as *white* as her elder sister. Your selection of material and manner of making it up, is admirable. The dresses for 2 and 3 year old young ones, gave out first,—the young fry seem to be in swarms. The *little* pants, were a great treasure, and all that had boys begged for them. During the two years I have been in field-hospitals, a vast amount of clothing has been entrusted to my distribution, but I have never had more pleasure in supplying the wants of the needy, than from this one box. If the donors of the articles, and those who have aided in making them up, have had *half* the pleasure in preparing them, that I have had in their distribution, they are *amply* repaid.

Very truly your friend, A. M. H.

(Selected.)

SILENT PRAYER.

Sweet is the prayer whose holy stream
In earnest pleading flows;
Devotion dwells upon the theme,
And warm and warmer glows.

Faith grasps the blessing she desires,
Hope points the upward gaze;
And love, untrembling love, inspires
The eloquence of praise.

But sweeter far the still small voice,
Heard by no human ear,
When God hath made the heart rejoice,
And dried the bitter tear.

Nor accents flow, nor words ascend;
All utterance faileth there;
But listening spirits comprehend
And God accepts the prayer.

RESTING IN GOD.

(From the German.)

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know his love in full completeness,
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining
In His hand,
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou can'st stand;
Child-like, proudly pushing back,
The offered hand.
Courage, soon is changed to fear,
Strength doth feebleness appear;
In his love, if thou abide
He will guide.

Fearest sometimes, that thy Father
Hath forgot;
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath he been for years,
Than thy fears.

Therefore, whatsoe'r he hideth,
Night or day,
Know His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it, for his sake,
Sweetly bending to His will,
Lying still.

To His own, thy Saviour giveth
Daily strength;
To each Christian soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask Him not, then, "When," or "How?"
Only bow.

AGE OF THE HUMAN RACE.

That portion of the past eternity of which we have any knowledge is naturally divided into three parts, the historic, the archœologic, and geologic. The historic is that portion the events of which are recorded by printing and writing; it extends back between 700 and 800 years before the Christian era. Archæology reveals to us the existence and condition of our race in times preceding the historic period, as shown by dwellings, implements and other remains. Finally, the wonderful record of the rocks carries back our knowledge of the globe into the night of time for millions of years before the existence of such a being as man.

At the present time the world of science is absorbed in investigations along the earliest boundary of the archæologic period, where it fades away into the domains of geology. Until within a few years it was supposed that the crude stone implements which are the oldest legacies from our ancestors, and which reveal to modern intelligence the state of the human race in its infancy, were not found in any formations older than those which geologists call recent, which have been formed since the earth was inhabited by the existing species of animals. But within a few years stone implements, manifestly of human construction, and even bones of men, have been found associated with the remains of animals belonging to an earlier age, and which have long since perished from the face of the earth. Since the first of these discoveries was announced their progress has been rapid, and the last number of *Silliman's Journal* has an account of seven which have been published within a few months. We give one of these accounts taken from the proceedings of the Royal Society:—

"Professor Owen minutely details the circumstances under which these discoveries were made; and states that the contemporaneity of the human remains with those of the extinct and other animals with which they are associated, together with the flint and bone implements, is shown by the evidences of the plastic condition of the calcified mud of the breccia at the time of interment, by the chemical constitution of the human bones, corresponding with that of the other animal remains, and by the similarity of their position and relations in the surrounding breccia. Among the principal remains of the men of the flint period described are the following: 1. The hinder portion of the cranium, with several other parts of the same skeleton, which were so situated in their matrix as to indicate that the body had been interred in a crouching posture, and that, after decomposition and dissolution of the soft parts, the skeleton had yielded to the superincumbent weight; 2. An almost entire calvarium, which is described and compared with different types of the human skull, which Professor Owen shows to be superior in form and capacity to the Australian type, and more closely to correspond with the Celtic type, though proportionally shorter than the modern Celtic and the form exhibited by the Celtic cranium from Engis, Switzerland; 3. Jaws and teeth of individuals of different ages.

"After noticing other smaller portions of human crania, the lower jaw and teeth of an adult, the upper and lower jaws of immature individuals are described, the characters of certain deciduous teeth being referred to. The proportions of the molars are not those of the Australian, but of other races, and especially those of ancient and modern Europeans. As in most primitive or early races in which mastication was little helped by arts of cookery, or by various and refined kinds of food, the crowns of the molars, especially of *m* 1, are worn down, beyond the enamel, flat and smooth to the stumps, exposing there a central tract of osteodentine without any signs of decay.

"The paper was illustrated by a view and plans of the cavern, and by figures of the principal human remains, and of two implements of bone on which the Viscomte de Lastic had discovered, on removal of the breccia, outline figures of the head of a reindeer and the head of a horse in profile."

Archæological inquiry has shown that mankind first employed implements made of stone, the use of copper was next discovered, and finally the art of working iron. The archæological period is therefore divided into three ages, the Age of Stone, the Age of Bronze, and the Age of Iron.

The progress of the race was not equally rapid in all parts of the earth, but while in some countries the best tools that the people had were rudely chipped from stone, in others they knew the use of copper, and in others they had learned the art of working iron. Even now, while large portions of mankind are enjoying all the knowledge and comforts of the highest civilization, there are others which are sunk in the brutish ignorance, and exposed to the sufferings, which belong to the Age of Stone.

The aborigines whom our ancestors found on this continent had not advanced beyond the Age of Stone, though the old workings in the copper mines of Lake Superior show that they had been preceded by a race belonging to the

Age of Bronze. Among the numerous relics left by the savages of the Stone Age in Europe, are large pebbles which were evidently employed in making the arrows and other stone implements. The only marks of human workmanship that they bear are two depressions pecked in opposites sides to facilitate the hold of the thumb and fingers as they were grasped in the hand.

We have before us a pamphlet by Franklin Peale containing an illustration and description of a pebble found by him in this country, and having similar depressions pecked in its opposite sides. Mr. Peale says that he has several of these in his cabinet, and that quite a number have been sent from this country to Europe. The slight change in the appearance of these implements from ordinary pebbles has caused them to be neglected, but now that attention is called to them they will doubtless be picked up in large numbers. The evidence furnished by these implements that man, in the same state for development, resorts in all lands and times to the same means for gratifying his wants, causes them to be regarded with peculiar interest.—*Scientific American.*

From the British Quarterly.

THE ENGLISH POST-OFFICE.

(Continued from page 494.)

Under the protectorate the basis of the post-office was extended, and it was made subservient to the interests of the commonwealth. The establishment now became the subject of parliamentary enactments, and the acts passed became the models for all subsequent post-office statutes. In 1656 and act was passed to settle the postage of England, Scotland and Ireland; and henceforth, says Mr. Lewins, the post-office was established on a newer and broader basis. There was but one postmaster-general of England and one comptroller of the post-office.

At the restoration this settlement of the post-office was confirmed by the 12th Car. II. c. 35—a statute which remained in force till 1710. Generally, considerable efforts were made to render the post-office fruitful during the reign of Charles II., and two years before the death of the "Merry Monarch" a penny post was set up in London for the conveyance of letters and parcels. This establishment was originated by one Murray, an upholsterer, and it was afterward assigned to Mr. William Docwray, whose name long subsequently figured in post-office annals. The penny post was found to be a decided success. No sooner was this fact made apparent than the Duke of York, on whom and his heirs male in perpetuity the entire revenue of the post-office had been settled by Stat. 15, Car. II. c. 14, complained that this post was an infraction of his monopoly.

In 1685, Charles II. died, and the Duke of York succeeding his brother, the revenues of the post-office reverted to the crown. Throughout the reign of James II. the receipts of the post-office went on increasing, though no great improvements were made in the administration. It was this bigotted king who commenced the practice of granting pensions out of the post-office revenues. The year after he had ascended the throne, he granted £4700 a year to Barbara Villiers, Duchess of Cleveland, one of his brother's many mistresses, to be paid out of the post-office receipts. It is a curious and disgraceful fact, that this pension is still paid to the Duke of Grafton as her living representative. The Earl of Rochester was allowed a pension of £4000 a year from the same source. These pensions were paid during the reign of William and Mary, and the following pensions were added:

Duke of Leeds, . . .	£3500
Duke of Schomberg, . . .	4000
Lord Keeper, . . .	2000
William Docwray, till 1698, . .	500

Among the post-office pensions granted in subsequent reigns, Queen Anne gave one in 1707 to the Duke of Marlborough and his heirs of £5000. The heirs of the Duke of Schomberg were paid by the post-office till 1856, when about $20,000 were advanced to redeem a fourth part of the pension, the burden of the remaining part being then transferred to the Consolidated Fund. There was, it must be admitted, some semblance of reason in giving Docwray a pension, for he had claims as founder of the district post or the penny post; but he only held his pension for four years, losing both his emoluments and his office in 1698, when charges of gross mismanagement were brought against him. Some of the charges alleged are curious. It was stated that he stopped "under spetious pretences most parcels that are taken in, which is a great damage to tradesmen, by loosing their customers or spoiling their goods, and many times hazard the life of the patient when pysic is sent by a doctor or apothecary.'

Ten years after the removal of Docwray from his office, another rival to the government department sprung up in the shape of a half-penny post. The scheme, established by a Mr. Povey, never had a fair trial.

The first act for establishing a General Post-office in *all* her majesty's dominions was the 9th Anne, c. 10. This act, which remained long in force, was the foundation of all subsequent legislation. By its provisions a general post and letter office was established in London for Great Britain, Ireland, North America, the West Indies, or any other of her majesty's dominions, or any country or kingdom beyond the seas. To this end chief offices were established in Edinburgh, at Dublin, at New

York, and in other convenient places in her majesty's colonies of America and the Islands of the West Indies. The whole of these chief offices were to be under the control of an officer to be appointed by the queen by letters patent under the great seal, by the name and style of her Majesty's Postmaster-General. The improvements introduced by this act increased the importance of the post-office, and added to the available revenue of the country. For ten years no further steps were taken to develop the service, but in 1720 Ralph Allen, immortalized by Pope, appeared on the scene, and he was destined to be one of the great improvers of the establishment. Mr. Allen, who at this time was postmaster of Bath, and who, from his position, was aware of the defects of the system, proposed to the government to establish cross-posts between Exeter and Chester, going by way of Bristol, Gloucester, and Worcester, thus connecting the west of England with the Lancashire district. The Bath postmaster proposed a complete reconstruction of the cross-post system, guaranteeing improvement to the revenue and increased accommodation to the public. The Lords of the Treasury granted him a lease of the cross-posts for life, his engagement being to bear all the costs of the new service and to pay a fixed rental of £6000 per year. The contract was several times renewed to Allen, the government on each occasion stipulating that the service should be extended. In this wise, in 1764, the period of Allen's death, it was found that the cross-posts had extended to all parts of the country. Notwithstanding the losses he suffered through the dishonesty of country postmasters, Allen estimated the net profits of his contract at the sum of £10,000 annually; so that at the end of his official life he had made nearly half a million sterling. He bestowed a considerable part of his income in supporting needy men of letters. He was the friend of Fielding, of Pope, and Warburton. Fielding has drawn his character in the person of Allworthy, and Pope has celebrated his benevolence in the well-known lines:

"Let humble Allen with an awkward shame
Do good by stealth and blush to find it fame."

On Allen's death the cross-posts were brought under the control of the postmaster-general, and the success of the amalgamation was so complete that at the end of the first year, profits to the amount of £20,000 were handed over to the crown. In subsequent years the proceeds continued to increase still more rapidly, so that when the bye-letter office was abolished in 1799 they had reached the sum of £200,000 per annum.

In the time of George I., the whole London post office establishment, which at present numbers several thousand officers of different grades, was worked, without counting letter-carriers, by a staff of thirty two persons only.

The treasury warrants—warrants directed to the masters of packet service, toward 1701—franked, as Mr. Lewins observes, the strangest commodities. Among others, fifteen couple of hounds going to the King of the Romans, two maid-servants going as laundresses to my Lord ambassador Methuen, Doctor Chrichton, carrying with him a case and divers necessaries, two bales of stockings for the use of the ambassador to the court of Portugal, and four flitches of bacon for Mr. Pennington, of Rotterdam. Nor were these the only abuses. So little precaution was used in the reigns of George I. and George II. that thousands of letters passed through the post-office with the forged signatures of members. Even in the early part of the reign of George III. it was related in the investigation of 1763, that one man had in the course of five months counterfeited one thousand two hundred dozens of franks of different members of parliament. In the year 1763 the worth of franked correspondence passing through the post-office was estimated at £170,000. In 1764, when George III. had been four years on the throne, it was enacted that no letter should pass franked through the post office unless the whole address was in the M. P.'s handwriting, with his signature attached. In 1784, frauds still continuing, it was ordered that franks should be dated, the month should be given in full, such letters to be put into the post on the day they were dated. From 1784 to the date of the penny postage no further regulations were made as to the franked correspondence, the estimated value of which during these years was £80,000 annually.

It was fifteen years after the death of the kindly and benevolent Allen, the postmaster of Bath, that John Palmer, also of Bath, and one of the greatest of post-office reformers, rose into notice. Originally a brewer, Mr. Palmer was, in 1784, the manager of the Bath and Bristol theatres. Having frequestly to correspond with and travel to London, Mr. Palmer found that letters which left Bath on the Monday night were not delivered in London until the Wednesday afternoon or night, but that the stage-coach which left through the day on Monday arrived in London on the following morning. He pointed out to the authorities that commercial men and tradesmen, for safety and speed, sent their correspondence as parcels, robberies from carelessness and incompetence of post-office servants being then frequent. Mr. Palmer was ready with remedies for these countless defects. In 1783 he submitted his scheme to Mr. Pitt, who lent a ready ear. The officials, however, were first to be consulted; and they, as is their wont, made many and sweeping objections to changes which they rep-

resented not only to be impracticable and impossible, but dangerous to commerce and the revenue. Mr. Pitt, however, as Mr. M. D. Hill says in an article on the post-office, inherited his great father's contempt for impossibilities. He saw that Mr. Palmer's scheme would be as profitable as it was practical, and he resolved that it should be adopted.

(To be continued.)

BUSH MONKEYS.—These bush monkeys played me a trick once or twice which I did not suspect them of at first. It was before I had thoroughly become a bushranger, and when I sometimes experienced a difficulty in finding my way quickly out of a bush after I had found my way into it. I therefore tore up several pieces of paper, and used to insert these into split sticks, at intervals of a few hundred yards, to serve as sign-posts. After having arranged these with great care, I found on several occasions, that, although I was on the right road, yet my landmarks seemed to have been removed. At length I suspected the monkeys! so I fastened a large piece of paper to a branch, and hiding myself with great care, I waited to see what would happen. I was not kept long in doubt, for I soon saw a number of monkeys come frisking along from tree to tree, and occasionally peeping at the piece of paper; at length a number of them assembled in the same tree, but all appeared afraid to approach the article itself. One rather young monkey, however, soon ventured on to the branch, and, after many quaint grimaces and antics, he made a snatch at the paper, and with it, scampered up the tree among his fellows, who received him with a whole chorus of loud coughs, for he had evidently accomplished a heroic feat. Some very wise old monkeys scrutinized the paper very closely, tasted some of it, and finally tore it to pieces among them, and scattered it to the winds.—*The Boy's Own Magazine.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, and there is little demand except for the supply of the home trade. The quotations rule at $9 25@9 55 per barrel for superfine, $10 00@10 25 for extra, $10 50@11 25 for extra family, and $11 50@12 50 for fancy lots. Rye Flour and Corn Meal are quiet and exchanged.

GRAIN.—Wheat is dull and prices are weak. New Red at $2 05@2 06 for Pennsylvania; White $2 25@2 45 per bushel. Rye sold at $1 60. Corn is scarce. Western mixed sold at $1 60. Oats are lower; sales at 84@86 cents. In Barley no sales.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c.. &c.
Workmen sent to any part of the country, at city rates.
SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

WANTED.—By a young woman, a situation in a primary or family school, or as an assistant teacher in a large school.
Address, C. CLEMENT, Paulsboro, N. J.
10.8—3t. p. f. 10.22.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.
The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.
The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,
JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
9th mo. 24, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, TENTH MONTH 22, 1864. No. 33.

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COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Two Dollars per ann.
Three Copies *to one address*, for Five Dollars.
Six Copies *to one address*, for Ten Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from page 500.)

Before resuming the Journal kept by David Sands, of his labors and services in England and Ireland, it may be proper to remark, that for the last twelve months he had been subject to frequent threatenings of serious interruptions to his health, which involved him at times in deep trial and anxiety, especially when travelling amongst people of a strange language; yet, during that journey, he was generally soon recruited again. It is highly probable that his long and hard travels in the newly settled parts of his native land, where proper accomodation was scarcely to be had, and his deep trials by shipwreck and at sea, which were both of a bodily and mental character, had impaired his constitution, and affected his nervous system. Hence it will be found that, in his subsequent travels, there were frequent interruptions to his progress, having sometimes to lay up for several weeks together. We shall now proceed with his own account:

1797.—The Yearly Meeting coming on, I was glad of an opportunity to rest a few days. The select meeting began the 20th of 5th mo. This was a very solemn meeting, and I have sometimes observed that the Yearly Meeting throughout has been very much of a similar character as the select meeting has previously been, and I have sometimes called it a "forerunner," as indeed this was in the opinion of Friends, a very favored one. Many matters were brought forward, and the state of Society gone into very weightily; and Friends appeared to be preserved under a humbling sense of their own insufficiency to transact the affairs of the church, but as they were favored by Him who has hitherto been the stay and strength of his people. My health was such as to enable me to attend all the sittings of the meeting, which continued by adjournments, until the 30th of the 5th mo. The business being over, Friends parted under a sense of Divine favor. I continued in and about London, visiting my friends and the different meetings, until the 23d of 6th mo., when I felt easy to move towards Bristol; my kind host, Joseph Smith, bearing me company.

On the 25th, had a meeting in Oxford, a place long esteemed as the seat of learning. Here are a few Friends, but they do not hold a meeting. From this city I proceeded to Banbury, where the Quarterly Meeting was held for the counties of Berks and Oxford, which was a favored meeting in many respects. I was much spent when it was over, but soon recovered, so as to attend the Quarterly Meeting at Buckingham, which was also a favored one. After the close of this meeting, my friend Joseph Smith left me, and John Lury became my companion.

6th mo. 30th.—I had a meeting at Jordan's; on my way I called to see the place where Thomas Ellwood had lived, called Hunger-hill. The house appears to have been but poor in

its best day, and is now much decayed. It was long used for the Monthly Meeting, or one room of it, which now serves as a kitchen. Taken together with the thought of the worthies who used to attend meetings here, it was a lesson of instruction. I was ready to say, "How is the gold changed!" Though there is a very convenient meeting-house at Jordan's, and a beautiful burying-ground, with stable and walks in a small wood belonging to Friends, there are now but two ancient men who attend to keep up the meeting. Notice being given, many attended, and we had a meeting to some satisfaction; but such places seemed to be but dry spots, where Friends have been thriving as a society and are gone. After meeting, I went to see the graveyard, and one of the old men showed me where lay William Penn, his two wives and eight of his children; Isaac Pennington and wife, Thomas Ellwood and wife, and several others of the most worthy of our Society, who were useful men in carrying forward the Reformation. This graveyard is kept in the neatest manner; the graves are raised so as to be seen distinctly, and most of them are known by the aged Friend. I observed all whose names I have mentioned were in one row, very close to each other, with many others who had been laborers in their day. I thought there seemed to be something there more than I had ever seen or felt before, in visiting the sepulchres of the worthies who were gone; yet I was ready to look down and say, is it possible that this little spot contain the mortal remains of all those great men who once made the world wonder; some of whose talents were rarely equalled, and whose tongues were so capable, of setting forth the work and the way to obtain an immortal crown, and the joys of it? But alas! so it is, and will be. "Man is of few days," and vanishes away with all his parts and powers. After taking a view of these sods or spots of grass, I returned to my kind friend Adey Bellamy's, at High Wycomb, a place often mentioned by Thomas Ellwood, where now live several Friends who hold meetings, and seem likely to grow. I had some service here among several families.

On First-day morning, I was at a burial, to which many people came; it was a time of favor, as was also a meeting held in the evening, at the same place. From thence I returned to High Wycomb, where I had a public meeting, to much satisfaction; and had several opportunities among Friends, and was at the Monthly Meeting. I attended a meeting appointed by Ann Alexander and her companion, held near Jordan's, much to my own and their satisfaction. Many persons attended, and much of the service fell on me.

From this place I again proceeded towards Bristol; stopped on my way at Oxford, and had much comfort with the few Friends who live there. I then went to see a large library erected by Dr. Ratcliff; the building and books said to have cost forty thousand pounds, which I thought very poorly laid out, as most of the books seemed more for ornament than use. I also visited All Saints' College, but saw little worthy of remark, except having been treated civilly by the scholars and inhabitants. We then proceeded towards Chipping Norton. On our way we stopped at Woodstock, where is the seat of the Duke of Marlborough; and where was the residence formerly of several of the kings; but the building was pulled down before the present one was erected. Here I was led to view the shortness of all human glory with a kind of astonishment, as I looked back, and remembered what I had read and heard relative to many who had lived at this place, as all seems to be not only removed out of sight, but no marks of their feet left. I visited Fair Rosamond's Spring; it still bears her name, and is very beautiful, flowing from the side of a pretty hill; but her fine buildings, and all her fond delights are no more, except a few shattered remains. The delighted monarch, his cruel queen, and fair favorite, are all now laid in the dust; no more jars or disputes are heard amongst them. A stone covered with moss, and sullied by time, is perhaps all that remains for the traveller to look upon; and even these have almost abandoned their charge, as the persons who had the care seemed weary of relating who laid beneath. Worn by time, they speak with a faltering voice, so that it is difficult for the traveller to understand what they say. The palace is very large, and beautifully surrounded by fine gardens and sheets of water. It seemed very interesting to me, while contemplating how many had walked there before me, who now were no more; and I was brought by these considerations to reflect on my own situation; how, in a short time, I also should be known among men no more, by any part I should take in human concerns.

Next day I attended a meeting at Chipping Norton, where I was favored to open some points of doctrine, to the satisfaction, I believe, of some present not of our Society.

7th mo. 16th, 1797.—Went to Burford and put up with Thomas Minchin, whose wife is in the ministry, and appears to be a very valuable minister. From this place I attended many meetings that lay not far distant; in all which I was favored to experience some help, so that I was enabled to get through, to a good degree of satisfaction; and on the 27th I reached Bristol, and was kindly received at the house of my dear friend John Lury, where I tarried until the 20th of 8th mo., visiting

meetings and families in Bristol and thereabouts. There are many Friends in this city, very respectable, and many very promising youth. I felt my mind much attached to them and thought I had not felt a greater nearness to my friends since being in this land; and I believe they received me with much love, especially my much-loved friend James Harford and family.

8th mo. 20th.—Left Bristol and travelled twenty-four miles, and lodged at a town called Usk in Wales. The following day, travelled about fifty miles through a very mountainous country. We passed many towns, but they, with the inhabitants, appeared far inferior to the towns and people of England. The inhabitants are mostly in low circumstances. We lodged at Llandovery, where the half year's meeting was held for North and South Wales. It continued three days. The sittings of this meeting were attended with a good degree of satisfaction, and Friends parted in much nearness of spirit. Here I parted with my much esteemed friends John Lury and his daughter Lydia, who had been very affectionate to me; and joined in company with my much-loved friends James Harford and his daughters Mary and Elizabeth, and his son John. The company of these dear friends made my way look more pleasant than otherwise it would have done.

On the 25th, left Llandovery and proceeded to Llangadoch, where a meeting was held in a barn; and in the evening, attended another at Llandillo, where we lodged.

26th.—Went to Swansea. 27th.—Attended a meeting at Friends' Meeting-house, and in the evening had a meeting in the Town Hall.

Swansea appears to have been a place where was a considerable number of Friends, but now they are very much reduced. From this place we went to N 2th, a market-town distant eight miles, to the house of our kind friend Evan Rees, who, with his family, are the only Friends in this place. Here we had one public meeting, and attended their fifth day meeting; and after taking an affectionate leave, set out for Swansea, and arrived on the 31st. Next day, called on W. Padley and had a public meeting.

9th mo. 3d, being the first day of the week, we went to Friends' morning meeting, and to an appointed one in the evening. Left Swansea on the 6th, and in the evening arrived at Carmarthen, a seaport town, twenty-seven miles from Swansea, where once was a considerable number of Friends. On the 7th we had a public meeting; and proceeded to Haverford West, and attended Friends' meeting; and in the evening, an appointed meeting. After visiting some families, attended the week-day meeting in the morning; and in the evening, another appointed one.

9th mo. 14th.—Had a meeting at New Milford, and returned in the afternoon to Haverford West; and having visited the few families of Friends and a few friendly people, we went to Milford, where we had several meetings amongst Friends and other tender people, to a good degree of satisfaction.

9th mo. 25th.—I took leave of my dear friend James Harford and children, who had been very kind to me, and went on board a packet bound to Waterford, in Ireland, where we arrived next day about five P. M. Our passage was unpleasant, through the roughness of the weather; but I suffered little on that account, my exercises being of another kind, which reduced me very much, yet I was graciously preserved above despair. After we landed, I went with my beloved friend, Abraham Jackson, to the city of Waterford, and took lodging with Thomas White, who received us very kindly. The next day, attended their meeting, where were gathered a large body of plain-looking Friends. I felt quite shut up in the morning meeting, and was very low in the afternoon, yet had a few words to offer, and proposed a meeting to be held in the evening. There was assembled a large body of respectable people, and I thought that some help was experienced; so that the meeting was in some measure comfortable. I attended their week-day meeting, where also was gathered a large number of people, and I had some labor amongst them; yet the power of truth did not seem to rise high.

Since this time, being unwell, I have travelled but little, except to visit a few families, and to attend their meeting, as they came in course. As I seem bound to remain here until the Quarterly Meeting, I have continued to visit families, though but few in a day, as my health is poor.

(To be continued.)

EVEN without attaching any thought of religion to the sight of the Heavens, there is something inexpressibly exciting to the mind in thus losing one's self in the infinity of space; it at once takes away from life its little cares and desires, and from reality its otherwise oppressive weight. As surely as the knowledge of man is the first and weightiest concern in the affairs of men, so surely on the other hand, is there nothing more narrowing to the mind than the perpetually keeping our eyes fixed on the small circle of human beings by whom we are hemmed in. We must return often to the contemplation and feeling of a higher Power ruling in human affairs, as we see it in nature, ere we can safely come back to the fetters of society.—*Ruskin.*

SARAH RODMAN.

(Continued from page 503.)

6th mo. 29th.—Gave way too much to my natural propensities; felt desirous to keep my place in the afternoon and I hope was measurably preserved, endeavoring to do nothing against the truth.

7th mo. 10th.—Disobedient in shunning the cross, to the hurt and disturbance of that quiet sometimes afforded me, I believe in great mercy to encourage to an humble bearing of and submission to its holy power, which has been measurably felt several days to my great comfort.

7th mo. 11th.—Greatly favored this day but not altogether faithful or as circumspect as I ought to be, while going to the afternoon meeting, by indulging too freely in conversation with a beloved friend.

7th mo. 22d.—At meeting M. M. spoke twice remarkably sweet. Alas! what occasion to fear I am not one of those mentioned by her. Oh! that I may be faithful in my little, for the visitation has been extended, and if I am not a *shining* instrument I may be useful.

7th mo. 24th.—Nothing to boast this day of myself, but have been preserved from some evils through the unspeakable kindness of Him, who in early age favored me with the discovery of his marvellous light and ever-blessed will concerning me.

7th mo. 27th.—This day at our Monthly Meeting, favored to feel some weight and exercise, though I fear not so faithful as I ought to have been. May Divine help be mercifully afforded, that through its operative power I may be constantly engaged in obedience to holy requirings and thereby obtain peace.

7th mo. 28th.—This day not spent to my satisfaction—some things lie heavy on my mind. O how burdensome is sin, yet how easily committed.

12th mo. 9th, 1787.—Some time past, I read a sentiment worthy of note: That if a tree did not bud in the spring, it was not likely to bear fruit in autumn. This was applied to youth I thought mine might be compared to trees that put forth early, and were nipped by the frost. Through humbling, merciful visitations my youth appeared in some measure promising, but disobedience operating as a frost, am I not now as a tree without verdure, without a prospect of seasonable fruit? But remember, O my soul! that these nipped buds are sometimes revived by the warmth of later suns, and let obedience now have its perfect work.

5th mo. 1st, 1788.—This day in meeting, the passage respecting the fruitless fig-tree was brought affectingly to my remembrance, and desires were raised that it might not be my fate.

6th mo. 15th.—We have been greatly favored during the sittings of this Yearly Meeting, both at home and in our public assemblies—favors that we could not bestow and are unworthy of. May the Father of mercies be pleased to raise in our hearts an acceptable acknowledgment for them.

7th mo. 4th.—Have this day experienced some favored moments wherein the excellency of the truth abundantly overbalanced all worldly pleasures and enjoyments. I can but wish that it may continue to transcend the varied attractions to which I am prone to yield, that they may have no power over me. What returns do I make for the divine enlightening and enlarging influence I have at times witnessed to my unspeakable comfort?

6th mo. 17th, 1789.—John Simpson, Rebecca Jones, and other valuable friends attended our Yearly Meeting, and have been weightily led to speak to divers states, and I think have often touched mine. May their labors be effectual to the breaking up of every false rest.

6th mo. 18th.—Left Newport in company with my dear uncle and aunt Rotch, and their daughter Mary—taking meetings appointed for dear R. Jones at Portsmouth, Tiverton, &c., in our way to New Bedford, where she attended both meetings on First-day and was greatly favored in each. On Third-day embarked for Nantucket, where I was favored with R J.'s instructive communications and much of her company. How shall I be sufficiently thankful for these privileges! which perhaps would be the means of drawing thousands into the way of life and peace, had they the benefit of them.

In a religious opportunity at brother Samuel's she expressed her desire that dear brother and sister might be concerned to seek the Lord for themselves and their little one; recommended the example of Zechariah and Elizabeth, believing they were not intended for mere cyphers in religion.

7th mo. 18th.—Left the island. On board the vessel dear Rebecca again addressed brother Samuel, and desired he might be strong in holy resolution as well as in desires after the way of life. She again attended meeting at New Bedford, wherein she was engaged in close service. On the 20th she took an affectionate leave of me, saying, I shall be glad to hear from thee and of thee, feeling confidence in believing I shall be comforted in so doing; and as we have been favored together in being communicants at our heavenly Father's table, I hope we shall be often in each other's remembrance, for I love the remembrance of my heavenly Father's children of the junior as well as the senior class—these are His jewels.

11th mo. 28th, 1790.—Last night was unwell with the headache, and while being fa-

vored to look over my conduct with desires to amend it, I fell asleep, and dreamed my dear friend —— —— was with me, with a number more; we sat in silence, and when she began to speak I perceived ourselves alone. The purport of what she said was, that she believed the desires of my mind would be answered *if I was careful in little things.* May it prove a fresh incentive to renew that care and watchfulness without which I cannot pursue the things that belong to my peace.

Upon reading over an abstract of the Marquis Dukenti of France, my mind was impressed with serious considerations in the confirmed belief that the truly religious of all professions, walk by the same rule the Quaker ought to observe and humbly follow. In his life was evident the self-denial so necessary for us, and his obedience was accompanied with noble acts, though with the utmost care he lived retired from human commendation—wishing others to have the same opinion he entertained of himself, and give all the praise to Him whose right it is."

On the 6th of 6th mo., 1793, her sister Hannah Rodman was united by marriage to Samuel R. Fisher, of Philadelphia; and on the 7th of 8th month, she embarked with them at Newport on board a packet bound to New York—on board of which she writes thus:—

"Our passage has been remarkably fine—a sensation of gratitude spread over my mind on waking last night to find the vessel moving so still as not to disturb sleep; my head ached, but believe I was as comfortable as if I had been on shore. Are favored with a civil though large company on board.

We have had a pleasant view of the places where Richard and Adam Mott reside. We also were shown where Thomas Rodman formerly lived on Long Island, which I felt some attachment to in the recollection of his being nearly related to my deceased friends, known and beloved in his day. Such a tribute may possibly be paid to some of us, when that of tears is forgotten, and our names barely handed to some distant relative. Thus generations pass away! Oh may it be more and more our care so to live that our time may not be lost to us and to our cotemporaries. And for you, my beloved little nieces, my heart is often solicitous; may there be some traces of footsteps worthy your imitation and be as an encouragement to you to walk in the right way and pursue in early life the things that bring peace. Our three repeated solemn partings have been often fresh in remembrance, and the preservation of my dear relatives has occupied my desires, and will, I trust, oftener than the morning during my sojourn in a strange land."

8th mo. 9th.—We arrived this day at New York, and there received the mournful tidings of the sudden death of our dear cousin Samuel Lewis. How does every relative left behind, crowd into thought! Uncertain, indeed, are all our enjoyments, and every changeful thing may bear a just comparison with them.

On our way from New York, stopped at Stony Brook Meeting, which was to me a season of quiet and great solemnity. We reached Philadelphia the 12th day of the 8th month, and met with a kind reception from our new connections.

(To be continued.)

"Tribulations are undoubtedly the lot of all who are seeking to follow their Lord and Master in the regeneration; but He who knows what they stand in need of, in His own due and appointed time reveals to them His consolations, if they are willing to dive deep enough for them; for it is in the deeps, that wonders are seen, and pearls procured."—*Sarah Grubb.*

Upon keeping one's Word.—Sir William Napier was one day taking a long country walk, near Freshford, when he met a little girl, about five years old, sobbing over a broken bowl; she had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face and said: "But ye can mend it, can't ye?" Sir William explained that he could not mend the bowl, but the trouble he could, by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day, and to bring the sixpence with him, biding her, meanwhile, tell her mother that she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one he specially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl and of still being in time for the dinner party in Bath; but finding this could not be, he wrote to decline accepting the invitation on the plea of a "pre engagement," saying to us, "I cannot disappoint her she trusted me so implicitly."—*Bruce's Life of Sir William Napier.*

"All men are by nature equal, made all by one workman of like clay; and, (howsoever we deceive ourselves,) as dear unto God is the poor beggar, as the most pompous prince living in the world."—*Plato.*

For Friends' Intelligencer.

GOVERNMENT DRAFTS.

Remarks upon the Editorial on that subject, taken from "Friends' Review."

We will first consider the minute of the New York (Orthodox) "Meeting for Sufferings," or "Representative Meeting," as it is now called, which minute was addressed to their Quarterly and Monthly Meetings, as copied by the Intelligencer from the "Review."

This minute says, "The recognition by Congress of the right of conscience, by thus making provision for the relief of those who are religiously opposed to war, by declaring them non-combatants, and assigning them to hospital service, or the care of Freedmen, was felt to be a very important concession by government, for which we should be grateful, and that it calls for acquiescence on the part of Friends, as far as they can feel a freedom to."

Two noticeable traits are discovered in this minute: one of which is an absence of any expression of sympathy, and encouragement in favor of such in their young members who feel straightened in relation to rendering any equivalent for personal military service: and the other is, a recommendation to their members to acquiesce in the demands of government, or in other words to suppress those religious scruples, "As far as they can feel a freedom to."

It is moreover to be remarked that although the payment of $300 is one of the terms of exemption prescribed by the law, and although the payment of such a commutation tax is a direct violation of their discipline, as well as ours, yet the minute under consideration, contains no caution against the infraction of that article of discipline, and no counsel in favor of its faithful maintenance. It presents the aspect of a political apology for the compliance with the law, rather than an expression of sympathy and encouragement for those who may be brought under suffering on account of their faithful testimony, in its various branches, against the spirit of war.

The general tenor of the minute, leads almost necessarily to the opinion that the minute of our New York Representative Meeting of Orthodox Friends, was not intended to be interpreted as disapprobating the payment of the commutation tax.

Although the Ohio, "Meeting for Sufferings" has followed the example of their New York Friends, I am unwilling to believe that the Meetings for Sufferings representing the Yearly Meetings of Philadelphia, Baltimore, North Carolina, Indiana, and the two New England Yearly Meetings are prepared to issue a similar epistle to their conscientious young members.

Nor will the editorial remarks of the "Review" bear a critical examination, more than the minute of advice to which I have alluded. The "Review" says; "As well might our early Friends have refused to take the affirmation, prescribed by parliament in lieu of an oath." To which I answer there is no parallel between the substitution of an "affirmation for an oath," and the substitution of "a fine or other imposition, in lieu of military service." The purpose of the prescribed oath was to verify a statement whether made in writing or orally. Did early Friends ever object to verifying their word? They never did. They were willing to verify their word by a simple affirmation, subject to the same penalty to which others were liable who violated their oath. They had no scruples against the verification of their words, but only against the anti-christian mode of doing it: and hence when the objectionable form was removed, their scruples were also removed.

But is it to be said that Friends have no scruples against taking human life; but only against the anti-christian mode of accomplishing it? The question needs no answer. There is therefore no parallel between the two propositions, so that the whole argument which is based upon the supposed parallelism between oaths and military service necessarily fails, and becomes of no force or application.

In relation to the payment of the $300 commutation fine, the "Review" slides over it without specification, so that the reader is left to conjecture whether a faithful observance of that article of discipline is intended to be classed among the "self-invented crosses and sacrifices" approvingly quoted in the editorial.

While some of our elderly Friends in both branches of society, being terrified by the apparition of court martials, and the deserter's doom on the one hand, or lured by the supposed duties of citizenship, have either directly or indirectly encouraged the payment of the commutation fine, a number of our young Friends, through faithfulness to manifested duty, have been enabled to discover and walk in that path,—"Which the vulture's eye hath not seen, and which the lion's whelp has not trodden, neither hath the fierce lion passed that way," and in that path have found both peace and safety.

About a year ago, and previous to the congressional law, upon the subject of exemptions, a number of young Friends in both branches of Society, being conscientious against bearing arms or paying a commutation tax, were paroled by the heads of the War Department without any compromise of their religious scruples. They were neither coerced into the army, nor court-martialed as deserters, nor restrained of their liberty, longer than was necessary to present the required credentials to the Government. The paroles then granted, have not to my

knowledge been either recalled or revoked; and the Friends holding them, are not subject to another draft, until they are revoked.

We may thus perceive in how remarkable a manner, a faithful maintenance of our excellent discipline, and a faithful attention to manifested duty have led the conscientious young men in the path of peace and safety, and has enabled them to preserve a conscience void of offence towards God and man.

Is there not cause to fear that some are about ready to let go their hold and trust in the preserving care of a superintending Providence, and place their confidence in the arm of flesh? Instead of devising arguments and apologies for the evasion of our discipline upon this subject, would it not be more consistent to endeavor, through holy help, so to quicken and enlighten the consciences of our children that they could, when called before governors and rulers for conscience sake, aver with sincerity, "I am conscientiously opposed to destroying the lives of my fellow beings, and also to the payment of purchase money for the liberty of obeying my Father which is in heaven."

Many readers of the Intelligencer doubtless remember the interesting narrative of the few North Carolina Friends, who were forced into the rebel army, because of their scruples against paying a commutation fine, and of their remarkable preservation and final deliverance: but there are probably some who have not been informed that the Confederate Congress at their next session, passed a law, exempting Friends from all military service whatever.

Here is another instance of the influence which faithfulness to manifested duty, is capable of exercising upon the powers of the earth. If Friends had been generally as faithful as the few of our own Society to whom I have alluded, or as the North Carolina Friends and some others of the same distinctive brotherhood, is there any reason to fear that we should have been less favored by our government, than southern Friends are by that under which they live?

It is a remarkable fact, but not less remarkable than true, that the heads of the War Department at Washington appear to profess a more correct and appreciative view of the consistency of our discipline against paying a commutation tax than many of the members, not only of our own, but the other branch of the Society.

While some are expatiating upon the duties of citizenship and almost taunting conscientious Friends by indirectly intimating that their scruples against the payment of a commutation tax is but "an invented cross, a self imposed religious sacrifice,"—while these things are taking place among some branches of Friends' Society, we perceive on the other hand, that the heads of the War Department have no difficulty in discovering that the payment of a commutation tax, is nothing less than an equivalent for personal services upon the battle field.

And hence, when these conscientious drafted Friends applied, either personally or through the agency of their brethren, for relief, the War Department did not upbraid them with attempting "self-imposed sacrifice in religion," but in every instance, as far as I know, readily granted a parole, unconditioned upon the performance of any commutation service whatever. This act of relief was not in consequence of the passage of the law before quoted, for it was previous to the enactment of that law; but the heads, of the War Department assumed the responsibility of performing this appreciative act, from a conviction that our testimony against paying an equivalent for war services is as consistent and valid as our testimony against war itself.

The remarks herein communicated are offered as an expression of sympathy, and encouragement, for those young Friends, in every branch of the Society, who are earnestly desirous of preserving "a conscience void of offence, towards both God and man."

Our duty to our Creator comprises and absorbs all other duties; and those who are deficient in their duty to their Maker, are very likely to be disqualified to define with precision what the duties of Christian citizenship are. He who supposes he can conciliate the favor of the Almighty by sacrifices to human governments, may eventually realize Cardinal Woolsey's wail upon his death-bed, when he mournfully exclaimed, "Had I but served my God with half the zeal I served my King he would not in mine age have left me naked to my enemies. GIDEON FROST."

Matinicock, Long Island, 10th mo., 1864.

INFLUENCE.—How much may be done, is done, by the brain and heart of one human being in contact with another? We are answerable for incalculable opportunities of good and evil in our daily intercourse with every soul with whom we have to deal; every meeting, every parting, every chance greeting, and every appointed encounter, are occasions open to us for which we have to account. To our children, our servants, our friends, our acquaintances,—to each and all, every day, and all day long, we are distributing that which is best or worst in existence, influence, etc.; with every word, every look, with every gesture, something is given or withheld, of great importance it may be to the receiver, of inestimable importance to the giver.

HUMILIATING PICTURE.—Man may be justly entitled the great destroyer and exterminator of life, without regard to the time, place or circumstance. By his power the strongest are overcome; by his ingenuity, the most subtile are circumvented, and their energies of body and mind made subservient to his nesessities or pleasures. He is superior to the whole animal creation in the noblest attributes; but he enjoys one pre-eminence, for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds; when the lion leaps from the ambush, it is into the neck of the wild ox or the antelope that he buries his claws; when the wolves howl in unison, it is the deer they are pursuing; when the scream of the eagle sounds shrillest then let the wild duck beware! Even the insatiable ferocious tiger keeps aloof from his brethren of the blood. But when the drums roll, and the trumpets clang, when the banner-folds are shaken abroad upon the air, and the neigh of the charger reëchoes the deep notes of the bugles; then is man, with his boasted reason prepared to spill the blood of his brother—to drive his desolating chariot over the faces of his kindred; spread havoc and despair before his path, and leave famine and pestilence to track his footsteps.—*Z. Fuller.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 22, 1864.

OBJECT TEACHING.—The desire in children to become familiar with every object which immediately surrounds them, is one which we notice at a very early age; and it would be well if every one having the care of young children could appreciate this instinctive effort, and so direct it as to lead to the important results which its judicious cultivation would be likely to ensure. If we contemplate any natural object, especially in any department of animated nature, with the full appreciation of its adaptation to the part it was designed to fulfil in the grand plan of Creation, we are impressed with a sense of the omniscience and goodness of the Creator. In a degree proportionate to the age of the little child, a similar feeling may be encouraged, and the foundation laid for the development of the religious sentiment which may strengthen him to resist temptation in after life, and open to him pursuits of pleasure for his hours of leisure and recreation. The just appreciation of this fact has led many to consider the best way in which such instruction may be introduced into our primary and infant schools, and on this account we welcome with pleasure the system of illustration which now obtains in many of them. We wish, however, to see a greater number of parents and teachers grasping the *spirit* of object-teaching, and throwing more of their own individuality into their modes of education.

Many of the works recently published upon Object-Teaching are good, but we cannot recommend an adherence to the plans pointed out in them. The works which have been to us peculiarly suggestive, are, "The Natural History. Reason Why," and "Hooker's Child's Book of Nature," in three parts. These will point out to every parent and teacher a simple yet effective mode of interesting those under their care, and teach them how to simplify their own language so as to make great truths intelligible to the minds of very little children.

In a future number we will furnish our readers with short extracts from each of these works.

The advantages to be derived from a fondness for pursuits which lead to the study of Natural History, are thus beautifully expressed by Charles Kingsley, in his "Glaucus, or Wonders of the Shore":—

"Seriously, if we wish rural walks to do our children any good, we must give them a love for rural sights, an object in every walk; we must teach them—and we can teach them—to find wonder in every insect, sublimity in every hedge-row, the records of past worlds in every pebble, and boundless fertility upon the barren shore; and so, by teaching them to make full use of that limited sphere in which they now are, make them faithful in a few things, that they may be fit hereafter to be rulers over much.

I may seem to exaggerate the advantages of such studies; but the question after all is one of experience; and I have had experience enough and to spare, that what I say is true. I have seen the young man of fierce passions, and uncontrollable daring, expend healthily that energy which threatened daily to plunge him into recklessness, if not into sin, upon hunting out and collecting, through rock and bog, snow and tempest, every bird and egg of the neighboring forest. I have seen the cultivated man, craving for travel and for success in life, pent up in the drudgery of London work, and yet keeping his spirit calm, and perhaps his morals all the more righteous, by

spending over his microscope evenings which would too probably have gradually been wasted at the theatre. I have seen the young London beauty, amid all the excitement and temptation of luxury and flattery, with her heart pure and her mind occupied in a boudoir full of shells and fossils, flowers and sea-weeds, and keeping herself unspotted from the world, by considering the lilies of the field, how they grow. And therefore it is that I hail with thankfulness every fresh book of Natural History, as a fresh boon to the young, a fresh help to those who have to educate them."

MARRIED, on Fourth-day, the 5th inst., at the residence of William Haines, "Cedar Lawn Farm," N. J., with the approbation of Woodbury Monthly Meeting, CHAMPION ATKINSON, of Woodstown, to SARAH HAINES, of Upper Greenwich.

DIED, at the residence of his father, Denton, Caroline county, Maryland, on the 31st of 9th month, 1864, THOMAS ELLWOOD TYLER, son of Jonathan and Rebecca M. Tyler, aged 6 years and 4 months.

——, in Williamson, Wayne county, N. Y., on the 22d of 9th month, 1864, GRIFFITH M. COOPER, aged 74 years. He was an officer of the U. S, Navy, in the war of 1812–15, but soon after resigned and became a member of the Society of Friends, and subsequently a preacher among them.—*Ex. Paper.*

——, on the 1st of 7th month, 1864, HETTY A. HOPKINS, daughter of Robert G. and Hetty Hopkins, aged 8 years; members of Burlington Mo. Meeting.

——, on the 12th of 8th month, 1851, SAMUEL SATTERTHWAIT, aged 79 years, 7 months and 20 days; a member of Upper Springfield Monthly Meeting.

——, on the 25th of 8th month, 1864, MARY SATTERTHWAIT, relic of the above, aged 85 years, 11 days; a minister belonging to Upper Springfield Monthly Meeting.

ASYLUM FOR AGED COLORED PEOPLE.

A meeting to organize an Institution of this kind, was held on 17th inst. D. Parrish in the Chair, and M. Balderston, Secretary. Subscriptions and pledges were reported, and a Committee appointed to report a plan of organization to a meeting to be held on Third-day evening, 25th inst., at 8 o'clock, at 109 N. 10th Street (over office of Friends' Review).

All friendly to this object are invited to attend, and contribute of their means.

For Friends' Intelligencer.

Extracts from the Minutes of Friends' Association for the Aid and Elevation of the Freedmen, held 10th mo. 5, 1864.

The minutes of the Executive board were read, reporting a communication from a committee of the Pennsylvania Abolition Society, suggesting joint action on the part of the several Freedmen Associations of this city, in the establishment of a Temporary Home, and proposing the appointment of a committee to confer with other committees that might be appointed, which proposition was, on consideration by the said board, approved, and a committee appointed.

The Women's Association reported, that they had prepared a box of clothing suited to hospital needs, which had been accepted as a return in part of the sum appropriated to them, which box had been placed at the disposal of the Sanitary committee.

An appropriation of two hundred dollars had been made to the committee on Education.

The Education committee reported that Margaret A. Griscom, accompanied by Louisa J. Roberts, of the Sanitary committee, had recently paid a visit to the camps in the vicinity of Washington, that many grievances were found to exist at Camp Wadsworth, and it was believed that through their representations to the proper authorities most of these would be redressed.

Much improvement was noticed in the condition of affairs on Mason's Island, where, notwithstanding the great unhealthiness of the situation, the mortality had been greatly reduced, and that this change might be attributed to the excellent condition of the hospitals, and to the untiring energy of our matron and of our teachers there.

In connection with the minutes of the Executive committee, the report of Louisa J. Roberts was read, giving an account of her visit to the vicinity of Washington, also a copy of a letter sent by her and Margaret A. Griscom to Col. Elison, calling his attention to certain requirements for the Freedmen, especially on Mason's Island.

Much verbal information was given by L. J. R. and M. A. G., and by J. Miller McKim, Corresponding Secretary of the Pennsylvania Freedmens' Relief Association, who had also recently returned from Washington.

Extracts from interesting letters from our teachers and others, were read, including one from William Mitchell, dated Nashville, Tennessee, depicting the great suffering that inevitably must exist near that point the coming winter, and urging upon all the Associations for the Relief of the Freedmen, the great necessity for forwarding clothing and supplies generally.

S. H. GARTLEY,
ANNA SHOEMAKER, } *Clerks.*

"A man hath power over his words till they are spoken; but after they are spoken, they have power over him."—*Socrates.*

"When thou arisest in the morning, determine so to pass the following day, as though at night a grave should be thy bed."—*Socrates.*

For Friends' Intelligencer.

Account of a recent visit made to Mason's Island:—

After the business of the Sanitary committee was concluded at their meeting, held 9th mo. 23d, I proposed to go again to Washington, for the purpose of laying before the newly appointed Quarter Master, the wants of our teachers and the people among whom they labor, and to look after our boxes sent since his appointment to office in that department.

My proposition was accepted, and I lost no time in starting, as our interests demanded early attention. M. A. G. accompanied me, and to her presence and assistance I feel mainly indebted for the success that attended our efforts.

We had several satisfactory interviews with Col. Elison. Our teachers appear to have his entire confidence, and he seems willing to do all that lies in his power, to promote their comfort and efficiency.

The condition of the people on Mason's Island is much improved; the great mortality that prevailed during the latter part of the summer, has given place to a more healthy condition, attributable to the success that has attended our efforts to provide hospital accommodations, and, to the approach of colder weather.

Many cases of sad bereavement claimed our tenderest sympathy,—wives, husbands, children, with tearful eyes, answered my inquiries after their companions, with these words, "Dey is gone to de graveyard." One young woman whom I had noticed particularly for her cheerful, pleasant smile, and whose devotion to her three little children, had won for her my warmest admiration, came to me with such a sad face, that I inquired what had happened since I saw her last. "You knows my children,—dey is all gone; Ise not got one lef;" was her sorrowful reply. It required no apostolic injunction to call forth the tear of sympathy that welled up as I listened to her recital, and commended her to that Source of comfort which had never failed *me* in the direst extremity. This was not an isolated case, I met with several mothers who had sustained similar losses. Quite a number of children are still in the hospital, tenderly cared for by our faithful and earnest matron, M. P., whose indefatigable labors are acknowledged by all who have intercourse with her. We have the satisfaction of knowing that these hospitals, though but just established, and wanting yet many essential comforts, are beginning to receive patients sent by the department from Washington and Georgetown.

A fund has been created from the sale of surplus rations, which will be used to supply vegetables, the want of which is sadly felt; many have died of scorbutic affections, after their disease had yielded to medical treatment, for the want of a proper vegetable diet.

The farmer of Camp Rucker deserves thanks for the many generous contributions of fruits, &c., he has sent them. If more of the men to whom the interests of these freed people are entrusted, were like him, their condition would be vastly improved. We were unable, from the shortness of our stay, to visit his camp, but were assured that it continues prosperous, and the people contented and happy.

There is still a great want of drinking water on the Island, no efficient measures have been taken to provide a sufficient supply; we made a special request that this be attended to without further delay; the whole population, teachers and all, have suffered in this matter. From the only well where water in any amount can be obtained, those who seek to avail themselves of its use must be provided with a rope and bucket; these requisites are not in the possession of all, they who have them not must throw themselves on the kindness of the more fortunate; wrangling and contention frequently occur, and the timid are often forced to resort to the marshy springs along the margin of the river; all agree that very much of the sickness and death that have made such fearful havoc among the people, were caused by the impure water they were obliged to drink. "*We does suffer for water,*" said the old doctress, who is installed as chief assistant in the women's ward. "Where are your buckets?" I asked; "Dey dun give us none," was her reply. Remembering that a dear friend, from whose lips many of us have drank in the words of truth that spring from the eternal Fountain, had given me a sum of money to purchase water-pails, I promised immediate attention, and am glad to record that there will henceforth be no lack of buckets to hold the water.

On returning home, we brought with us 15 men, women, and children, for all of whom good homes have been obtained; they came on at the expense of those employing them.

L. J. R.

10th month 13th, 1864.

MEMORABLE DATES.—An old man was sitting in his little room one Sabbath afternoon. His Bible lay before him, opened at the blank sheets before the title page, on which was written some dates of days and years. He was so absorbed in the contemplation of these that he did not notice the entrance of a neighbor, who asked him what he could find to read with such intense interest, where he only saw a few dates? The old man replied: "Neighbor, could you but know what these dates stand for, you would not be any longer surprised." These were the dates of all the principal occurrences of the old man's life. He pointed with his

finger to one after the other. "Here is the date of my birth, of my baptism, of my enlisting, my marriage," and so on till at last he came to the date of the day when the Lord had effectually called him, and since which he had known himself to be a child of God, and inheritor of the kingdom of heaven. And then he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out?"

"Could I a thousand voices raise,
A thousand tongues employ,
My heart would pour itself in praise,
In thankfulness and joy.
And still its happy songs should be,
Hear what the Lord has done for me."

From the British Friend.

THE BUBBLE.

Little Jack sat astride on the wall, full of pleasure,
As great in *his* eyes as a king on his throne;
His little heart beat with delight above measure,
As though the wide world had indeed been his own.
He thought not of danger, he dream'd not of troubles,
But held his tobacco-pipe lightly with care:
With water and soap he was blowing his bubbles,
And oh, how delightful they looked in the air!

They floated along, by the wind set in motion,
And then rose another and followed the rest;
They sailed along, like the ships on the ocean:
At last came the biggest, the brightest, and best.
It rapidly rose, as though proud of its lightness,
And high as the top of the chimney was seen;
It threw back the beams of the sun with its brightness,
And glitter'd with crimson, and purple, and green.

It floated along with a beauty surprising,
And Jack, as he gazed, was half wild with delight;
He watch'd it with rapture—now falling—now rising—
And loudly he laughed at the wonderful sight.
But presently Jack felt a feeling of trouble,
His face and his heart were o'ershadowed with gloom;
For, while his stretched eye-balls were bent on the bubble,
It entered the church-yard and burst o'er a tomb!

"Oh, Jack!" cried his father, who near had been musing,
While lightly the bubbles were sailing around,
"This world is a place of much picking and choosing,
Where pleasure, and trifles, and bubbles abound.
Whate'er be the tale that temptation may tell thee,
Whate'er the desires that thy heart may engage,
Let the little event that but just now befell thee
Be fix'd on thy mind, in thy youth and thy age.

"A thousand enjoyments around us are flying;
Ten thousand bright things are abroad in the air;
But our lives are uncertain and short: we are dying,
And death may remove us before we're aware.
The joys that men seek, the pursuits that they follow,
Though deck'd and bespangled with splendour and plume,
Are bubbles at best, and deceitful, and hollow;
Remember, my boy, they will burst at the tomb!

"The thing that allures thee, though now it seem double
In value, attractive, enduring, and fair,
After all, may deceive thee, and be but a bubble,
Unworthy thy love, undeserving thy care.
Then fail not, when strongest thy love and thy passion,
Though lit up with sunbeams, or shadow'd with gloom,
Whate'er be the object, its form, and its fashion,
The question to put—Will it burst at the tomb?"

EVENING PRIMROSE.

"The sun his latest beam has shed;
The wildbird to its nest has sped;
And buds, which to the day-beam spread
There brightest glow,
Incline their dew-besprinkled head
In slumber now.

"Then why art thou lone vigils keeping,
Pale flower, when all beside are sleeping?
Are not the same soft zephyrs sweeping
Each slender stem,
And the same opiate dewdrops steeping
Both thee and them?"

"Eve is my noon. At this still hour,
When softly sleeps each sister flower,
Sole watcher of the dusky bower
I joy to be;
And, conscious, feel the pale moon shower
Her light on me.

"Soon as meek evening veils the sky,
And wildly fresh her breeze flits by,
And on my breast the dewdrops lie,
I feel to live:
And what is mine of fragrancy,
I freely give.

"Say thou, who thus dost question me,
Wouldst thou from earth's dull cares be free?
O listen, and I'll counsel thee
Wisely to shun
Tumult, and glare, and vanity,
As I have done.

"Enter thy closet, shut the door,
And heavenward let thy spirit soar;
Then softer dews than bathe the flower
On thee shall rest,
And beams which sun nor moon can pour
Illume thy breast."

A WATERSPOUT AT SEA.—The bark Jane Doull, Captain Smith, which arrived in the Thames on the 13th ult. from Bermuda, had an exceedingly narrow escape from destruction by a waterspout at sea. She left Bermuda on Sunday, August 14, and shortly after, the wind having fallen to a dead calm, she came to anchor off the Great Sound. "The evening," writes one of the passengers "was sultry and overwhelmingly oppressive; not a breath of air rippled the water or cooled the hot atmosphere. The sun travelled down the west and disappeared like a great circular patch of blood behind a heavy bank of black clouds. The night was equally miserable; the heat intense; the wind was dead, the broad expanding water smooth as

glass, and everything in nature seemed to denote some unusual phenomenon at hand. The morning came, but no change with it. Clouds of varied hue, but all sombre gray and black tinged, chased and gathered beneath the sky; the sun rose a ball of fire, and loomed in the distance like a red-hot 68-pound spherical shot. No wind, no ripple, no sign of change except perhaps for the worse. At seven the clouds gathered thick and heavy, and far in the distance we could see rain beating down on the sea in lines of water. Our attention was soon diverted from the rain. Captain Smith and Mr. Virgin, the pilot, asked if we did not hear a distant roar, as if there were a naval engagement going on at some short distance. A dull rumbling roar could distinctly be heard.

"We next observed, about five miles from us, a cylindrical column reaching from the sea to the altitude of 500 feet. From our point of view it appeared about three feet in diameter. It was of a grayish hue, and assimilated in hue with the clouds above. It rested upon the water, and by the aid of our glasses we could distinctly observe the salt water ascending and the fresh water descending in torrents —the sea in a state of great agitation.— Around this cylindrical column the wind seemed to be rushing with the force of a volcano. A smaller one, which appeared about this time, was apparently 'swallowed' by the larger one. For some 15 minutes we watched this remarkable and to us novel phenomenon. The pilot then pronounced it a waterspout. As we had never seen one, we felt no alarm, till warned that if it struck the vessel we must save ourselves. While we were yet conjecturing what would be the result of this extraordinary formation, the great line of black clouds solemnly advanced on each wing of the spout. The rain was pouring in wild torrents, and then the spout dropped down its mighty weight of water on the pitiless sea, while the winds madly rushed it towards us. We now became alarmed. The roar of the falling waters came to us like the distant sound of Niagara. The sea was lashed into great waves; the waters poured, and bubbled, and rose in swaying masses over six feet in height. With deadly aim and certain purpose the awful column advanced. Not one on board the ship but felt the danger, and knew that nothing could save us if it struck the ship. It burst about thirty yards from us, and the last remnant of water ceased within about ten feet of the stern."—*The Press.*

RAIL CAR POST OFFICES.—One of the new post-office cars for this purpose has been completed and placed on the through route between New York and Washington, as an experiment, and is under the direct management of the post-office department. In the sides of this car are the apertures usually seen at post-offices, through which letters may be conveniently dropped, and in the inside are lead cases, containing two hundred pigeon holes of rather more than the ordinary size, and forty boxes, each one foot square, so arranged that the mail matter in them cannot be jostled out by the motion of the car. There are also the usual shelves and hooks on which to hang the mail bags, and on one side a large table for stamping purposes. Letters can be mailed at any part of the route by slipping them into the car.

From the British Quarterly.

THE ENGLISH POST-OFFICE.

(Continued from page 512.)

Mr. Palmer was installed at the post-office on the day of the change, under the title of Controller-General. It was arranged that his salary should be £1500 a year, together with a commission of two and a half per cent. upon any excess of revenue over £240,000. The rates of postage were now slightly raised; but, notwithstanding, the number of letters began most perceptibly to increase. Several of the principal towns, and notably Liverpool and York, petitioned the treasury for the new mail-coaches. But, though manifest success attended the introduction of the Palmer scheme, yet the authorities were determinedly opposed to the reformer, and he had to contend with them single-handed. In 1792, when his plans had been about eight years in operation, and were beginning to exhibit elements of success, it was deemed desirable that Palmer should surrender his appointment. In consideration, however, of his valuable services, a pension of £3000 per annum was granted to him, but this sum fell far short of the emoluments which had been promised to him, and he memorialized the government, but without success. He protested against this treatment, and his son, General Palmer, member for Bath, frequently urged his father's claims before parliament; but it was not until 1813, after a struggle of twenty years, that the House of Commons voted him a grant of £50,000. This great benefactor of his country died in 1818. In the first year of the introduction of his plans, the net revenue of the post-office was about £250,000. Twenty years afterward, the proceeds had increased sixfold, to no less a sum than a million and a half—an increase, doubtless, partly attributable to the increase of population, punctuality, and security of the new arrangements. Mails not only travelled quicker, but Mr. Palmer augmented their number between the largest towns; three hundred and eighty towns which had in the olden time but three deliveries a week, had, in 1797, a daily delivery. The Edinburgh coach required less time by sixty hours to travel from London, and there was a corresponding reduc-

tion between towns at shorter distances. For many years after their introduction, not a single attempt was made to rob Palmer's mail-coaches, which were efficiently guarded.

In 1836 there were fifty four-horse mails in England, whereas forty years before there were not a third of the number. We remember the annual procession of the mail coaches on the king's birthday—a gay spectacle which Mr. Lewins is not old enough to remember. Coachmen and guards on that occasion donned a new red livery, and all the coachmen and most of the guards wore bouquets in their button-holes. In the year 1814 the business of the post-office had increased so greatly that better accomodation was sought than was afforded by the office then in Lombard-street. The first general post-office, opened in Cloak-lane, was removed from thence to the Black Swan, in Bishopsgate-street. After the fire of 1666, a general post-office was opened in Covent Garden, but it was soon removed to Lombard-street. In 1825, the government acquiesced in the views of the great majority of London residents, and St. Martin's-le-Grand was chosen for the site of a new building, to be erected from the designs of Sir R. Smirke.

It was opened for business in September, 1829. From the date of the opening, improvements ceased to be pertinaciously resisted. It was not, however, till the late Duke of Richmond became the post-master-general, in the ministry of the late Earl Grey, in 1830, that improvements were earnestly forwarded by the head of the department. The duke, a highly public-spirited and patriotic man, was indefatigable in the service of the department over which he was placed from 1830 to 1834. At first his grace refused to accept any remuneration for his services; but at length, in compliance with the strong representations of the treasury lords as to the objectionable nature of gratuitous services, "which must involve in many cases the sacrifice of private fortune to official station," he consented to draw his salary from the date of the treasury minute already referred to. In 1834, Lord Grey's postmaster-general submitted a list of improvements to the treasury lords, in which at least thirty substantial measures of reform were proposed. It was under this functionary that amalgamation of the Irish and Scotch offices with the English took place.

The railway for the first few years of its existence exerted but little influence on post-office arrangements. On the opening of the Liverpool and Manchester line, however, in 1830, the mails of the district were consigned to the new company for transmission. After railways had been in existence seven or eight years, their influence became paramount, and in 1838 and 1839 acts were passed to provide for the conveyance of mails by them.

It was in 1836 that Sir Francis Freeling, who had been secretary to the post-office since 1797, a period of forty years, died. He was an industrious public servant of the old school, strictly performing his duty according to ancient precedent and routine. He was succeeded in his office by Colonel Maberly, the son of a gentleman who, having amassed a considerable fortune by trade, entered parliament, and ultimately succeeded Perry as the proprietor of the *Morning Chronicle*. Colonel Maberly had been himself in parliament, and was generally considered a good man of business; but he was an entire stranger to the business of the post-office, and, according to his own evidence before the Select Committee on postage, was introduced into the office by the treasury for the purpose of carrying into effect the reforms which a commission of inquiry had recommended.

On the fall of Sir R. Peel's administration, in 1835, the Earl of Lichfield succeeded to the office of postmaster-general under Lord Melbourne. It must be admitted that the new postmaster and secretary introduced many important reforms. The money-order office was transferred from private hands to the general establishment. At this juncture also commenced the system of registering valuable letters, and, at the suggestion of Mr. Rowland Hill, a number of day mails were started for the provinces.

At the close of 1836 the stamp-duty on newspapers was reduced from 3½d. to 1d —a reduction which led to an enormous increase in the newspapers passing through the post-office.

But though these improvements were in themselves commendable, the authorities still tenaciously clung to the old rates of postage, and refused to listen to any plan for the reduction of postage rates. Colonel Maberly, the secretary, had no sooner learnt the business of his office than he made a proposition to the treasury that the letters should be charged in all cases according to the exact distance between the places where a letter was posted and delivered, and not according to the distance. The lords of the treasury promptly refused, to use the language of Mr. Lewins, "this concession."

In 1837 the average general postage was estimated at 9½d. per letter; exclusive of foreign letters, it was still as high as 8¾d. It is a curious but significant fact that in the reign of Queen Anne the postage of a letter between London and Edinburgh was less than half as much as the amount charged at the accession of Queen Victoria. The fact that the revenue derived from so well-protected a monopoly re-remained stationary for nearly twenty years, may be fairly attributable to these high postage rates.

Mr. Lewins states that the revenue derived in 1815 from the post-office amounted to a

million and a half, while twenty-one years afterward—in 1836—notwithstanding the increase of trade and the diffusion of knowledge, the increase of this sum had only been between three and four thousand pounds. The evil of high rates led not merely to small returns, but to the evasion of postage by illicit means of conveyance, so that some carriers of letters were doing as large a business as the post-office itself.

This will appear evident from the statement that a post-office official seized a parcel containing one thousand one hundred letters in a single bag in the warehouse of a London carrier. The head of this firm proffered instant payment of £500 if the penalties were not sued for. The postmaster-general accepted the offer, and the letters passed through the post-office on the same night.

So early as 1833 the late Mr. Wallace, M. P. for Greenock, drew the attention of the House of Commons to the numerous abuses in the post-office. There can be no question that his frequent motions and speeches directed public attention specifically to the subject, and incalculably advanced the cause of reform. Mr. Wallace was not aided by the government or by the aristocracy or higher professional classes, but he derived much active support from the mercantile and manufacturing community, and from the shopkeepers in all the great towns of the empire.

(To be continued.)

NEW METALS.

It has not been a long time since the attention of enlightened persons was invited to the demonstration of the fact that a metal might be extracted from common clay. "Aluminum" was the name given to this new substance. It was supposed that it might be put to some useful purpose in the arts, but the practical difficulty in respect to its use was, that the process of extraction was so costly that except for purposes of curiosity there was not much hope of employing it. In 1854 it was sold in England at the rate of £55 per pound. But lately it has been very much reduced by improved processes, so that it is sold, by the only firm in England who manufacture it, for £3 per pound. The practical use to which this metal has been put, has been by mixing it with copper and other metals. It is known as "aluminum bronze," and used for ornamental purposes. It resembles gold so nearly as scarcely to be distinguishable from it, with the additional valuable property of being as hard as iron. It is very largely used, instead of gold, for watch-chains, watch-cases, pencil-cases, and trinkets generally, and also for articles of ornament for the table. Aluminum by itself has as yet been used only in the construction of mathematical instruments, and as material for the delicate weights of chemists' balances, and also for statuettes and other small works of art produced by casting. Except for its dull color and inferior lustre, aluminum would be especially suited for casting. It requires a much less intense heat than silver for melting, and when melted, solidifies much more slowly, and is therefore particularly well adapted for castings that require to be executed with great delicacy.

The importance of the discovery of this metal seems to be surpassed by the production of another, which is extracted from the earth—magnesium. This is one of the latest metals which has been produced in any quantities. Until very recently but little of it could be obtained, and then by such processes that it was worth one hundred and twelve guineas a pound. But, recently, methods of making it in quantities have been discovered, so that it can be produced at low prices. This metal is lighter than aluminum, and much lighter than silver. It is white, with a brilliant lustre equal to, and, it is thought by many, surpassing that of silver. Another advantage which it has over silver, is, that it does not oxidize in a dry atmosphere, and does not become black when in household use, as silver does, in consequence of the influence of sulphureted hydrogen gas It is therefore suited for every ornamental object to which silver is put. Table ware and decorative things, hitherto made of silver, will do as well if manufactured of magnesium, and can be furnished much cheaper. Of this metal, it is said, there is more in the world than even iron. Besides entering into the composition of an immense number and variety of less abundant minerals, it constitutes thirteen or fourteen per cent. of dolomite, or magnesium limestone, a rock which is found in almost all parts of the world in enormous quantities. In England, for example, "the magnesian limestone formation extends from Tynemouth to Nottingham, a distance of one hundred and forty-seven miles," and over at least part of that long line is fully six hundred feet thick. Magnesian limestone consists partly of carbonate of magnesium and partly of carbonate of calcium; but carbonate of magnesium by itself exists in immense masses in some parts of the world, as, for instance, in Greece and in India. In the ocean, moreover, magnesium exists in such quantity that where salt is obtained by evaporating down sea-water, the "mother liquor," left after the separation of the salt, might be used as perhaps the most economical ore of magnesium. Mr. Sonstadt has calculated that the ocean contains one hundred and sixty thousand cubic miles of magnesium—a quantity which would form a cubical mountain measuring fifty-four miles every way, and would cover the entire surface of the globe,

both sea and land, to a thickness of more than eight feet.

For purposes of ornament no metal except gold can exceed magnesium, and it will doubtless be largely employed for that purpose.

But the most singular thing about this metal is the fact that it can be burned so as to produce a brilliant light. Wire of this metal is now sold in England at three cents per foot. This wire in burning gives off as much light as a powerful electric light, but not so dazzling as the latter. It is a white light, and, therefore, preferable to the light of gas, or other lights which are of a yellow cast, and which obscure and change the appearance of some colors at night. By the magnesium light they appear to the eye as they do by daylight. The wire can be fixed in a lamp, and carried about a house with perfect safety. It is said that it does not give out deleterious vapors and gases in burning, like oil and candles. The light of magnesium is already used for photographic purposes. It enables the artist to produce fine, some think, finer portraits and pictures than are produced by the action of the sun.

It now seems to be established, beyond doubt, in the minds of natural philosophers, that "the earths," such as lime, alumina, magnesia and silica, have metallic bases. This has been proved by the production of calcium from lime, aluminum from alumina or clay; magnesium from magnesia; and silicum from silica. We have given in this article, which is, of course, made up from foreign accounts and papers, upon the working of these metals, some account of the uses to which they may be put. There will be a much wider application for them hereafter, and they will play an important part in human economy. We are told that each of these metals exists in immensely greater abundance than either gold, silver, copper, iron, lead, tin or zinc, or indeed than all the familiarly-known metals put together. It seems to be a law of the universe that, in proportion to the abundance in which things exist, so have they great and important uses in every form in which they are capable of remaining permanently. The cause of discovery keeps up with the necessities of the world, and these metallic demonstrations are made just at a time when it is probable that they can be most useful to mankind.—*Sunday Dispatch.*

GIRLS SHOULD LEARN TO KEEP HOUSE.

"No young lady can be too well instructed in any thing which will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties. She may be placed in such circumstances that it will not be necessary for her to perform much domestic labor; but on this account she needs no less knowledge than if she were obliged to preside personally over the cooking stove and pantry. Indeed I have often thought that it is more difficult to direct others, and requires more experience, than to do the same work with our own hands.

"Mothers are frequently so nice and particular that they do not like to give up any part of their care to their children. This is a great mistake in their management, for they are often burdened with labor and need relief. Children should be early taught to make themselves useful; to assist their parents every way in their power, and to consider it a privilege to do so.

"Young people cannot realize the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bake, and experiment in cooking in various ways. It is often but a troublesome help that they afford; still it is a great advantage to them

"I know a little girl who at nine years old made a loaf of bread every week during the winter. Her mother taught her how much yeast, and salt and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes or pies she is permitted to do so. She is thus, while aamusing herself, learning an important lesson. Her mother calls her her little housekeeper, and often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical the jingling is to her ears. I think before she is out of her teens, upon which she has not yet entered, that she will have some idea how to cook.

"Some mothers give their daughters the care of housekeeping, each a week by turns. It seems to me a good arrangement, and a most useful part of their education.

"Domestic labor is by no means incompatible with the highest degree of refinement and mental culture. Many of the most elegant, accomplished woman I have known have looked well to their household duties, and have honored themselves and their husbands by so doing."

Thus far from Anna Hope; and who Anna Hope is we know not; but one thing we are sure of, she is not wise above what is written. Solomon speaks the praise and properties of a good wife, in Proverbs, xxxi. Girls, will you read it? Begin at verse 10.

Economy, taste, skill in cooking, and neatness of the kitchen, have a great deal to do in making life happy and prosperous. The charm of good housekeeping is in the order, economy, and taste displayed in attention to little things; and these little things have a wonderful influence. A dirty kitchen and bad cooking

have driven many a one from home to seek comfort and happiness somewhere else. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen.—*Presbyterian.*

A FASHIONABLE PARLOR.—How many people do we call on from year to year, and know no more of their feelings, habits, tastes, family ideas and ways, then if they lived in Kamschatka? And why? Because the room which they call a front parlor is made expressly so that you shall not know. They sit in a back room—work, talk, read perhaps. After the servant has let you in and opened a crack in the shutters, and while you sit waiting for them to change their dress and come in, you speculate as to what they may be doing. From some distant region the laugh of a child, the song of a canary bird, reaches you, and then a door claps hastily to. Do they love plants? Do they write letters, sew, embroider, crochet? Do they ever romp and frolic? What books do they read? Do they sketch or paint? Of all these possibilities a mute and muffled room says nothing.

A sofa, six chairs, two ottomans, fresh from the upholsterer's, a Brussels carpet, a centre table, with four gilt books of beauty on it, a mantel clock from Paris, two bronze vases—all these tell you only in frigid tones, "This is the best room,"—only that and nothing more; and soon she trips in in her best clothes, and apologizes for keeping you waiting, ask you how your mother is, and you remark that it is a pleasant day, and thus the acquaintance progresses from year to year. One hour in the little back room where the plants and canary birds and children are, might have made you fast friends for life; but as it is, you care no more for them than for the gilt clock on the mantel.—*H. B. Stowe.* [*The Methodist.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, and there is little demand except for the supply of the home trade. The quotations rule at $9 50@9 75 per barrel for superfine, $9 75@10 00 for extra, $10 75@11 25 for extra family, and $11 00@12 00 for fancy lots. Rye Flour and Corn Meal are quiet and exchanged.

GRAIN.—Wheat is dull and prices are weak. New Red at $2 25@2 30 for Pennsylvania; White $2 45@2 58 per bushel. Rye sold at $1 61. Corn is scarce. Western mixed sold at $1 63. Oats are lower; sales at 83@84 cents. In Barley no sales.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c.. &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON.
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.

Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

WANTED.—By a young woman, a situation in a primary or family school, or as an assistant teacher in a large school.
Address, C. CLEMENT, Paulsboro, N. J.
10.8—3t. p. f. 10.22.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of 'Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.

The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.

The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware couuty, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,

JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
9th mo. 24, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864 tf.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Two Dollars per ann.
Three Copies *to one address*, for FIVE Dollars.
Six Copies *to one address*, for TEN Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from page 515.)

10th mo. 14th.—The meeting for ministers and elders began, which I attended, and found some relief in opening my mind to them respecting some matters, especially relating to ministers and elders dwelling in unity, in order to the maintaining an harmonious labor. The Quarterly Meeting continued five days, as there were many matters brought before it, which required the deep and solid attention of Friends. The business appeared to be conducted in a good degree of brotherly love, and concluded under a solemn weight, that had attended more or less through the several sittings thereof. I have had several satisfactory opportunities, though in general I felt very low, and mostly sat in silence in their meetings for worship, and seemed to feel myself the most like a pilgrim of any time since I left America.

The situation of the people here seems very distressing, as the greater part appear pinched for both food and raiment; and what they call comfortable living seems little besides potatoes and salt, with some milk, and sometimes a meal of fish or flesh. The beggars are very numerous, and seem to be of the most distressed of that sort of people that I have met with. I often found myself straitened in eating more than I thought nature required, and that of the common kind of food. I left Waterford and went to a bathing place (Tramore) that had been recommended by my kind friend and physician, Joseph Hoyland, of Waterford. There I spent several days, in company with Mary Dudley and her husband, the latter having come here for the purpose of bathing also. We had a meeting amongst the people of the town, to some satisfaction; Mary Dudley being a very valuable minister, and had, I thought, good service in this meeting. After having made trial of bathing, and finding myself a little strengthened, I left my near friends and proceeded to Clonmel, and took lodgings with Isaac Jacob, who keeps the school that was established by Robert and Sarah Grubb. They left much of their property for the support of the school; an example for others, to look forward to the welfare of another generation. I seemed much shut up in several meetings, not finding it my place to open my mouth. After spending a little time here with Friends, I went to the place where lived my companion, Abraham Jackson's father, with whom I lodged; who, with his family, were very kind. He had lost his eyesight, but appeared to bear his loss with great patience. At this place I found my mind much relieved, and my body strengthened; and after spending a few days, I returned to Clonmel, and attended a Monthly Meeting, and one public meeting, to which came many of the inhabitants; and although the power of truth did not rise as high as in some meetings, yet I felt relieved by it, and returned again to A. Jackson's, where, after tarrying a few days, and visiting some families,

I went to Youghall, for the purpose of bathing, but found it would not do for me, as the season was so far advanced. At this place I found myself much tried with my former complaints, but was enabled to attend meetings as they came in course; but passed them mostly in silence, and with my mind often much exercised. Mary Dudley was here with her husband, for the purpose of bathing, he being very unwell. She was sometimes favored with strength to communicate something to the people; her gift being suitable to administer to those of other societies. I lodged, while here, with William Harvey, whose kindness was very great, with that of his children, he having lost his wife some time before. I tarried here about two weeks, and visited most of the families of Friends, and some of other societies, in company with Mary Dudley, and had several appointed meetings, which I believe were satisfactory to Friends and others. Here my dear friend John Lury, from Bristol, came to join me as a companion, in visiting the nation of Ireland.

While at this place I had often to look back on the many trials I have had to pass through in the course of my life; and more especially since I joined the Society of Friends, and have been called to the work of the ministry; and on taking a retrospective view, I am ready to say, how little has been my progress! what need to double my diligence in advancing life! I have read much, and travelled more than most others, yet have advanced nothing to what I apprehend many others have, that have been called long after me. A sense of my own infirmities has of late much impressed my mind; but I hope that a greater improvement will be made, so that when the time of my dissolution cometh, I may be found ready.

Youghall has a number of promising young people, to whom I felt much nearness. This place appears to have been settled by people from England and Wales; and they having retained something of their forefathers' customs, made it more agreeable to me than in some other places.

11th mo. 27th.—I left Youghall and came to Cork; distance thirty-two miles. The country is more pleasant than many others; being better cultivated, and the people appear more comfortable. I have been at four meetings. There appears to be a large body of Friends; but I have been ready to conclude there has not been that faithfulness that ought to have been; as they appear to have been a highly favored people. In this city lived Samuel Neale, who had once visited America, and appeared to have been a chosen instrument, and died a few years since.

I received here several letters from my family, expressive of their health, which has given me much comfort; not having heard from them for several months. I have had several public meetings in and about Cork, and two at Kinsale, a seaport town about twelve miles distant; and one at a town called Bandon, also twelve miles distant; all which were to a good degree of satisfaction.

At Kinsale I visited the French prisoners, who complained much of the want of provisions, as they had lately had their allowances shortened. Here I had a view of the fatal consequences of war, as many of these poor prisoners seemed very ignorant as to knowing why they engaged in a dispute with any nation or people. Oh Lord! when will the time come that an end will be put to these things; when the earth will enjoy her Sabbaths, and mankind become more as brethren!

Since being in this city I have been much afflicted with various complaints of body, and much exercised in mind, having sat most of the meetings in silence. This city lies very low, and is often overflowed by the rivers which pass through, the principal of which is the river Lee. I have visited many families of Friends here, to a good degree of satisfaction. My esteemed friend Mary Dudley has been at most of the public meetings, as a partner in the work, and her company has been very agreeable.

About this time, David Sands was cheered by the receipt of the following valuable letter from his friend, James Bringhurst, of Rhode Island:—

TIVERTON, RHODE ISLAND, 10th mo. 25th, 1797.

MY DEAR FRIEND, DAVID SANDS—

Under a deep feeling sense of that uniting love which extends over sea and land, cementing together in spirit those who are desirous of becoming the sincere followers of Christ into one bond of fellowship, do I now desire to address thee, my beloved friend; and acknowledge the receipt of thy very kind and acceptable letter, dated at Dunkirk in the 2d mo. last. I was rejoiced to find thou wast favored to get from place to place with some degree of satisfaction, in these perilous times; and where thou and thy dear companion, William Savery, had to travel, as at the risk of your lives, through much danger: yet wherein I have not the least doubt that the never-failing arm of Divine Sufficiency was at times experienced, sustaining you through every difficulty, although there were some seasons of sore dismay. Faith might sink to a low ebb, and you be scarcely able to perceive it. Oh, how have I felt and sympathized with you, and have greatly desired you might be yet farther strengthened and abundantly qualified to go through it all, in the heights and in the depths, to the honor of your Great Master, and the abounding peace

of your own minds. How have I wished at times that I could in the least degree become assistant in holding up your hands, and in any manner help the work forward; I feel as if I should very gladly do it. I well know there is great need of Aarons and Hurs in the present day. But there are often too many hindering things suffered to take up our minds, filling them with the cumbers and cares of the world, and thereby preventing our truly and earnestly becoming such fellow-helpers in promoting the spread of the glorious everlasting truth.

My dearly beloved friends, for such I can sincerely call you both, I at this time feel much love towards you, as at many other times; you being often in my mind in my lonely walks on the road, and through the fields, where at times I take solitary steps, thinking on the many dangers and various difficulties many of my dear friends have to pass through; and how many there are who, like Gallio of old, "care for none of these things," though I do believe it is not the case with all. Impressions are made, and I hope lastingly so, on some minds by the preaching of the Gospel, in the demonstration of the Spirit and with power, pulling down and destroying in some, the strongholds which sin has made; those high imaginations in which they were building; bringing all down as under the cross, in true subjection to that holy Spirit of Christ in them; and thereby we see that, after a thorough change is witnessed, and patience has had its perfect work, such are sometimes mercifully raised again, and made as fellow-helpers in the good work; and this proves a means of encouragement to those who have faithfully labored with them, in seeing the fruits of their earnest endeavors so brought forward and blessed. Thus it has proved in some very dark parts of this continent. At West Harford, in Connecticut, there are now about twenty valuable Friends. They hold their meetings for worship twice a week at present, in one of their dwelling-houses. They are members of Oblong Monthly Meeting. I have several times been to see them, and have sent them many Friends' books: many of the people of that State are very desirous of reading such publications.

On our way to Philadelphia, last fall, my wife and I called and spent a day or two with them; and as a strong testimony in their favor, one of the principal men in the Government, Jeremiah Wadsworth, Senator in Congress, meeting with us soon after, in New Haven, said if he had known we were going to West Harford, when he saw us passing, he would have come out there on First-day, to have spent the day with us. He had been very desirous of being at one of their meetings; saying, some of those people had been valuable men in their lives and conduct, and were not worse now; but that others had been addicted to vices, but were greatly reformed since they had joined with Friends. One had been a deacon among the Presbyterians, who is now become a useful Friend. One has his aged father living in his family, who yet remains in the old bitter persecuting spirit. I told him, when at the house, that I had a hope that his valuable son's good conduct would be a means of convincing him, and of bringing him over to the same wise care for himself.

I believe of late many have been shaken from their false rest and love of ease, and that others will be, or at least I hope so; as a fresh visit of sickness, called the yellow fever, has been permitted to remove many of the inhabitants out of the world, in many places this summer; as at Philadelphia, Baltimore, Norfolk, &c.: and at Providence, and the town of Bristol, in this State, the people have been greatly alarmed, and some have been aroused to a sense of their duty. But there is danger of these feelings too soon passing away, like the morning dew. The wickedness in many places is become so great that it seems as if good impressions could scarcely be lasting, or fix deep in their minds; the people are so vain, light, and airy. May these afflictive visitations be suffered to have their proper effect, is my earnest desire. Our great and kind Almighty Benefactor seems to be trying many ways to bring the people to himself. I firmly believe the preaching of the everlasting Gospel has its part therein; and whether the people will hear or not, the Lord's dedicated servants will be clear; who are concerned to labor faithfully with them. Often, very often, have I thought of that dearly-beloved Friend, the late Job Scott, who laid down his life whilst abroad in the cause; whose memory is very dear to me. Perhaps it may prove encouraging if I here insert a small part of one of the many valuable letters I received from him, a little before his close. After mentioning a Friend whom he thought near his end, he says, "Oh! how often I think what a blessing it is to have lived to advanced age in the life of truth; to have almost weathered the storms, probations, and manifold temptations of this life, and to be nearly arrived at that happy shore, and at that haven of eternal rest, where Satan himself can no more assault us; where the wicked, who oft in life molest us, must cease from troubling, and where the weary, tried, and often tribulated soul, forever finds the holy rest. Oh me! what unknown conflicts, perils, and snares have I yet to encounter. Oh my God! my only helper, keep, I pray thee, and preserve my soul; lest, after all I have known of thy love, thy aid, thy wonders in the deeps, and

the turnings of thy mighty hand and arm, in many, yea in mighty waters, I unhappily should let go my hold on thee, and slide, as many have slidden before me, from the line of thy holy commandment. But whither, my dear friend, has the unexpected effusions of my heart transported me? Well, forgive me if I deviate from the common law of letter writing. I have my ebbings and flowings, and may be too much influenced by them; but what shall I do with such tender emotions as I sometimes feel when looking at the faithful who have almost run their race, and are (as lively hope is representing it) nearly arrived at the fruition of endless enjoyment. My soul expands at times, under the lively sensations hence arising, in a manner better felt than described."

Job Scott had his fears respecting himself, yet was enabled to hold out, as a valiant in Israel, to the final close; and, beyond all doubt, is now in that exalted state of bliss, enjoying the fruits of a life spent in toil, for the benefit of others. May you both be encourged steadily to hold on your way, and I feel no doubt but you will be abundantly blessed through all, to the end, which will then crown you with glory unspeakable. In deep-felt love I remain your sincere friend,

JAMES BRINGHURST.

(To be continued.)

HINTS to MINISTERS.

To speak *for the relief of our own minds merely*, is not a gospel warrant for preaching. It is not a motive lawful for a gospel minister to move upon. To burden *other* minds by this mode of relieving our *own* is not a fruit of brotherly love—it is selfish. To rise in a meeting immediately after a Friend has offered his gift by vocal communication is a breach of good order, and unless the subject of religious concern in the second, is a continuation of that of the first, it is disrespectful to the preceding speaker and to the whole meeting; it shows a want of even Indian good manners, and is a species of disorder, which requires the care of elders. To minds that are the objects of benefit from the exercise of vocal ministry, it precludes the opportunity of solemn, silent reflection and devotional feeling. It turns the attention outward; to hearing perhaps, entirely different views held up for consideration, before the mind of the hearers could possibly digest the preceeding; and thus confusion instead of edification is the result of the multiplication of testimonies in quick succession.

Solemn, reverential silence is better than words to the sincere-hearted worshipper in spirit and in truth. Silence, solemn silence, is a wholesome discipline to the activity of creaturely imagination. Ministers ought to be well assured of their commission to speak, before they interrupt the silence of others; and to speak only as the oracles of God, in the renewings of the power of His love, and the demonstration of His spirit. If this were the case, there would be no "exuberance of preaching" in any of our meetings. Preaching would gather into a silence more sublime and edifying than vocal sounds, and God in all things would be glorified.

JOHN COMLY.

SARAH RODMAN.

(Concluded from page 517.)

EXTRACTS FROM HER LETTERS WHILE IN PHILADELPHIA.

8th mo. 17th.—Since being here, have been kindly visited and noticed by many dear friends, besides the several families of our relations—have as yet had no formal visits. It has been grateful to us to have so much retirement. I cannot reflect upon my being so far separated from you without many solemn and painful feelings; the consideration of the uncertainty of time and all its enjoyments produces fervent desires that we may be prepared for an unfading inheritance, and that every vicissitude may be sanctified to us.

8th mo. 19th.—Yesterday was the first of our going to meeting, of which I hope we were not to judge by appearances. I could not help secretly regretting that the dear little children should make so gay an appearance—how can a different one be expected when they act for themselves?

The simplicity of the cross, I think never appeared clearer to me than since I have been in this city; and a desire often predominates in my heart to be more and more willing to appear and to become one of those fools who are owned and numbered with the Lamb's followers—according to my little sense of feeling, the faithful here have an exercised path—but He for whose cause they are willing to appear as they ought, is abundantly able to sustain.

8th mo. 22d.—I took a walk, accompanied by brother Samuel, to see dear R. Jones; had an agreeable visit—we called on our way home to see Hannah Cadwalader—found her very ill, and in a few hours after she expired—there was no smell of the fever perceptible to me—this I mention, because I think it probable the report of a prevalent putrid fever will reach you—which will be accompanied with all the anxieties tenderness can dictate, but which I do heartily wish may not be given way to. Every precaution I believe will be attended to by us; we know not indeed what the event will be—the introduction of any contagious disease is solemn and affecting—may it have a weighty effect on our minds.

8th mo. 25th.—We have been favored with a fine rain after a long dry time, and great hopes are entertained therefrom—that the weather which has been very warm, may change and be

a means in the hands of Infinite kindness of checking the fever.

8th mo. 28th.—Yesterday, accompanied by my brother and Sarah Gilpin, I attended the North Meeting—the testimonies borne therein were solemn and affecting. It gives me much concern to think how much my dear connections will feel, respecting the awful visitation now extended to this city; but He in whose hands our lives are, can stop the infection when and where he pleases, and I hope our minds will be so impressed thereby as to derive profit and instruction. I feel solicitous that you may be supported in quiet resignation, knowing that nothing is impossible with the Father of the universe, and that we may assiduously labor to be prepared, and if that is the desirable issue, we may rejoice in tribulation, however grievous.

9th mo. 3d.—I think it remarkable that our arrival in this city should be in this time of solitude; but how consonant to all our desires has this opportunity of recollecting ourselves been, had it not been occasioned by the calamities of others.

9th mo. 4th.—Having a strong inclination to attend the North Meeting, accompanied by my brother and sister I went, and was glad we were there—many favors were dispensed by the breaking of bread, and was thankfully received by my poor mind. Dear T. Scattergood was largely engaged in testimony—entreating that this time of affliction might be improved to the breaking of every yoke, and turning to the Lord with full purpose of heart. After meeting, his wife kindly invited me to go home with her, which I complied with—and thought, as I have many times before, that it is very confirming to one's ideas and sense of truth to observe in its followers, that sweet simplicity and plainness, which though ascribed by many to narrowness of disposition, is conformable to the example of our great and holy pattern, to whom I have sometimes been apprehensive the sons and daughters of false liberty are less willing to look, than to our weak and frail contemporaries.

It really is very agreeable to see the face of a solid Friend at this lonely time; many families have removed to their country seats, and many who have none take rooms out of town. Perhaps we may go, but I hope we shall be favored to see our way, and neither be insensible of the prevailing calamity, nor overcome by fruitless fears. My mind was so sweetly impressed yesterday, that a hope is measurably raised, that our trust will be where it ought to be. Though not always in danger so apparent, yet we are at all times liable to the sudden shafts of death, and if we are favored by this awful dispensation to experience an increase of watchfulness, a turning from those things which have hitherto retarded our religious progress, and diligently seek a place of acceptance, how unspeakable will be the advantage.

9th. mo. 8th.—Dr. John Morris, after two days illness of the fever, died this morning at 8 o'clock, and was buried previously to our return from meeting. How affecting is this season of chastisement—may we learn righteousness thereby!

9th mo. 9th.—I much wish to hear from you, and for an opportunity to send this, apprehending your anxiety will indeed be great. Though in respect to this dreadful fever, I cannot say much that is encouraging; yet to let you know that we, and the several beloved families are in mercy preserved from it, may be acceptable, and I hope accompanied with quiet to your minds. We are in the hands of Him, who is Almighty, who can bid the contagion to cease, when and where He pleases, and assuredly has a right to take His own means to humble our hearts, and to impress on them His holy fear. I think we are measurably favored with quietness, and I much desire it may continue: and if the contagion comes near our borders, may our minds be supported, and a preparation witnessed through boundless mercy for an after state. I feel much for you and am very desirous you may also be favored with an inward support.

9th mo. 12th.—The information received of my dear mother's feeble state, to a mind fraught with filial affection, and at present softened by the surrounding calamity could not fail to have its weight. If by the interposition of kind Providence, we are preserved till this dispensation be passed over, I know not that I shall wish to stay; but to go at such a time as this, I fear would be the means of frustrating the effect. Yesterday those lines of Young, respecting a death-bed, were brought fresh to my mind, applying it to this season, which is indeed a detector of the heart.

> "If not restored by this, despair your cure,
> For here resistless demonstration dwells."

9th mo. 14th.—This morning Daniel Offley made us an agreeable visit. At this time of solitude, to see a Friend standing undismayed, yet weightily concerned for the general welfare, is a consolation and strength to one's mind.

9th mo. 15th.—In the afternoon yesterday, my dear sister, Jabez Fisher and self, went to the Cliffs in the chaise. On our return we passed by the Potter's field—the place where strangers and poor who have none to care for them, and the black people, are interred. Several black people were coming out of it, and one poor white woman whose distress was pathetically described in the frantic expression of her look and manner.

It entered my heart with a tendering penetra-

tion which seemed ready to ask, hast thou buried all thy friends, or what is thy affliction? But this seems to be no time for enquiry—we feel the general calamity, and do not now think it warrantable to visit the sick unless duty calls.

9th mo. 16th.—Dear D. Offley was largely engaged in testimony yesterday morning. He began with his belief that this is a time, wherein many hearts have adopted this language—"Wherewith shall I come before the Lord," &c., desiring the same anxiety might continue if the present visitation was mercifully suffered to pass over our heads; and that no tossed, tried soul, under a sense of its unfitness for a better state, might be discouraged, but persevere in an earnest application to the great Physician, who mercifully regards a state of penitence, and whose gracious design is to gather to Himself and fit for service. In supplication desired that there might be a confiding in the Lord, if more close trials were allotted some than hitherto had been, even the dividing of nearest friends by the stroke of death. Both meetings were very small. O how vain are the great acquisitions of this world! The inhabitants of this city have many of them left their habitations desolate, and great possessions deserted do not appear splendid. Business is much suspended. The physician's art for a long time appeared vain, and the fallacy of all human attainments through that medium, were made conspicuous.

9th. mo 17th.—This morning the severing stroke of death has come nearer our borders, and removed Henry Shaw, the faithful storekeeper from his abode of pain and weakness. The Doctor, has I believe at no time pronounced it to be the yellow fever, but his age and weakness seemed discouraging. It is a week this day since he was seized, and none of us have visited his lonely apartment. A black man, besides Prince, who is a servant in the family, nursed him—both administering to his wants. He was very quiet last evening, and requested he might not be disturbed. This morning, Prince said "that after a severe conflict, he lay quiet and seemed to be saying something to his Maker." He was buried in a few hours after his close. Brother S., cousin Miers, his widow, and one neighbor were the only white persons who attended the burial. He had been very kind to us—his friends spoke of his virtuous life. It would have been a great satisfaction to us all to have had the privilege of visiting him. Such caution has been observed that we do not apprehend that we have been in any way endangered by his illness; but we are desirous not to presume, but be enabled to keep continually in view that we are alike subject not only to the shafts of illness, but of death.

D. Offley came in this morning and sat with me affectionately a little while. Have not heard in several days from dear S. Smith, nor any of my valued friends up town; we see very few, and only attend our own meeting; though my inclination has been strong, could that alone have been consulted, to have attended the North Meeting this day; it having been a desirable place of refreshment to me when ever I have been there, as has also some of our meetings."

. . . . . .

She was taken ill 9th month 19th, 1793, as appears by an account kept by her sister Hannah Fisher, who attended her in her sickness, during which she evinced her resignation, and the advantage of early dedication, affording her friends a comfortable evidence that she was prepared for the solemn change.

The following is an extract of a letter she had begun to write to a friend near the city, which was found in her pocket after her decease, dated 9th month 7th:

"Thou wilt be informed by Cyrus, of Dr. Hutchinson's departure yesterday after four o'clock in the afternoon; he was interred at seven. An awful consideration to annex to this fever, that the remains of a friend can only be a few hours retained, yet only to survivors can it make a difference. The soul prepared for a blissful inheritance, rises triumphant over the power of putrefaction and the dismay of mortality—breaking every band that confined it to a scene of difficulty and danger. May ours be so improved, my dear friend, as to experience that wonderful and thrice happy release whenever the trumpet solemnly proclaims that time to us shall be no more."

KINDNESS TO BIRDS.

I was introduced to another Cornish "character" in the neighborhood of Falmouth, whose experience presents some features of curious interest. Mr. F. is a gentleman of independent fortune, whose home, "Tregedna," is one of the loveliest spots in England. The grounds occupy the sides of a magnificent ravine, sloping gently down to the sea. They have been planted and laid out under the guidance of exquisite taste, and with resources that required no stint in the outlay. The result produced is something as nearly approaching to one's conceptions of an earthly paradise as it is possible for the imagination to conceive. The owneris a scholarly old man, of grace and rather stately manners, but with a heart which is a Pacific Ocean of love and good will towards every created being. He has for some years led the life of a recluse—visiting no one, but welcoming to Tregedna all visitors who come, with quaint but genuine cordiality. He has built himself a house, which is as original as its owner, and as you step from the umbrageous garden walk at once into his *sanctum*, you feel that this must surely be the abode of some philosopher

or astrologer of the olden time. After sitting chatting for a while in the "dim religious light," and amid the soothing influences of this patriarchal study, listening with curious interest to our kind host, whose sentences fell from his lips with the grave and sonorous weight of aphorisms or proverbs, we strolled out into the garden walks, overarched with magnificent shrubs and trees. Here my conductress, a sweet Quaker lady, remarked, "Brother J., I do not see any of thy friends about." "No," said Mr. F., "this is the wrong time of day—you would find more of them here in the morning or evening. However, I dare say there are a few"—saying which, he took from his pocket a small whistle, and blew a shrill blast; then he clapped his hands loudly, and shouted, at the top of his voice: "Holloa, you fellows! where are you? come here! can't you? Where have you all got to?" He looked up earnestly into the trees, as he spoke, and in a few moments "twit, twit, twit,'—flutter, flutter, flutter sounded on every side, overhead and the branches were speedily tenanted with a merry expectant company of birds, flocking together at the summons of the well-known voice. "Ah! there you are. I see you," said F., taking from his pocket a piece of bread, from which he broke off a morsel, and tossed it high up overhead. Immediately three or four birds darted from the boughs; there was a momentary scramble in the air, and one of them caught and bore away the prize ere it fell to the ground. So we strolled along through the grounds, Mr. F. every now and then throwing up a piece of bread, for which our feathered attendants, who closely followed our steps, were always on the *qui vive*, ever ready to seize it in mid air. Presently, upon a small projecting branch, beside the path, we came upon a couple of robins, perched side by side, and patiently waiting our approach. "Ah!" said Mr. F. as he caught sight of his little friends—"a pair of you! Well, here's a bit for you," and he placed a mite of bread between his lips. Immediately the robins flew circling around his head once or twice, and then one of them making a sudden dive, took a piece from between his extended finger and thumb. I never saw so beautiful and picturesque an illustration of the trusting confidence that may be established between man and the feathered tribes. At some hours of the day, and some seasons of the year, I was told that the birds would gather in much larger numbers around their protector; would perch on his shoulder and on the rim of his "wide awake" hat, and would thus accompany him on his perambulations through these beautiful glades.—*Burritt's "North and South."*

The only thing which every one can do, and the only thing which any one need do, is his duty.

EXTRACTS.

It is because men have forsaken the fountain of living instruction, through which a true knowledge of the Divine nature is communicated, that their systems of religion have become obscured with absurd opinions and speculations, and their minds darkened by perverted views of the Deity and of the nature of the homage which is his due. Thus darkness has spread in the earth—the church has gone into the wilderness—where, instead of that order, harmony and peace, which is typical of the kingdom of heaven and the Church of Christ, mystery, confusion and discord are seen on every side; and so long as religion is made to consist in embracing the views and opinions of others—more than in obedience to the convictions of truth in our minds, this confusion and strife will always continue. We do not sufficiently consider the relation in which we stand to the author of our being; for, if the Scripture declaration is true, (and I cannot doubt it) "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them to the greatest of them," why is it not relied on in practice? why shall man lean upon his fellow; or be looking to the opinions of others for a knowledge of God and his truth?

Having access to the fountain itself, why shall we give up to the keeping and control of others that immortal spirit which the Creator has bestowed upon us? We should consider ourselves responsible for the proper use and exercise of *all* the gifts and blessings which we have received. Man inherits from his Maker the gift of conscience; its exercise embraces the right of private judgment in all matters pertaining to his spiritual well being. In the exercise of this right, we may try by the light of truth upon our own understanding, all doctrines, opinions, and theories of religion that are offered to our acceptance; and if they do not accord with the convictions of truth upon our own minds, we are at liberty to reject them—yes, we are bound to reject them, or else we are making a false and dangerous use of the gifts that have been bestowed upon us. When the human mind forsakes the only infallible teacher, and submits to be enslaved by the opinions of men, it is constantly in danger of surrendering the inestimable rights of conscience and of judgment, and becoming darkened by strange and benighted views of the Divine character, is led into a multitude of useless forms and observances, and even into the grossest idolatry. These causes have operated unfavourably to human progress, and have greatly contributed to the spread of an erroneous theology, which has kept man groping his way in darkness, a stranger to the road on which he is travelling, and ignorant of the destiny that awaits him at

the end of his journey; but, by obedience to simple revelations, man is led out of darkness and error into light and truth, and from under the dominion and power of evil into the liberty of the children of God.—*J. Jackson.*

If the eye be single, the humblest being may discern "the narrow way that leadeth unto life," but it required the soul of a Newton to unravel the many colored woof of the rainbow, and discover the cause why the leaf detached from the tree falls to the ground; so infinitely more simple are "the things that belong to our peace," than those secrets, however sublime and interesting in themselves, which only add to our information without purifying our hearts.—*J. Montgomery.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 29, 1864.

Circular Meeting at Radnor, Pa.—On 1st-day afternoon, the 16th inst., in accordance with previous arrangement, a meeting was held at Radnor. The house was nearly filled with persons from the immediate and adjacent neighborhoods. The vocal services devolved principally upon a Friend from another Yearly Meeting, who forcibly illustrated the importance of obedience to the manifestations of Divine life and power in the soul, this being the means by which a spiritual growth was witnessed, while any attempt to create a theology separate from the pure inshinings of heavenly light and knowledge, would but lead into the condition of the ancient Babel builders, who in their efforts to build "a city and a tower" which should reach to heaven, became confused in language, and were "scattered abroad upon the face of all the earth." For want of taking heed to this internal principle, the speaker felt, we were now suffering not only as individuals, but as a nation. The peaceable spirit of Christianity would have preserved from the evils, which in their combination were proving so disastrous to the happiness and prosperity of our people, &c. The assembly was urged not to rest satisfied with a traditional religion, which could lead them no farther than the outward court, and could never "rend the veil of the temple in twain," but to become subjects of that power by which the rocks were rent, the earth was made to quake, and the dead were raised.

The views offered were listened to with marked attention, though they evidently came in conflict with the cherished dogmas of some present, who were kindly invited to examine them, and see if they were not in accordance with their own experience and with the Truth as recorded in Scripture. The meeting closed under a feeling of sweet solemnity, and many present could doubtless acknowledge it had been good for them to be there.

In the present number, will be found an extract from the Journal of John Comly, in relation to the observance of care on the part of ministers, "in the exercise of their gifts," that they may not make *undue* haste in offering that which is resting upon their minds, and thereby frustrate the good designed to be effected through their service.

This point is worthy the attention of all who feel called upon to speak in the assemblies of the people. We have often been sensible of a loss sustained for want of this care, especially in large meetings. At such times the exercised minister may be excited to *make haste* by the feeling that there are other concerned Friends present, and a limited time only allowed for the relief of all. Thus one communication follows another in such rapid succession, that in the admixture presented, it is difficult for the hearers to receive to edification the word that has been spoken.

Now as we have no doubt, that the prominent desire among Friends engaged in the ministry, is the promotion of Truth, we would query, whether under such circumstances, it would not often be found better to bear the burden in silence, rather than violate a comely and wholesome order.

The reflections of our friend, J. Comly, place the subject in a true light, and we hope they may be read with profit.

Died, of consumption, at their residence at Pipe Creek, Portia H. Smith, wife of William J. Smith, and daughter of Nathan and Beulah Haines, in the 28th year of her age. During her illness she manifested a sweet spirit, and remarked, "That of choice I would remain with you a while longer,—but I am resigned." She had no prospect of recovering; and although not permitted to look into futurity with a clear vision, was willing to trust. She was thoughtful of the comfort of all about her, not wishing more attention than was actually necessary, for

which she was always thankful; and met all with a sweet smile of recognition nearly to the close of life, which she felt approaching, and remarked, "It is growing dark, and I want to kiss you all;" as they approached, she bade each one an affectionate farewell, with words of counsel to some; then breathed a fervent prayer that her "Heavenly Father would receive her into His mansion of eternal rest," and passed away without a struggle.

Died, on the 10th of 10th month, 1864, at his residence near Rochester, Warren county, Ohio, James Hollensworth, in the 75th year of his age; an elder of Miami Monthly Meeting. Leaving a large number of family connections and friends to mourn a loss which, without doubt, is his eternal gain. His example verifies the poet's words,—

"An honest man's the noblest work of God."

——, on the 16th of 9th month, 1864, Mary Ann (Peart) Cooper, wife of John Cooper, Columbia, Lancaster county, in her 61st year, after a protracted illness which was attended with much weakness and suffering. The mind of the deceased was impressed at an early age with the importance of virtue, the love of which and its daily practice developed those finer traits of character which prepared her for a larger field of enjoyment and usefulness in after life. Her education was of the simplest kind, but it made lasting impressions. She read to find proofs of that love which shall never perish, and wrote with sufficient clearness to communicate tender thoughts and comforting words, in seemly language, as they welled up from her heart, which she always kept fresh. Always quick to feel and act, she was an ardent sympathiser with the unfortunate, the poor, and the enslaved, without regard to station, name, or color. She had a liberal, living charity, which endured long and was ever active. For the hungry, she had food, for the naked, raiment, and for the poor slave, toiling under the lash, she had a well-spring of sympathy and pleading words, which she earnestly and freely gave during half her life to the great cause of human liberty, she was cheerful in her communications and labor, always sincere, chaste in conversation, circumspect in manner, earnestly devoted to family and friends, and kind and forgiving in disposition. Her home was hospitable and free, and was ever blessed with a largess of that ministering love which was the active principle of her social labor. Her mind was moulded into a fine perception of the beautiful in nature and art, which she much enjoyed, but to her the greatest beauty was the beauty of holiness, which she illustrated in her life. She had to contend with much physical weakness. She felt more than wrought, and yet her body served her soul well. Even with this feeble power, as with the long suffering of her final sickness, she bore patiently, and during the more painful hours of that trying illness, she lost no confidence in the fulfilment of that holy hope which points to a blessed existence beyond the grave. Her purity and piety proved a safe anchor, holding fast in the wreck of health, and she found a firm footing of faith in the vast idea of immortality, in which she always firmly believed, and was now soon to enjoy. Suffering much, and fast losing her hold of earth, she cried in her dissolution, "O Holy One, take me home, away from all care and sorrow. I long to be at rest with Thee; take me, take me, take me home." Thus departed the loving wife, the affectionate mother, the kind friend, the faithful servant of our Redeemer. She prayed to be taken to rest, we therefore should not wish her back again, nor should we refuse to be comforted, because she would not have us grieve for her. She does not suffer now, but has said, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters."

For Friends' Intelligencer.

WHAT IS USEFUL.

Before man's advent on the earth, and where now the primeval solitude reigns supreme, the checks and balances of nature keeps the vegetable and animal kingdoms in uniformity. One did not exceed the other. The herbivorous animals grew and multiplied where the food of the fields and forest most abounded, and there also those animals of prey flourished, thinning their ranks, and thus prevented a too fast multiplication and consequent starvation.

This wise and necessary provision also acted in keeping the proper balance among the feathered tribes, and the denizens of the mighty deep. But when man entered this scene of activity and claimed a life right on earth, or where now, the hardy pioneer penetrates the unbroken wilderness, he in a greater or less degree counteracts these laws. Some of the animals are his friends, and he feels bound to cherish, and therefore regulates the number in existence; others he must for his safety destroy. The beasts of prey he no longer requires. Hawks, and eagles, and the plant-destroying insects, he must ever wage war with. Man, gifted with intelligence, can, in his domains in a limited manner regulate the number of useful animals and domestic birds. But if we look at these things with the eye of a philosopher, we will discover that but few yet can be spared entirely from the earth. The serpent, so generally disliked and slain, swallows many a noxious insect and mischievous mouse. The hawk that loves to pick the bones of the pretty birds and fat chickens, also snatches up the truant mouse or rat, nor spares the weasel and squirrel. The much abused crow eats thousands of destructive worms and other insects which would destroy our crops far more than he does. Those catbirds that have helped themselves to our Concords and Delawares this fall, are but obeying a requirement of nature in the distribution of species. If the birds did not love fruit and some animals too, how could the small fruits, grapes, cherries, and apples, ever spread from the original plant or the seeds of many plants and trees, were they not scattered far and wide by the agency of birds. This was adapted to a wild state, and it is man's business to check or avert these instincts when they become too destructive, so as to overbalance the good they do. It is wise in us ere we consign to wholesale destruction any of the species of animals and other animated beings, to see if they are not doing us more good than hurt. Those unpleasant and annoying pests of the housekeeper, flies, are nature's scavengers,

and purify the air. The larva of the mosquito no doubt purifies the water in shallow ponds, and thus perhaps checks the miasma that causes fevers. Even the spider in his nicely woven net, is endeavoring to lessen the too great increase of wasps and flies, but the broom often spoils his purpose. The prowling skunk, and the sly weasel, the opposum and many others, destroy innumerable quantities of insects and other species of the animal creation that are destructive to our crops. To the young of our society I would earnestly recommend the habit of inquiry. As you meet with objects of interest, ask yourself of what use are they? what purpose do they perform in this beautiful creation? A book lies open before you—the book of nature, where inscribed on its pages are the most interesting objects on which the mind can be employed short of the interests of eternal life. How instructive it will be to you, how profitable will be your society, and what a fund of ever ready enjoyment, to look into and study the glorious economy of nature. There, is displayed the wisdom and goodness of the Creator, and but few that cultivate the mind so as to perceive the adaptation of the means to the ends assigned them, but grow wiser and better.

I. H.

For Friends' Intelligencer.

RETURN TO SCHOOL.

And now the dear children have not only been *welcomed home*, but also to their schools. Teachers and pupils have again met: the little arms have been clasped around many a neck, and the kiss of affection has been exchanged.

Is there a happy reunion of all the schoolmates? Is every seat filled by its former occupant, or is some lovely form missing? If so, then the tear will mingle with the happy smile, and the heart become sorrowful. But be not too much saddened by your loss, remembering that she who once was subject to pain and sorrow may now be among the angels in heaven. Then go cheerfully on in the path of duty, that you may join her there.

Do I hear some little one say she did not know that scholars had a duty to perform, but thought all belonged to the teacher? Well, much does belong to her, but not all. The pleasant hours of your school days depend much upon yourselves. The teacher is with you to give instruction and assist you in doing what you cannot possibly do yourselves; but you must be willing to use your own mental powers for your own improvement. If you see your teacher looking sad and troubled, you can do much to change that look into a happy smile. Dear little Catharine (for that was her name), the little girl spoken of in the "Welcome Home," would clasp her slender arms about her teacher's neck, as the delicate cypress curls its tendrils around its support, impress a kiss upon the cheek and thus entwine herself around that teacher's heart, making her almost forget she had any trials.

Even a simple flower, or any token of gratitude for her labor of love, will bring joy both to the giver and the receiver. It is not expected of children to do great things, but little acts of kindness, little tokens of respect make sunshine wherever they go. Be happy then in the assurance that your young lives are of value to the world, and that you will be rewarded for well-doing by your kind Father in heaven who watches over and protects you.

E. H.

NOBLE SENTIMENT.—"I look," said Dr. Channing "with scorn on the selfish greatness of the world, and with pity on the gifted and prosperous in the struggle for office and power; but I look with reverence on the obscurest man who suffers for the right, who is true to a good, but persecuted cause."

THE CACTUS PLANTS OF CALIFORNIA.

The San Francisco *Bulletin* says:—"The cactus—that celebrated family of the floral kingdom, the glory of the hot-houses of Europe and the wonder of travellers, whose flowers and fruits are seen in every league of surface in South California, Arizona and the Peninsula—has never sufficiently attracted the attention of our florists or farmers. Fifty-five species of cactus are known in the botany of these sections, and they include some with magnificent flowers and of extraordinary appearance forming beautiful ornaments when in the vicinity of other vegetation. If the different species, all covered with thorns, could be got together in a California garden they would form one of the most singular and unique displays it is possible to conceive in gardening, and it is to be remembered that the fruits are as valuable for human food as the flowers are for feasting the eye.

"The cactacia have an immense range in the altitudes of central North America, or in what we may term the California *simulacra* of climates and soils, as they are found from the parallel of Cariboo to Cape St. Lucas, and from the eastern slopes of the Rocky Mountains in North Dacotah to the Gila River. They are met with in all latitudes between the Gila and Panama, from the hue of perpetual snow to that of the sea shore. Some two hundred different species of this singular family of American plants are enumerated in the botany of Mexico, ranging from the shape of a cabbage to that of a grape-vine, and looming high as a tree and umbrageous as a small oak. Their flowering is of extraordinary splendor and loveliness, and is from the purest white to vermilion, including every mixture of the prismatic

colors. But it is the fruit, the stand-by of the poor and the Indians in the seasons of drought and famine, that unfolds this providential blessing of the desert in all its value.

"Engelman of St. Louis, an eminent writer on this family, enumerates as indigenous to Arizona and South California four genera of the cactus; that is, thirty-seven species of the opuntas or lobe shape, eleven species of the cereus or perpendicular stems, six eumamalaris or mamacs, and six echinocactus or cabbage heads. Almost every one of these is found in the mountain ranges and deserts of Los Angeles, San Bernardino and San Diego counties. In Lower California many species are met with which are foreign to our parallels and latitudes, one of which, a climbing variety, is found in the dryest months to be full of the purest water. One of the opuntas has a small fruit, specific in scurvies, and blood impurities, while others have fruits with the flavor of pineapples, of strawberries, peaches, plums and cherries, of the luscious cheramoya and mangostein, of the fig and grape, and of the lemon, apple, and pear.

"The *Cactus opunta*, or Indian fig of Mexico—white and red—was introduced into the mission gardens of our State from Santa Clara to San Diego in the early settlement of the country, some seventy years ago; but they are also found indigenous in the mountains of the Colorado, in San Bernardino and San Diego counties. Near all the southren missions below Point Conception they grow luxuriantly, particulaly at Santa Barbara, San Fernando and San Gabriel. At the two last-named places they are extremely abundant and luscious. These varieties of the prickly pear are valuable additions to the food of our State, as the fruit is not only very plentiful in summer and fall, but it is highly nutritive and agreeable, and can be gathered at will, and the plant requires no care. When stripped of the prickles they can be boiled down to an excellent conserve or syrup, or dried in the sun for preservation, as they contain a large quantity of sugar and gum. The plant is easily propagated by slips or seeds, and has a wonderful endurance, vitality and hardiness. It comes to perfection in three years. Its seeds, which are very abundant in the fruit, are toasted by the Indians as a substitute for corn. The mucilage of the leaves or fronds is thrown into water and used in making cements and whitewashes, and gives great strength to those house-building materials in the arid districts of Mexico. It is in common use around Los Angeles.

"Being such plentiful and excellent producers of sugary fruit, so necessary to the laboring man in our dry and attenuated atmosphere, this matter should be attended to by our people, as well as the arts of making molasses from maguey, pumpkins, melons, watermelons, grapes, pears, beets corn stalks, and the wild sugar cane or panoche-carisso of the Tulares. All these fruits are well known to the Indians and Mestizoes of Sonora and New Mexico, and those of Chihuahua and Coahuila, as producing sugar; and particularly the Cactacea and Agave, among the Pimos and Papagos of Arizona, who consider the cactus and the maguey as gifts of the gods, for from them they receive food, clothing, shelter and fencing. The reduction of these articles to conserves and molasses is often facilitated among these simple people by a concentrating process of roasting and baking, and boiling down slowly afterwards, with a little water, to a viscid syrup which never ferments in their keeping, though several of them are also used in the fabrication of moscal or spirits. Of such an exhilarating quality is this fire water that when in the spirit, they would not give a *claquo* to call themselves king, priest or judge, for they often give for such alcoholics weight for weight in silver, and bless the vender for his trade."
—*Sci. American.*

YOUTH IN AGE.

"Call him not old whose visionary brain
Holds o'er the past its undivided reign.
For him in vain the envious seasons roll
Who bears eternal summer in his soul.
If yet the minstrels' song, the poets' lay,
Spring with her birds, or children with their play,
Or maidens' smile, or heavenly dream of art,
Stir the few life-drops creeping round his heart—
Turn to the record where his years are told—
Count his gray hairs—they cannot make him old."

A DAY IN AUTUMN.

BY JOHN C. BRYANT.

One ramble through the woods with me,
Thou dear companion of my days,—
These mighty woods! how quietly
They sleep in Autumn's golden haze.

The gay leaves twinkling in the breeze,
Still to the forest branches cling;
They lie like blossoms on the trees—
The brightest blossoms of the spring.

Flowers linger in each sheltered nook,
And still the cheerful song of bird;
And murmur of the bee and brook,
Through all the quiet groves are heard.

And bell of kine, that sauntering browse,
And squirrel chirping as he hides
Where gorgeously, with crimson boughs,
The creeper clothes the oak's gray sides.

How mild the light in all the skies!
How balmily the south wind blows!
The smile of God around us lies,
His rest is in this deep repose.

These whispers of the flaming air,
These waters that in music fall,
These sounds of peaceful life declare
The Love that keeps and hushes all.

SONNET.

The prayers I make will then be sweet indeed,
If Thou the spirit give by which I pray;
My unassisted heart is barren clay,
That of its native self can nothing feed,
Of good and pious works Thou art the seed,
That quickens only where thou say'st it may.
Unless Thou show to us Thine own true way,
No man can find it; Father! thou must lead.
Do Thou, then, breathe those thoughts unto my mind
By which such virtue may in me be bred
That in Thy holy footsteps I may tread;
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly.

MICHAEL ANGELO, (*Italian.*)

Translation of Samuel Wordsworth.

OCTOBER.

BY WILLIAM CULLEN BRYANT.

Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny South, oh! still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity away.
In such a bright, late quiet would that I
Might wear out life like thee, 'mid bower and brooks,
And, dearer yet, the sunshine of kind looks,
And murmur of kind voices ever nigh;
And, when my last sand twinkled in the glass,
Pass silently from men as thou dost pass.

From the British Quarterly.

THE ENGLISH POST-OFFICE.

(Continued from page 526.)

It was the ventilation of the subject of the post-office by the member for Greenock that first drew the attention of Mr., now Sir Rowland Hill, to the subject. The son of a country schoolmaster, Mr. Hill had for a long time acted as usher at his father's establishment at Birmingham. Being of an active and energetic disposition, he left the paternal roof for the metropolis, and was in 1833, when he was about thirty eight-years of age, secretary to the commissioners for the colonization of South Australia. Here he exhibited powers of organization, and we have from his own pen a statement that he read very carefully all the reports on post-office subjects. He put himself into communication with Mr. Wallace, M. P., who afforded him much assistance. He put himself into communication with Lord Litchfield, then postmaster-general, who imparted to him the official information he sought. In January, 1837, Mr. Hill published the results of his investigations, and embodied his schemes in a pamphlet entitled *Post-Office Reform: Its Importance and Practicability*. The pamphlet created a sensation in the mercantile world. It was well noticed in the *Spectator* and *Morning Chronicle*, to both of which journals Mr. Hill's elder brother Matthew, now a commissioner of bankruptcy at Bristol, contributed. Mr. Rowland Hill contended that the post-office was not making progress like other great national interests, that its revenue had diminished instead of increased, though the population had augmented six millions, and trade and commerce had proportionally increased. From data in his possession Mr. Hill pretty accurately proved that the primary distribution, as he called the cost of receiving and delivering the letters, and also the cost of transit, took two-thirds of the total cost of the management of the post-office. Out of the total postal expenditure of £700,000, Mr. Hill calculated the amount which had to do with the distance letters travelled amounted to £144,000. From calculations which he then made, he arrived at the conclusion that the average cost of conveying each letter was less than one tenth of a penny. By this process he deduced the conclusion that postage ought to be uniform. The propriety of a uniform rate was further demonstrated by the fact that under the old system the cost of transmission was not always dependent on distance. The case was made still plainer by these facts. An Edinburgh letter, costing the post-office an infinitesimal fraction of a farthing was charged 1s. 1½d., while a letter for Louth to Lincolnshire, costing the post-office fifty times as much, was charged 10d.

Mr. Hill's four proposals were: 1st. A large dimunition in the rate of postage, even to 1d. in a half-ounce letter. 2d. Increased speed in the delivery of letters, 3d. More frequent opportunity for the dispatch of letters. 4th. Simplification and economy in the management of the post-office, the rate of postage being uniform.

In February, 1838, Mr. Wallace moved for a select committee of the commons to investigate Mr. Hill's proposals, but the government resisted the measure. Lord Litchfield, the postmaster-general described it as a wild, visionary and extravagant scheme. The public at large were greatly dissatisfied. Some of the most influential men in the city of London established a committee for the purpose of distributing information on the subject by means of pamphlets and papers, and for the general purposes of the agitation. A month or two after Mr. Wallace's motion, Mr. Baring, then Chancellor of the Exchequer, proposed a committee to inquire into the present rates of charging postage, with a view to such reduction as may be made without injury to the revenue, and for this to examine into the mode of collecting and charging postage recommended by Mr. Rowland Hill. The committee sat sixty-three days, concluding their deliberations in August, 1838. They examined the principal officers of the post-office, and eighty-three independent witnesses.

In opposition to the views of official men, Mr. Hill held that a five-fold increase in the number of letters would suffice to preserve the existing revenue, and he predicted that the increase would soon be reached. He showed that the stage coaches then in existence could carry twenty-seven times the number of letters they had ever yet done. The post-office authorities traversed every statement of Mr. Hill and his supporters, and Colonel Maberly expressed an opinion that if the postage were reduced to one penny, the revenue would not recover itself for forty or fifty years. But notwithstanding the opposition of the post-office authorities, the committee reported for a reduction of the rates, for the more frequent dispatch of letters, and for additional deliveries, adding that the extension of railways made these changes urgently necessary. They further urged that the principle of a low uniform rate was just, and that when combined with prepayment it would be convenient and satisfactory.

The commissioners, consisting of Lord Seymour, Lord Duncannon, and Mr. Labouchere, proposed that any letter not exceeding half an ounce should be conveyed free within the metropolis, and the district to which the town and country deliveries extend, if inclosed in an envelope bearing a penny stamp.

The chancellor of the exchequer had the plan of a uniform rate of postage embodied in a bill, which passed in the session of 1839. This act, approved by a majority of one hundred and two members, conferred temporarily the necessary power on the lords of the treasury. On the 12th of November, 1839, their lordships issued a minute reducing the postage of all inland letters to the uniform rate of 4d. The country was greatly dissatisfied. It required Mr. Hill's plan; and the fourpenny rate was in no respect his. The treasury lords were at length convinced they had made a mistake, and on the 10th of January, 1840, another minute was issued, ordering the adoption of a uniform penny rate. On the 10th of August the treasury had its minute confirmed by the Statute 3 and 4 Vic. c. 96. A treasury appointment was given to Mr. Hill, to enable him to assist in carrying out the penny postage. He only, however, held the appointment for about two years, for when the conservative party came into power the originator of the penny postage lost his situation. Mr. Hill entreated to be allowed to remain at any sacrifice to himself, but Sir R. Peel was obdurate.

Mr Hill's popularity increased with his dismissal. A public subscription was opened for him throughout the country, as an expression of national gratitude, which amounted to over £13,000. On the restoration of the whigs to power, in 1846, he was placed in St. Martin's-le-Grand as secretary to the postmaster general. In 1854, on Colonel Maberly's removal to the audit-office he was named secretary to the post-office under the late Lord Canning—the highest appointment in the department. In 1860, the secretary of the post-office was made a Knight Commander of the Bath. During the autumn of 1863 his health began to fail him, and in March of the present year he resigned his situation. The executive government showed a just and liberal sense of Sir Rowland Hill's merits. By a treasury minute of the 11th of March, 1864, advantage was taken by the government of the special clause in the Superannuation Act relating to extraordinary services, to grant him a pension of three times the usual retiring allowance. This was not merely a just but a generous act, and the language in which the resolution was couched was not official, nor solemnly and decorously dull, as is usual on such occasions, but encomiastic in the highest degree. Sir Rowland Hill was pronounced not merely a meritorious public servant, but "a benefactor of his race." We do not say this eulogistic epithet was not deserved, for we think it was well merited; but we may be permitted to remark, that Sir Rowland Hill has lived in a felicitous time, thus promptly to find his merits officially recognized on retiring from his labors.

(To be continued.)

THE NATURALIST.

From "Glaucus," by Charles Kingsley.

The perfect naturalist should have in him the very essence of true chivalry, namely, self-devotion; the desire to advance, not himself and his own fame or wealth, but knowledge and mankind. He should have this great virtue; and in spite of many short-comings, (for what man is there who liveth and sinneth not?) naturalists as a class have it, to a degree which makes them stand out most honorably in the midst of a self-seeking and mammonite generation, inclined to value everything by its money price, its private utility. The spirit which gives freely, because it knows that it has received freely; which communicates knowledge without hope of reward, without jealousy and mean rivalry, to fellow-students and to the world; which is content to delve and toil comparatively unknown, that from its obscure and and seemingly worthless results others may derive pleasure, and even build up great fortunes, and change the very face of cities and lands, by the practical use of some stray talisman which the poor student has invented in his laboratory;—this is the spirit which is abroad among our scientific men, to a greater degree than it ever has been among any body of men, for many a century past; and might well be copied by those who profess deeper purposes, and a more exalted

calling, than the discovery of a new zoöphyte, or the classification of a moorland crag.

And it is these qualities, however imperfectly they may be realized in any individual instance, which make our scientific men, as a class, the wholesomest and pleasantest of companions abroad, and at home the most blameless, simple, and cheerful, in all domestic relations.

I have been sketching an ideal: but one which I seriously recommend to the consideration of all parents; for, though it be impossible and absurd to wish that every young man should grow up a naturalist by profession, yet this age offers no more wholesome training, both moral and intellectual, than that which is given by instilling into the young an early taste for outdoor physical science. The education of our children is now more than ever a puzzling problem, if by education we mean the development of the whole humanity, not merely of some arbitrarily chosen part of it. How to feed the imagination with wholesome food, and teach it to despise French novels, and that sugared slough of sentimental poetry, in comparison with which the old fairy-tales and ballads were manful and rational; how to counteract the tendency to shallow and conceited sciolism, engendered by hearing popular lectures on all manner of subjects, which can only be really learnt by stern methodic study; how to give habits of enterprise, patience, accurate observation, which the counting-house or the library will never bestow; above all, how to develop the physical powers, without engendering brutality and coarseness,—are questions becoming daily more and more puzzling, while they need daily more and more to be solved, in an age of enterprise, travel, and emigration, like the present. For the truth must be told, that the great majority of men who are now distinguished by commercial success have had a training the directly opposite to that which they are giving to their sons. They are for the most part men who have migrated from the country to the town, and had in their youth all the advantages of a sturdy and manful hill-side or sea-side training; men whose bodies were developed, and their lungs fed on pure breezes, long before they brought to work in the city the bodily and mental strength which they had gained by loch and moor. But it is not so with their sons. Their business habits are learnt in the counting-house; a good school, doubtless, as far as it goes: but one which will expand none but the lowest intellectual faculties; which will make them accurate accountants, shrewd computers and competitors, but never the originators of daring schemes, men able and willing to go forth to replenish the earth and subdue it. And in the hours of relaxation, how much of their time is thrown away, for want of anything better, on frivolity, not to say on secret profligacy, parents know too well; and often shut their eyes in very despair to evils which they know not how to cure. A frightful majority of our middle-class young men are growing up effeminate, empty of all knowledge but what tends directly to the making of a fortune; or rather, to speak correctly, to the keeping up the fortunes which their fathers have made for them; while of the minority, who are indeed thinkers and readers, how many women as well as men have we seen wearying their souls with study undirected, often misdirected; craving to learn, yet not knowing how or what to learn; cultivating, with unwholesome energy, the head at the expense of the body and the heart; catching up with the most capricious self-will one mania after another, and tossing it away again for some new phantom; gorging the memory with facts which no one has taught them to arrange, and the reason with problems which they have no method for solving; till they fret themselves into a chronic fever of the brain, which too often urges them on to plunge, as it were to cool the inward fire, into the ever-restless sea of doubt and disbelief. It is a sad picture. There are many who may read these pages whose hearts will tell them that it is a true one. What is wanted in these cases is a methodic and scientific habit of mind; and a class of objects on which to exercise that habit, which will fever neither the speculative intellect nor the moral sense; and those, physical science will give, as nothing else can give it.

THE BOTTOM OF THE SEA.—Our investigations go to show that the roaring waves and the mightiest billows of the ocean repose not upon hard and troubled beds, but upon cushions of still water; that everywhere at the bottom of the deep sea the solid ribs of the earth are protected, as with a garment, from the abrading action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest, that it can neither wear nor move the lightest bit of drift that once lodges there. The uniform appearance of these microscopic shells, and the most total absence among them of any sediment from the sea or foreign matter, suggests most forcibly the idea of perfect repose at the bottom of the deep sea. Some of the specimens are as pure and as free from sea sand as the fresh-fallen snow flake is from the dust of the earth.

Indeed, these soundings almost prove that the sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showers of these minute shells; and we may readily imagine that the wrecks which strew its bottom are in the process of ages hidden under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow storm.

The ocean, especially within and near the tropics, swarms with life. The remains of its myriads of moving things are conveyed by currents, and scattered and lodged in the course of time all over its bottom. This process, continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoar frost and as light in the water as down in the air.—*All the Year Round.*

IN MEMORIAM.

E. H. W.

The grave that lately closed over Elizabeth H. Whittier, sister of the poet, revives in all who knew the inmates of their sequestered cottage in Amesbury by the Merrimack a half-sacred impression of the beauty of her life, the Christian heroism of her spirit, and the rare fineness of her intellectual gifts. Brother and sister, both sufferers during many years of ill-health, have long watched affectionately over each other, until now one watches alone. "But I pray to be preserved," says the survivor, in a private letter, "from selfish sorrow and repining; for I know it is all in mercy that she has been called away into rest and peace."

Favored by nature with no small portion of those poetic powers lavished in such abundant measure upon her brother, she wrote but few pieces, though these are enough to show that she bore in her bosom the genuine fire that kindles human hearts. Such poems as her "Dr. Kane in Cuba" and "Lady Franklin"—originally published in *The Independant*—show what she might have done had she cherished any ambition for literary reputation.

She loved home, quiet, and all beautiful things—enjoying, as well as suffering, from her delicately sensitive temperament. No one ever had warmer friends. She esteemed every one better than herself; and, while full of charity for others, she was inexorable as to what she regarded as her own short-comings. Since the death of the mother of these rare children, the daughter had little inclination to go abroad, and rarely left home except on some errand of charity or kindness. All the strength of her last days was expended in efforts to relieve the sick and wounded soldiers and the needy freedmen.

As our readers have in times past seen in these columns several of her best-known poems, we give here, as specimens of her style, a piece less current:

THE MEETING OF THE WATERS.

Close beside the meeting waters
  Long I stood as in a dream,
Watching how the little river
  Fell into the broader stream.

Calm and still the mingled current
  Glided to the waiting sea;
On its breast serenely pictured
  Floating cloud and skirting tree.

And I thought, "Oh, human spirit!
  Strong and deep and pure and blest,
Let the stream of my existence
  Blend with thine, and find its rest!"

I could die as dies the river
  In that current deep and wide;
I would live as live its waters,
  Flashing from a stronger tide!

—*Independent.*

WORTH KNOWING.

In household economy a great mistake is often made in the oversight of the fact, that the same number of measure or weight of the same article does not always give the same amount of yield or nutriment.

In every three tons of coal, stove, range, or grate, passing your door from different yards, and to the casual observer all looking exactly alike, there is a difference in their heat producing value up to as high as one-half. Some coals clinker badly, others contain a great many thin flat pieces, but when put in the fire turn white; coal dealers call this "bone" as it has something of the color of burnt bone, it has no coal in it, and is a clear loss. Good coal will not have three pieces of "bone" in a whole day's burning; sometimes the grate is half full of these white pieces by bed-time.

Eggs are of different sizes. In any basket of eggs, the twelve largest and smallest will make a difference of perhaps one-third or more.

When we purchase apples by the bushel we get about the same number of pounds whether they be large or small, and so with potatoes, but there is more nourishment in the Mercer than in the Cusco variety, yet it is to the interest of the farmer to cultivate the "Cusco," even if he sold them at half price, because planting each variety in the same soil one acre will yield ninety one bushels of the Jersey Mercer, while two hundred and forty bushels of the Cusco potato was the product of the adjoining acre, tilled in the same manner, as reported by Mr. Williams at the Farmers' Club of the American Institute in New York City.

A piece of "roast beef" in the process of cooking, loses fifteen per cent.; if boiled it loses only eleven per cent. If a leg of mutton is roasted it loses twenty-five per cent, but only ten per cent. if boiled. So that if you want a "roast" for dinner, beef is cheaper than mutton at the same price per pound, although mutton is four per cent. more nutritious than beef.

Wood.—Very few persons are aware of the wide difference between the amount of heat yielded by the different qualities of wood, and as wood is sold by measurement, while its value for giving out warmth is determined by its weight, each kind being equally seasoned and dry, it is well to be posted as to these points.

One cord of dry hickory wood will keep up a certain amount of heat for one hundred days,

while a cord of pitch pine will last only thirty-five days, and a cord of white oak ninety-one days, a ton of Lehigh coal will last ninety-one days. "Charcoal is charcoal," all kinds are alike as to color, but a ton of pine charcoal lasts seventy-five days, maple a hundred and fourteen days, oak one hundred and sixty-six. In the light of these statements families may save a good many dollars every year.—*Hall's Journal of Health.*

JUDGE NOT BY APPEARANCES.—An old man named Guyot, lived and died in the town of Marseilles in France. He amassed a large fortune by the most laborious industry, and by habits of the severest abstinence and privation. His neighbors considered him a miser, and thought he was hoarding up money from mean and avaricious motives. The populace, whenever he appeared, pursued him with hooting and execrations, and the boys sometimes threw stones at him. At length he died, and in his will were found the following words:—"Having observed from my infancy that the poor of Marseilles are ill-supplied with water, which they can only purchase at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing, and I direct that the whole of my property be laid out in building an aqueduct for their use." This was accordingly done.—*Late Paper.*

A Stated Meeting of Friends' Association for the aid and elevation of the Freedmen, will be held at Race Street Meeting House on Fourth-day evening, 2d of 11th mo., at 7½ o'clock. All Friends and others interested are invited.

SAMUEL H. GARTLEY, } *Clerks.*
ANNE SHOEMAKER, }

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, and there is little demand except for the supply of the home trade. The quotations rule at $9 50@10 00 per barrel for superfine, $10 25@10 50 for extra, $11 00@11 25 for extra family, and $12 00@12 25 for fancy lots. Rye Flour and Corn Meal are quiet and unchanged.

GRAIN.—The demand for wheat has fallen off. Sales of Red at $2 30@2 35 for Pennsylvania; White is held at $2 40@2 60 per bushel. Rye sold at $1 60. Corn is scarce. Yellow sold at $1 64. Oats were steady at 86 cents.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.
Workmen sent to any part of the country, at city rates.
SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

WANTED.—By a young woman, a situation in a primary or family school, or as an assistant teacher in a large school.
Address, C. CLEMENT, Paulsboro, N. J.
10.8—3t. p. f. 10.22.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

BRISTOL BOARDING SCHOOL FOR GIRLS.—This School is located in the Borough of Bristol, Pa., on the Delaware River, twenty miles above Philadelphia.
The situation is pleasant and healthful, and unsurpassed in convenience of access, having frequent communication with Philadelphia by steamboat, and with that city and New York by railroad.
The course of instruction comprises the usual branches of a good English education, together with Latin, French, Drawing, &c. For circulars address RUTH ANNA PEIRCE,
8 mo. 27—t. f. o. Bristol, Bucks Co., Pa.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

CHESTER VALLEY ACADEMY, for both sexes, will re-open on the 5th of 9th month, 1864. This institution is located at Coatesville, on the Pennsylvania Central R. R., 38 miles from Philadelphia, and 68 from Harrisburg. Number of pupils last year, 123. For Catalogues address,
JONATHAN K. TAYLOR, Principal,
Coatesville, Chester county, Pa.
8th mo. 13,—3m. npf 1029 enz.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
9th mo. 24, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, ELEVENTH MONTH 5, 1864. No. 35.

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Three Copies *to one address*, for FIVE Dollars.
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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York*,
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from page 532.)

12th mo. 21st.—My valued friend William Savery, with William Farrer, having come to Cork, we had two public meetings, which were, I believe, satisfactory; William Savery having most of the service; and after having the company of each other a few days, we parted, he going to Youghall.

12th mo. 28th.—Parted with my much-esteemed friend Mary Dudley, and many other friends in Cork, which was trying, as they were made very near to me; but I believe that He whose tender mercies are over all his works, would still be near to those who went, as well as to those that stayed. My kind friend and host, Edward Hatton, accompanied me to Limerick, about fifty-six Irish miles, where we arrived on the 30th.

In coming to this city we passed through many towns, and a fine tract of country, but the people here live in a poor dirty style; their Inns were very indifferent, and provisions but poorly dressed; but they were friendly towards us, notwithstanding there were great commotions, and the spirit of war amongst them.

31st.—Being the first day of the week, I attended both meetings, in which I was silent; but proposed a meeting in the evening, which was large, and I hope to some advantage, as a very solemn calm seemed over it. Spent the next day in visiting some families of Friends in the country. On third-day, attended the meeting, in which I had a satisfactory season; and in the evening had a public meeting, and many attended who appeared sober, and the public labor appeared to be well accepted. Not finding my own way open to leave this city, I have spent this day in writing and visiting a few families. There appears here a very goodly company of young Friends, and there is a prospect of more joining them. This city has been strongly fortified, but was surrendered by the natives to Oliver Cromwell; since which it has been under the British Government. Part of the city is called English, from the great number of English that are settled there.

1st mo. 4th, 1798.—I left Limerick and went to Birr, (now Parson's Town,) where a small number of Friends reside, who appear hopeful. We reached it on the 5th, and have had three meetings, one in Friends' Meeting-house, and two in the Town Hall, which were very large, and, I believe, satisfactory.

On the 8th, I left this town in much nearness of spirit, both towards Friends and others, and went to Roscrea, and lodged at the house of John Pim, who received us kindly. Next day we had two meetings, both to a degree of satisfaction.

1st mo. 10th.—Attended a meeting at Knock, to satisfaction; after which we went to Montrath, and on the 11th had two meetings, one principally with Friends, and the other more of other societies. Here is a pretty large number of Friends. I lodged with James Walpole,

who, with his wife, was very kind, and had a comfortable opportunity in his family. I went to a meeting about six miles distant, where was gathered a pretty large company of Friends and others, which proved a favored time. I had a little meeting in the evening, and one the next day, on our way to Mountmelick, was very satisfactory. The people who attended were mostly of other societies. I have often admired that they should be so kind-hearted as many of them appeared to be. We reached Mountmelick about five o'clock, and took lodging at John Gatchell's where lived our friend Mary Ridgway, who had visited America, but she was not at home. We stayed there three days, and were at two meetings on First day. Next day visited some families, and one school; and before we left we visited all the schools, (as there are a number,) and to good satisfaction. We went about fourteen miles to Rathangan, where Jane Watson resides, who also has visited America.

Having been unwell for some time, I did not attend their meeting at Rathangan. Here I met with Mary Ridgway, who I was glad to see. From hence I went to Edinderry, and attended their monthly meeting, which was small, and things appeared low, though there are several who were active, and the meeting for worship I thought was much favored. Being unwell before, I now increased my complaint by taking cold, so that I could move no further for the present; and in a few days my disorder increased to such a degree that I consented to call in a physician, who, after several days' trial, could do nothing to my relief. I became so reduced I could not help myself. I then sent for Dr. Bell, of Dublin, who, after spending some time, could not do much to my relief, though I considered him a man of judgment. In about three weeks I recovered, so as to be carried in a canal boat to Dublin. To give an account of my sufferings whilst in Edinderry is out of my power; they having exceeded all that I ever met with before. I was at the house of a kind Friend, whose name was Isaac Jackson; his wife was also very kind, though unacquainted with me or my complaint. The people here being generally of a hardy make, it was more difficult for me; yet I met with kind sympathizing friends, and those who had a near feeling for me, particularly a young woman, who attended me with much kindness and nearness of spirit; and having cast myself on Him who is above all, I experienced His gooodness, in mainfesting His care and regard towards me.

I reached Dublin, and was carried in a sedan to the house of Thomas Bewley, where I continued near ten weeks, without getting out, except a few times to meeting, having several attacks of my disorder. The aforesaid Dr. Bell attended me through the whole of my illness. My confinement was in every respect a most trying one. It happened that while I was in Dublin the Rebellion broke out, and the people of all descriptions and ranks were much divided, and confusion and bloodshed appeared daily. Many were taken up and found guilty, and suffered death; and many others were put into prison, and some were sent on board of king's ships, and others transported to penal settlements. Many also fled to England and America for protection. Thus new scenes were daily opening of a most melancholy nature, so that I seemed like one plunged into sorrow for myself, and on account of my fellow-creatures; many painful circumstances taking place.

6th mo. 20th.—I left Dublin, in order to attend the Leinster Quarterly Meeting, which was held on the 23d, at Enniscorthy, (several Friends accompanying us.) We stopped at Ballitore, where we held a meeting on the 21st, which place had been greatly distressed by a battle fought a few days before, between the insurgents and the British army, in which many of the former fell. At this place is kept a boarding-school for the tuition of Friends' children, formerly by Richard Shackleton, and now by his son Abraham. From Ballitore we proceeded to Carlow, where we lodged. A number of the slain having lain a few days before in the streets, their blood was yet to be seen. But Friends and their property were wonderfully preserved. From thence we passed to Enniscorthy, through a desolated country, the towns and villages mostly burned. When we arrived we were presented with a view of all the horrors of war; the houses had been set on fire the day before, the inhabitants mostly having fled, and those who remained were without the common necessaries of life. On our arrival at Enniscorthy, we were met by a number of officers, who inquired from whence we came, and after being informed from Dublin, they asked what we came for; we replied, to attend our Quarterly Meeting. They queried how we expected to hold it, when the town the day before was in possession of the rebels. Our reply was that we believed way would be opened, at which they appeared satisfied.

We then sought after our friends, as some of them remained during the siege, this town having been in possession of the insurgents four weeks. I shall not attempt to describe all their sufferings, but just remark on some of their closest trials, one of which was the frequent solicitation to change their religion, and embrace the tenets of the Romish church, being told "There must be but one religion in Ireland," (that is, the Papist.) And I was informed by many Friends that many Protestants did suffer death, and others turned to save their lives. Of the number who suffered were two young men who frequented our meetings,

though not members. These stood steadfast, and departed this life with calmness, after saying that, though they were not members of the Society of Friends, yet they could not change their religious opinions, which were those of the Society. After visiting our friends who remained in town, we went into the country about two miles, to seek some others. In our way we saw great numbers of dead bodies, that were slain the day before, some of which we had to remove, to make way for our carriage to pass. Thus destruction appeared in every place, both of lives and property. Many horses, sheep, swine, and goats, were killed. The insurgents' camp was entirely broken up.

The next day we met, and held our select meeting, which, though small, was favored with the overshadowing wing of Divine love; and I believe I may say that the several sittings of the Quarterly Meeting were also favored: and though we came through many discouragements, yet we rejoiced, not only in seeing our friends, but under a sense of the Lord's goodness, who had made way for us through many troubles. Having concluded our meeting, after taking a solemn leave of each other, I proceeded towards Waterford, taking meetings in my way that lay in the county of Wexford; and had many opportunities with Friends in their families, who had been greatly distressed by the insurgents. And I had also many public meetings, wherein I was often favored to hold forth the truth in a good degree of clearness, and some convincement appeared to take place.

At Ross, I found my friends pleased to see me, and after a short stay I went forward to Clonmell, and to the Quarterly Meeting held at Limerick, for ministers and elders; where I found some strength to clear my mind. After it concluded I returned to Tencurry,* and after having some public meetings, went to Cork; where I tarried for several months, visiting families, and having public meetings in Bandon, and at several other places. During my stay in Cork, I met with my dear friend William Savery on his return to America; the vessel in which he took passage, putting into Cork harbor to wait for a convoy. During his stay here we had many opportunities together, to our mutual comfort. On board this vessel was Elizabeth Hoyland, a Friend bound to America in order to settle. She appeared to be a worthy woman, and had a valuable gift in the ministry.

The following letter from David Sands to his wife belongs to this period of time—

WATERFORD, IRELAND, 8th mo 11th, 1798.

MY DEAR WIFE—

In that love that changeth not I most affectionately salute thee. In my last I informed thee that I was recovering from a very severe fit of sickness, which prevented my travelling for nearly four months, which has detained me in this nation to witness an awful scene of distress and destruction, both of lives and property. I had previously a prospect of what was likely to come upon this nation, and much desired to make my escape before it did come, but was not permitted; and can now say that I believe my being here at this time, is in the ordering of best wisdom; as Friends seemed quite unacquainted with such trials, which have come upon them from various quarters. And though they were often warned of what was coming, yet all would not believe. But now they need no orator to change their minds. I have had many trials in this land, yet have been carried through all thus far. I am now favored with better health than I have been since arriving in this nation. My return this fall seems doubtful at present, but for thy comfort I may say that I have met with many things that have been as seals to the propriety of my present detention, and of its being in the appointment the Head of the Church. Some convincement has appeared in the course of my late journey, and that amongst the men mighty in war. A person who had long approved himself one of the most fearless and undaunted, and an officer of no inferior rank, having sat with us in several meetings which I had in a town that had been besieged, and many lives lost, and from which the clergy had fled, invited me to his house to breakfast, which I felt easy to accept. After it was over, I had a religious opportunity with himself and his family. He was much tendered and reached, as he had been in meeting before. He arose, and stripping off his military clothes, and laying by his sword, asked for some other garments, saying to his wife and children, "I shall never fight more, for I am convinced it is not in accordance with the spirit of Christ. I am a Quaker." Since this, he appears very solid, and I hope he will make a valiant man in the cause of Christ. Many others seemed inclined towards Friends of late. I mention these things for the encouragement of thyself and our dear children, whom I long to see; but whether I ever shall, is uncertain; and I hope, if I never do, we will persevere onward in that line that will bring us together in a better world. I think a more tried man is scarcely to be found, though I do not wish to magnify my difficulties. I know there is no such thing as being a soldier and not have to undergo hardship. Farewell, my beloved wife: affectionately thine, DAVID SANDS.

(To be continued.)

* The residence of Abraham Jackson, the close friend and frequent companion of David Sands.

"Perfect friendship is to love our friend more for his benefit than our own."—*Aristotle*

EXTRACT.

The still, small voice within, is potent to him who will listen, and if when the wrong trembles on the lip, we pause, the pleading angel will not be unheeded. It says, stain not the whiteness of thy soul, disturb not the peace of a spirit what would fain be at rest, offend not God! And that precious monitor has a home in every breast.

Not what is expedient, not what is easy and pleasant, but what is right, let us endeavor to accomplish, and the harvest will be rich in precious thoughts and memories. To be bold for truth, to be wary of temptation, is what makes the noble man and the Christian. Long prayers and multiplied religious observances alone will not cleanse and purify the heart; this comes of deeds which are the soul's true language.

Swiftly adown the river of time our barks are rushing, the past behind with its unaccomplished resolves, the unknown before us. The present is ours with its golden opportunities.—God calls with His many voices of entreaty, "Be faithful, be true to your immortal natures," and Christ, through the passage of centuries, pleads with us, "Be ye perfect," granting us no lower aim.

What apology for sin shall such of us as are not "blind," bear into the veiled world we are rapidly approaching? Let us rather render excuses for shortcomings unnecessary, by living a life of spotless integrity, of deep and fervent piety. Living thus, our days will be filled with a peace and blessedness that pass all understanding; and the heaven that seems so far, yet is so near to every one of us, will become so vivid a reality that the fear of death will be only as a remembered shadow. H. U. L.

FROM THE LIFE OF GEORGE FOX.

BY S. M. JANNEY

The practice of George Fox, and others among the primitive Friends, of speaking occasionally in houses of worship erected for the established Church, having been censured by some modern writers, appears to demand an attentive consideration. It is sometimes spoken of as though it had been a practice peculiar to Friends, and by some has been adduced as an evidence of fanaticism. This, however, is a misapprehension, arising from the application of modern standards in attempting to judge of the actions of a former generation, who were placed in circumstances widely different from ours.

The steeple-houses, as they were then very frequently called, were the property of the nation; they had been generally built with the common funds, and the whole population had a right, and were indeed required by law, to attend them. Prior to the downfall of the Anglican church, her clergy alone had a legal warrant to officiate in them as ministers. But "the solemn league and covenant," adopted by Parliament in 1643, subverted the Episcopal hierarchy, and in the following year the Directory, or Presbyterian form of church government, was established by law, but not generally executed. Indeed, it appears to have been carried into practice in only two or three counties,* and thus in the greater part of the kingdom the people were left free to choose their own religious teachers and form of worship.

It was a period of intense public excitement. For many years, the most momentous questions of religion and government were earnestly discussed, not only in Parliament and in the Westminster Assembly, but throughout the nation:—in the pulpit, and at the bar; in the martial camp, and at the domestic hearth. The pulpits were no longer reserved for the priesthood; laymen, claiming a divine call, were admitted into them, and the officers of the Parliament army, after exhorting their soldiers in the camp, entered the "steeple-house" and assumed the functions of the ministry.

After the execution of the King, in the year 1649, the Independents gained the ascendency by means of the army, and through the abilities of Cromwell. One of the tenets of this sect was that "*any gifted brother*, if he find himself qualified thereto, may instruct, exhort, and preach in the church." The same year that George Fox was imprisoned at Derby, Cromwell at the head of a victorious army, asserted this doctrine in Scotland. The Presbyterian ministers at Edinburg, having objected to his "opening the pulpit doors to all intruders," he gave this decisive and memorable reply:

"We look on ministers as helpers of, not lords over, the faith of God's people: I appeal to the consciences, whether any denying of their doctrines, or dissenting from them, will not incur the censure of a sectary; and what is this but to deny Christians their liberty, and assume the infallible chair? Where do you find in scripture that preaching is included [restricted] within your function? Though an approbation from men has order in it, and may be well, yet he that hath not a better than that, hath none at all.

"I hope he that ascended upon high may give his gifts to whom he pleases; and if those gifts be the seal of mission, are not you envious, though Eldad and Medad prophesy? You know who has bid us covet earnestly the best gifts, but chiefly that we may prophesy; which the apostle explains to be a speaking to instruction, edification and comfort, which the instructed, edified, and comforted, can best tell the energy and effect of.

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* Neal, II. 26.

"Now if this be evidence, take heed you envy not for your own sakes, lest you be guilty of a greater fault than Moses reproved in Joshua when he envied for his sake. Indeed you err through mistake of the scriptures. Approbation is an act of convenience in respect of order, not of necessity, to give faculty to preach the gospel.

"Your pretended fear lest error should step in, is like the man that would keep all the wine out of the country, lest men should be drunk. It will be found an unjust and an unwise jealousy to deny a man the liberty he hath by nature, upon a supposition he may abuse it. When he doth abuse it then judge."*

"In 1653 the Parliament actually took into consideration the abolition of the clerical functions, as savoring of popery, and the taking away of tithes, which many of the members called a relic of Judaism.

"The Presbyterians were decidedly opposed to these views, but so strong was the feeling against the application of tithes for the clergy, that in a house of 111 members, 43 voted against such appropriation, although Cromwell in this instance threw the weight of his influence on the Presbyterian side." †

Soon after this, it appears that Independent and Presbyterian ministers, and even some Baptist preachers, "had got into the steeple-houses," and claimed the benefices attached to them.‡

During this unsettled period, it was not unusual for persons to propound theological questions to the minister during the time of divine service or after the sermon, and this practice led to religious disputes. Such was the case in the meeting at Leicester in 1648. In that instance the assembly met in the parish house of worship, and was composed of four different sects, met for the purpose of religious disputation.

It is stated in a memoir of John Audland who was convinced of Friends' principles in 1652, that before his convincement, while yet a preacher among the Independents, he sometimes went to the chapels and parish houses of worship, where there were idle or dissolute priests, and though a dissenter, publicly preached to the auditory, which was often very large.

From these facts it is manifest that the primitive Friends, who occasionally spoke in the national places of worship, did no more than other dissenters were accustomed to do, and we may reasonably conclude that all religious persuasions might have claimed a right of common property in the steeple-houses, after the subversion of the Anglican Church, until it was re-established at the accession of Charles II.‖

We shall find, as we proceed in the biography of George Fox, that his ministry in such places was often acceptable to the people, and even the priests sometimes offered him the pulpit. It has been supposed by some that he interrupted the ministers while they were preaching, but this was seldom, if ever, his practice. He waited until they had done, and then declared boldly the doctrine he felt bound to deliver; which being frequently directed against the mercenary character of the priests, called down upon him their utmost vengeance.

Let the young remember, that the character will "crop out" in the manners, in the little actions of life, and that if these are unexceptionable, and uniformly neat, methodical, prompt and energetic, these qualities will prove a passport to "good places," and to that thrift, which brings with it a quiet mind and length of days.

From "Good Words."

"*Go to thine own house and show what great things the Lord hath done for thee.*"

"Let us look at this sphere of missionary labor, in which every Christian is to be the missionary agent. It is our own house. By this is meant that circle made up of our relations, friends, companions, and those with whom we come most into contact. The house of the sailor may be his ship—of the soldier, his camp—of the working man, his fellow workmen. But many have a more fixed and abiding home—the home of domestic life, and of that blessed institution, the family, with the holy bonds of husband and wife, parents and children, masters and servants; yet including within a wider circle our friends and acquaintances who cannot but be influenced by what we ourselves are and by what we do.

This is a mission field for every Christian; and it is so for several reasons, which will at once suggest themselves to you. Our own house, for example, has the first claim upon us. Charity, if it begins anywhere, begins here, wherever it may end. Those in our own home are especially *given* us by God. They are ours, not from choice, but from Providence. We may select our acquaintances or friends; but those called our blood relations, our parents, brothers, and sisters, are selected for us and assigned to us as gifts to be accepted from God, and used according to His will. They are our own flesh and blood,—parts of our very selves,—bound up with us in the bundle of life. Even our friends or acquaintances, though chosen by us at first, cannot afterwards be cast off as if they

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* Neal, II. 116. Whitelock, p. 458.

† Bowden's Hist. of Friends in America.

‡ George Fox's Journal, year 1655.

‖ There were numerous other religious meetings held in those times, but into none of these did Friends obtrude themselves: Bowden's Hist. I. 80.

did not belong to us. The choice we have made involves duty; and our duty is to make them, if possible, better and happier than we found them.

The members of our home may be poor, and we may be wealthy; they may be infirm in body or in mind, and we may be strong in both;—they may be difficult to bear with in their tempers, and other infirmities, and we, by grace, may have overcome these evils; or, what is just as likely, may yet require patience and consideration from others, because of these our own failings. But in any case, the fact is, that God has given to us, as our special field of Christian missionary labor, our own family circle, 'our house,' which we dare not selfishly deny or cast away. And surely it is wise and merciful in our Father thus to commit to our charge those who are in a special sense one with us, and in whom we cannot, from the very instincts of our nature, but feel an interest more than in others, and to aid whom is "an holy religion of the heart." The prophet (Isaiah 58th chapter) in awful language reproves the people in his day who professed to be religious, but of whom God said, "they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of justice; they take delight in approaching God." They also fasted, and afflicted their souls; and bowed down their heads as bulrushes. Yet in spite of all this, they had no real religion, for they had no real love. And the prophet is commanded to cry aloud, and spare not, but to tell God's people their transgressions, and the house of David their sins. And he sums up their duties by this command, "*that thou hide not thyself from thine own flesh.*" Is not this one with our Lord's teaching, that we *show*, and not hide, to *our own house* what great things the Lord has done for us? Let us then cheerfully accept home as the first, the most important sphere in which to live and labor as Christians. Our natural feelings will thus become a basis for spiritual religion, and the love of our dear friends be a noble preparation, for the love of our brethren and of mankind. It will prevent, moreover, our religion from evaporating into a mere empty sentiment, by thus giving it definite objects on which to act. The very differences that may exist among the members of the houselold, and which I have already hinted at, thus become an education in the love which seeketh not her own.

Again;—to show to our own house what great things the Lord hath done for us, is the very duty which any kind of religious fervor demands, in order to prevent it from dying out like a fire that leaves nothing but ashes behind, or from being spent like a fresh flowing stream in mere noise and foam without doing any practical good. Many a man or woman in the first glow of their new convictions in regard to unseen realities, when truths formerly dead became alive and real to them—when they experienced what is called "a revival," have often been much more disposed to go forth as speaking missionaries to the world in general, than to go to their own house, and there remain, to show in quiet and peace what God has done for them. But the very excitement which is so congenial to them, is the very thing most hurtful to them; it tends to vanity, spiritual pride, and ultimately to heartless indifference. The life of unobtrusive manifestation of genuine piety at home is what they most need, and that just in proportion as they feel it to be an irksome restraint upon their strong and enthusiastic feelings. I repeat it, that, if these feelings are not to be feelings only, belonging to the flesh, though they seem to belong to the spirit, and if they are not finally to pass off into thin air, leaving the soul dry and parched, they must be concentrated first of all on "our own house," and there gather the strength made up of wisdom and humility which will make them, if God will, to be of use to the "whole city."

Once more: our religion, as seen in "our own house," is the best test of the reality of our Christian character.

If I wish to know what a man really is, let me only know what he is at home, and what his intimate friends know him to be. Tell me what his temper, his ways, his influence are at home, and I will determine accordingly what he himself is.

Our home, lastly, is the field which we can cultivate better than any other. Our intimate knowledge of its members; our frequent opportunities of coming into contact with them; and the innumerable links that bind us to each other, make it the first and the best place in which to exercise a good influence; in which to show what great things the Lord hath done for us; and to make those we most love on earth partakers of our own spiritual blessings. We can do work at home which no one else can do as well as ourselves; for if we have nothing real to show at home, depend upon it we have nothing real to show abroad.

We are further taught the way in which this home-mission work is to be carried on. It is chiefly by our *life*; by what we *are*. When the Lord has done great things for a man's spirit, the things done will reveal themselves in the power and eloquence of a good life. The life within, of peace with God, and a desire to serve Him, will necessarily express itself by fitting word, look, and temper, by silence and by speech; by what is done, and by the way of doing it; by what is left undone; by those signs, in short, of moral health which are perceived and felt by all who come into contact with the missionary. The light within our dwelling emanating from

us may be dim, as if struggling through the mists of morning; but it is light nevertheless, and not the old darkness. The life may be weak, but it is real. There will ever be that almost indescribable *something* in the whole bearing of the true man, who is in sympathy with God,—whether at the festive board, in a scene of sorrow, or in times of family difficulty and bereavement, as well as in the ordinary on-goings of every-day life,—which will impress the hearts of others with the conviction that this man sees some person who to them is invisible; that he leans upon, to them, an unknown arm; that he enjoys a strength and a peace the world never gave; and that he has an actual possession of what is a practical power, able to mould his life and actions. And this kind of "showing" what great things the Lord hath done—this kind of preaching in the family and among friends, is not the less influential, but the more so, from its unconsciousness and the absence of all effort or plan, and as being the natural expression of what is real and habitual.

And this influence of a good life does not exclude a more direct showing, by spoken word, of what the Lord has done for ourselves, and what He is willing and able to do for all. Innumerable opportunities will be given thus to make Christ known as the Saviour of sinners to those who know Him not. It may be to a young man as he is about to journey to a foreign land; or during a walk with a companion in a summer evening; or when visiting a dying friend at midnight, when all the house is still; or when amidst the afflictions and desolation of a bereaved family;—in these, and many similar instances, he who has experienced the patience, forbearance, and goodness of the Lord, can speak to others the fitting word in sympathy and gentleness, which will deliver their feet from falling and their minds from going down to the pit, and bring to them life, liberty, and peace. If we only desire to "do good unto all, as we have an opportunity," depend upon it, God will give the opportunity. If we only realize that it is indeed "more blessed to give than to receive," we should have more to give and a deeper blessing to receive.

Now, these opportunities of showing the compassion of our Lord to ourselves are really given to every member of the household. The Christian servant in the kitchen, the Christian nurse among the children or beside the sick bed, the Christian old man in the arm-chair beside the fire, each and all, if themselves good, cannot choose but bestow lasting good, in some form, by their unselfish life, their humility, gentleness, faith, and love. By simply doing their duty as Christians, they may be ministers of Christ, and epistles written by the finger of the Spirit, which all can read. In prescribing this home mission work, we cannot say to the feeblest member of the body, we have no need for thee. That decrepid or infirm one, who has been confined to a sick-bed for years, who has never known one day's health since she was received into her mother's arms, and pressed to her bosom with that special tenderness which the weak draw forth from a mother's yearning heart; or that sick one to whom the glories of the midnight sky, the beauty of the summer field, are unknown, may, nevertheless, be the greatest gifts of God to the house in which they live or die, and most eloquent and influential missionaries. For the peaceful and submissive spirit of the sufferer, the cheerful smile, the words of meekness and acts of considerate love, all show day and night what the Lord has done. Such a missionary is like the beauteous rainbow that rests upon the bosom of the sky, unbroken by the strong wind and stormy tempest, appearing indeed more bright from the darkness with which it is surrounded, reflecting the light of heaven through misty tears, and bending over our earthly home as the sign of a holy covenant of peace. Ah, my friends, realize as above all price—above all gifts of rank, of talent, and fortune—the gift of one person in your family who has experienced, and can show forth, what great things the Lord hath done for him or her.

Such is the mission of the members of the Christian Church. It originates in the renewed heart, and it works in the house. But it need not be circumscribed within such narrow limits. There, indeed, it first bestows its riches; but by giving, these are increased. It pours forth its streams of charity there, but these only make the charity more abundant; and accordingly, when the fitting time comes, God will give to the home missionary other poor and needy ones on which to lavish his affections; other thirsty and parched deserts which he can refresh and gladden. For it may happen to him at home as it did to the Gadarene demoniac, who, after showing in his own house "what the Lord hath done for him," at last proclaimed the glad tidings to "the whole city." He who thus uses his own talent for the good of his family, may receive from the Lord ten talents more to use for the good of his country and of the world."

FRATERNITY.—As long as men regard one another as they now do, that is, as little better than the brutes, they will continue to treat one another brutally. Each will strive, by craft or skill, to make others his tools. There can be no spirit of brotherhood, no true peace, any farther than men come to understand their affinity with and relation to God, and the infinite purpose for which he gave them life. As yet these ideas are treated as a kind of spiritual romance; and the teacher who really expects men to see in themselves and one another the children of God, is smiled at as a visionary.

The reception of this plainest truth of Christianity would revolutionize society, and create relations among men not dreamed of at the present day. A union would spring up, compared with which our present friendships would seem estrangements. Men would know the import of the word Brother, as yet nothing but a word to multitudes. None of us can conceive the change of manners, the new courtesy and sweetness, the mutual kindness, deference and sympathy, the life and energy of efforts for social melioration, which are to spring up, in proportion as men shall penetrate beneath the body to the spirit, and shall learn what the lowest human being is. Then insults, wrongs, and oppressions, now hardly thought of, will give a deeper shock than we receive from crimes, which the laws punish with death. Then man will be sacred in man's right; and to injure him will be regarded as open hostility to God.—*Channing.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 5, 1864.

On the 1st of the present month, the new Constitution of the State of Maryland went into effect, by the proclamation of the Governor. In issuing his proclamation, Governor Bradford informs, that 30,174 ballots have been cast for the Constitution, and 29,760 ballots against it. One of the provisions of this instrument is, that slavery and involuntary servitude, except *for* crime, shall forever cease in the State of Maryland. And by this act 100,000 men, women and children, who have heretofore been held as slaves, are made absolutely and unconditionally free.

FRIENDS' SOCIAL LYCEUM.—The first meeting of Friends' Social Lyceum, Philadelphia, was held in the Library-room on the 18th ult. The business related chiefly to the Rules and Regulations for the present season; Report of the Treasurer, &c. At the second meeting, on Third day evening, the 25th ult., Edward Parrish delivered a lecture upon Organic and Inorganic Substances.

After calling attention to the deep interest and instruction pertaining to the contemplation of the Natural Universe, he explained the importance of proceeding, in a study of such vast extent, by gradual advancement from the simple and obvious classifications, to the more complex and difficult. He proposed, that with a view to substantial instruction, a portion of the Lyceum lectures should be connected into a continuous course, which, though interspersed by lectures upon literary and other subjects, might be so arranged as to lead by successive steps to a clear comprehension of the elements of natural history, as far as they can be presented in so short a time.

With a view to prefacing such a course, in which his friend Dr. J. G. Hunt had consented to take a share, he presented to view the first grand classification into which all material things are divided—organic and inorganic bodies. The points of difference between these were exhibited in a syllabus on the black-board, which the members desiring to study the subject were invited to copy. Organic bodies—1st, Invariably originate from a parent, whether vegetable or animal; this law holds good universally; the cell, seed, or ovum, is the only source of this kind of growth, while the inorganic have no such origin. 2d. Organic structures have a definite duration; they live only their allotted time; or rather, every individual in each genus and species has a limit to the term of its existence, while the inorganic, rocks and stones, subsist in their natural condition indefinitely. 3d. In shape, organized substances are generally rounded, the ultimate cell, the seed, the leaf and all parts, are bounded by curves; while in the inorganic world, angles prevail, beautiful crystals of quartz, alum, &c., were here shown in contrast to a hanging basket of growing and flowering plants. 4th. Organized bodies were shown to grow by internal deposites, inorganic, by accretion or deposite upon their outer surface; this important difference was illustrated and explained. 5th. Organized substances have a determined size for each species; for although individuals vary somewhat, there is a normal size, and a limit beyond which they never grow; inorganic substances increase indefinitely as long as new material is furnished them. 6th. Organic substances have a tendency to decompose, ferment, or putrify, inorganic are permanent. 7th. The composition of organic substances is complex—they contain at least three elements; the elements of inorganic substances are grouped by twos; this fact was somewhat illustrated and explained, but it was said to include one of the great leading ideas in chemistry, which would require an entire lecture, or, perhaps, a series of lectures to present it in its completeness. 8th. Organic structures are soft and elastic; inorganic, hard and solid. 9th. Organic materials are heterogeneous; inorganic, homogeneous. This fact was illustrated by reference to the revelations of the microscope, as well as to those of chemical experiments. 10th. Organic substances are decomposable but cannot be reconstructed; inorganic substances can be formed wherever the elements can be brought

together under favorable circumstances for their union. 11th. Organized structures have a power of conceiving and re-producing their parts; a wound in a plant or animal heals in consequence of this,—in some animals a limb cut off, rapidly grows again; an unorganized body possesses no such power. 12th. Organized beings appropriate and assimilate materials into their structure, in a way quite unknown among inanimate things.

The functions of organized life were shown to be of the highest degree of interest, involving a study of vegetable and animal Physiology; the lowest manifestations of life—force,—are called by the modern term *vegetable*, next come those called *animal*, and highest and pre-eminent are the *huminal*, pertaining to man. These may be otherwise characterized as vital and sensitive, belonging to plants, the latter to a very limited degree; the sensitive and intellectual belonging to animals, the latter to a limited degree; and the intellectual and moral belonging to man, the former giving him dominion over the inferior orders of creation and fitting him to comprehend, to some extent, the wisdom and power of the Almighty, the latter giving him a sense of his obligations to his fellow men, raising him in feeling and sentiment towards the author of his being, and making him but "a little lower than the angels."

YardleyTaylor, a friend from Loudon County, Virginia, then made some remarks on the circulation of the sap in plants, which led to an interesting discussion of the subject.

DIED, suddenly, on the 15th of 10th month, 1864, SAMUEL OGDEN; a member of Woodbury Monthly Meeting.

——, on the 14th of 10th month, 1864, NATHANIEL STARBUCK, aged 87 years; an elder of Troy Monthly Meeting, N. Y. His passage to the "home of his rest" was as calm and peaceful as his life had been. He was confined to the house but about one week, and to the bed not one day: he was sitting on the side of his bed, when, falling back, he gave a gasp and all was over. The casket no longer contained the jewel,—*he* was no longer there; but free from care and toil, he entered upon that life where the weary soul finds rest. To him how great the change! bowed down by the weight of four score and seven years, he closed his eyes in sickness and in pain, and opened them in his bright spirit home. Thus closed a long life of usefulness! His kind and genial heart having won him friends wherever he went, his departure has created a void in our midst. Possessing the confidence of his fellow-citizens, he had held a number of important *public* trusts, but he did not allow them to interfere with his regular attendance of meeting, or with the duties connected with the welfare of the religious Society of which he was an estimable member.

——, on the 21st of 10th month, 1864, at Richmond, Indiana, JOHN PAGE, in the 84th year of his age; a member of White Water Monthly Meeting. He was unable to attend his particular meeting for months; but seemed altogether resigned to wait his Heavenly Father's call,—death was swallowed up in victory.

——, on the 9th of 10th month, 1864, of disease of the liver and typhoid fever, LEWIS L., son of Caleb and Pamelia Harlan, aged 21 years; a member of Alum Creek Monthly Meeting, Ohio. He bore his sufferings with Christian patience, and a few days before the solemn close, gave a lively evidence to those around him, that he was prepared for a happy immortality, admonishing them to be also ready.

The Educational Executive Committee, will meet on Sixth-day morning, 11th month 11th, at 11 o'clock, at Race Street Meeting House.

J. M. TRUMAN, JR., *Clerk.*

"He that would be truly rich, ought to labor not so much to increase his wealth, as to diminish his desire of having; because he that appointeth no bounds to his desire, is always poor and needy."—*Plato.*

For Friends' Intelligencer.

THE WOMEN'S ASSOCIATION FOR THE FREEDMEN.

"The Women's Association of Philadelphia for the Relief of the Freedmen," resumed its labors on the 4th inst. The co-operation of Friends in the country and adjacent towns in making garments for these destitute people is earnestly desired. By the joint efforts of this and the auxiliary sewing societies 13,212 garments were made during the last year, involving an outlay of $10,690 51.

The price of material and the expense of cutting the garments having greatly increased, such societies as have among their numbers competent and economical cutters who are willing to assume that duty, will please signify it when making their application for work.

From the facilities for purchasing goods at the wholesale stores of the city, and among merchants favorable to the cause, there will be great advantage in the country societies contributing what funds they may raise directly to this Association, instead of purchasing material in their own neighborhoods. This course was generally pursued last year to mutual satisfaction.

Part-worn clothing will be gladly received. Reports of the labors of the Association can be had by application to either of the Secretaries, or to the Treasurer.

All communications should be addressed to Harriet E. Stockly, Corresponding Secretary, 1017 Cherry Street.

Contributions in money to Margaret A. Griscom, Treasurer, 1028 Arch Street.

Contributions in goods and clothing should be sent to Alfred H. Love, 212 Chestnut Street. By order of the Association.

ELIZABETH J. FERRIS, *Secretary.*

10th mo. 4th, 1864.

For Friends' Intelligencer.

GOVERNMENT DRAFTS—THE EXEMPTION LAWS.

Some remarks by Gideon Frost, in your last number, on an Editorial copied into this paper from *Friends' Review*, need correction and brief notice. He thinks there is no parallelism between the case of taking an affirmation in lieu of an oath, and that of caring for the freed people and sick and wounded soldiers instead of bearing arms. He has a right to enjoy his opinion. The writer of the Editorial has reason to believe that thousands of readers do not agree with that opinion.

G. F. says, "the Review slides over" "the payment of the $300 commutation fine," "without specification." This representation is not correct. Referring to the "*indiscriminate* care of the sick and wounded in military hospitals," the Editorial says: "On this subject our opinions have not been withheld." If G. F. had read the Review, he would have found that, since the war commenced, the Editor has repeatedly expressed the opinion that it is inconsistent with Friends' principles to give an indiscriminate care and support to the sick and wounded in military hospitals—because these form a necessary part of the military system. In individual cases, where the sick and wounded are so far disabled as to be released from their obligation to return to the army, it is probable few Friends would object to rendering them needful aid. The *Review*, then, did not "slide over" the matter.

G. F. says, "There are probably some who have not been informed that the Confederate Congress [has] passed a law exempting Friends from all military service whatever." This would be truly gratifying information if it was correct. Will G. F. be so kind as to furnish his evidence? He further states, "It is a remarkable fact, but not less [more] remarkable than true, that the heads of the War Department at Washington appear to profess a more correct and appreciative view of the consistency of our Discipline against paying a commutation tax than many of the members, not only of our own, but the other branch of the Society." G. F. does not appear to be aware of the fact that the Exemption bill was drawn up by Secretary Stanton and passed by Congress at his desire. He does not regard the care of the freedmen and of the sick and wounded as a penalty imposed for refusing to fight; nor the payment of $300 as a "commutation fine." In the first place, he grants absolute exemption from bearing arms, and then assigns a certain proportion of conscientious persons to the performance of duties which he supposes are not inconsistent with their religious principles. So far as the writer has learned, the Secretary of War thinks the provisions of the Exemption act perfectly consistent with those principles.

G. F. has entirely perverted the object of the Review in quoting the remark of a correspondent that "it is the least of our business to study to invent crosses and sacrifices." The intention was, not to "taunt" or "upbraid," but to caution against taking unnecessary burdens upon ourselves, or offering sacrifices not really required. There are morbid as well as enlightened consciences; and while the latter should be assiduously cultivated, it is highly important to our happiness and usefulness that we should guard against being afflicted with the former.

It is to be inferred from the essay of G. F. that he is quite willing that Friends should be released by the Government from military services: does he assume that they owe no other service, and that the Government has no right to require any service of them?

Like some others who agree with him in opinion on this subject, G. F. *seems* to think that those who, in being classed by the Government as *non-combatants* and relieved from bearing arms, feel that they are at liberty to perform other services for their country—whether considered in lieu of military service or not—are not "desirous of preserving a conscience void of offence toward both God and man," but are "deficient in their duty to their Maker," and suppose they "can conciliate the favor of the Almighty by sacrifices to human governments." I trust, however, that it would do him injustice if this interpretation were placed upon his two concluding paragraphs.

S. R.

10th mo., 1864.

From the American Messenger.

CHILDREN'S REPROOFS.

I was one day reproving a little orphan boy for using such words as "*goodness*," "*mercy*," as exclamations. I told him it was only a mild way of swearing, which, if unchecked, might lead to open profanity; that those exclamations referred to various attributes of God, such as his *mercy*, *goodness* and *graciousness*, and should not be so thoughtlessly used.

He seemed grieved and ashamed, for he had not thought that in saying these things he was taking God's name in vain, and disobeying the command of Christ to let our conversation be,

"Yea, yea"—"nay, nay."

As we were talking, a prattling boy who stood near said, "But, ma'am, everybody, even good Christians, have *little ways of swearing*. They say, 'upon my word,' and, 'to save me;' and I heard you say '*mercy*' once."

I felt reproved, as I stood in the presence of a little child who had so plainly rebuked me I owned my error, and asked him to remind me if he heard me use any of the unnecessary and forbidden words again. Perhaps some other

parents who are jealously watching the conduct of the "little ones at home," and striving to train them for Christ, may profit by this innocent reproof.

I know one little girl whose teacher had taught her to check the beginnings of sin against the third commandment. One day when she came home from school, where she had been watching and correcting herself, she said, "Mother, you say, 'bless me,' and Miss Brown says it is wrong to say any such things" Instead of being offended, her mother replied, "I know it, Jessie, and am very sorry I have the habit; and if you will remind me when I say it, I will give you six-pence each time for your mission-box." So Jessie did as she was bid, and her dear mother overcame the habit, but it cost her more money and watchful effort than she thought possible.

May we not learn some important lessons from these young immortal plants ever blossoming about our pathway?

MEMORY.

A pen—to register; a key—
That winds through secret wards,
Are well assigned to Memory
By allegoric bards.

As aptly also, might be given
A *pencil* to her hand;
That, softening objects, sometimes even
Outstrips the heart's demand.

That smooths foregone distress, the lines
Of lingering care subdues,
Long-vanished happiness refines,
And clothes in brighter hues;

Yet, like a tool of Fancy, works,
Those spectres to dilate,
That startle conscience, as she lurks
Within her lonely seat.

O! that our lives which flee so fast,
In purity were such,
That not an image of the past
Should fear that pencil's touch.

Retirement then might hourly look
Upon a soothing scene;
Age steal to his allotted nook
Contented and serene.

With heart as calm as lakes that sleep
In frosty moonlight glistening;
Or mountain rivers, where they creep
Along a channel smooth and deep,
To their own far-off murmurs listening.

WORDSWORTH.

AFTER A SILENT MEETING.

WRITTEN BY A LADY—A MEMBER OF THE SOCIETY OF FRIENDS.

Silent! then ye heard not
My beloved's greeting!
Knew not how we kept our tryst,
The parting *and the meeting*.

Heard ye not my moaning
As I told my sorrow?
Nor His blessed words of hope,
"Joy cometh on the morrow"?

Heard ye not the whisper
Of my soul confessing?
Nor His faithful "I forgive,
Peace to thee, and blessing?"

Then indeed was silence!
Surely you could hear it,
With its low "amen! amen!"
Falling on my spirit.

The amen grew louder,
Like an anthem pealing,
As it answered to the voice,
All His will revealing.

Will—that I should suffer,
Share His crown of sorrow!
Loving service give to-day,
Reign with *him to-morrow!*

Heard ye that "To-morrow!"
As the angels o'er us
Sang in hallelujahs loud
The triumphant chorus?

Heard ye that "Forever!"
As in holy vision
My beloved bore my soul
Far to Faith's fruition?

Heard ye His low promise:
"Never will I leave thee;
Be thou faithful unto death;
A crown of Life I give thee!"

Oh then call not "silent"
Hours so full of singing!
Even now from wall to wall,
Hear the echoes ringing!

FALL WEEDS.

Next Summer perhaps some owner of a garden will wonder how so many weeds came there. If we go there this fall, ere the frost stops their vitality, where we thought we had cleared off all the weeds in the summer, here and there, some lowly red root or pigweed, scarce rising high enough for our notice, has bloomed and is going to *seed*, and the whole area where we thought all was clean will be full of their seeds. Young plants of the shepherd sprouts, and perhaps chickweed ivy, are thriving nicely, and next spring will cover the garden surface with a green mantle, much to the gardener's increase of labor to destroy. The gardener finds he is never secure from trouble while vegetation can grow, and that there is no time to be idle.

This is often the counterpart of our spiritual life. We resolve to keep the garden of the heart clean, and not allow the weeds to choke the good plants the great Gardener has planted. We cut up the stalwart weeds in the summer when they are most conspicuous and die easily. We feel proud of our garden, and others seeing its beauty admire it, and flatter us too on our success. Our work is done we imagine; and as the autumn of life approaches we can rest from our labors, for we imagine we have killed all the weeds, and there are no more to grow. This is too often the danger of the Christian.

Little weeds spring up unobserved, and are full of seed. They are not so conspicuous as the tall weeds of summer, but they bear seed for eternity. We, thinking our garden is so clean, let in a self-complacency or pride of opinion, and a consequent dislike to be opposed, grows on us. We think our views are not entertained with the respect that is due by the young, and are hurt. The little weeds of impatience and peevishness increase, and perhaps also an indulgence of the appetite, thinking age requires it. The weeds of sectarianism, which we thought destroyed in early life, again spring up, and if we are made much use of in meeting appointments that spirit of forbearance to the erring, and patient waiting for the early and latter rain is lost. We might carry the analogy further, but a few remarks will suffice to show us that we are only safe while on the watch through every period of life. These thoughts were suggested in a recent walk in our own garden, and they were full of instruction. We are surrounded by instructors, would we open our eyes to perceive them. Every step of the Christian traveller, every exercise he passes through, is but an antitype of a law in nature. The prophets, patriarchs, apostles, and our blessed Example, ever looked to the laws and relations of earthly things to exemplify the deepest spiritual truths; and the figures used by them nothing can exceed. They communed with nature as well as their Maker, they observed her phenomena, and being original thinkers, could portray the dealings of Deity with the souls of men, in language so strikingly elucidated by natural causes and effects, that all might understand. They had few or none of the labors and writings of others to refer to, and if some of those called to the ministry now had the same originality, and illustrated the Gospel truths they offered from the same beautiful fountain of instruction in nature's fields, they might be far more useful, and easily understood. The most attractive ministers in other societies are those that go out for proof and elucidation to occurrences of every day life, and the laws of matter that surround them, and use other language than a mere repetition of texts, so long used that the mind grows weary, and seeks for something more fresh and lively. I. H.

ALWAYS HAPPY.—An Italian bishop struggling through great difficulties without repining, met with much opposition in his episcopal functions without betraying the least impatience. One of his intimate friends, who highly admired those virtues which he thought it impossible to imitate, once asked the prelate if he could impart the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility. It consists in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop. "In whatever state I am, I first look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred, I then look around in the world, and observe what multitudes there are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and what little reason I have to repine or complain."

From the British Quarterly.

THE ENGLISH POST-OFFICE.

(Continued from page 541.)

Harvey, Jenner, Palmer, of Bath, of whom we have antecedently spoken and scores of other discoverers and philanthropists, were less fortunate than the late post-office secretary. Sir Rowland Hill was not only allowed to retire on his full salary of £2,000 per annum, but Lord Palmerston gave notice that the pension should be continued to Lady Hill in the event of her ladyship surviving her husband.* Since this notice was given by the premier, an influential deputation of the house waited on the first minister of the crown, strongly urging that in place of the deferred pension to Lady Hill, a parliamentary grant, sufficient, though reasonable, should be made at once to the late secretary.

We do not say that the social, moral, and commercial results of the famous penny postage have not been singularly wondrous and beneficial, and that Mr. Hill does not deserve all that has been done for him by ministers, by his private friends and admirers, by the commercial and manufacturing community, and by the public at large. We think the late post-office secretary fully deserves every farthing that has been paid, or that may be hereafter paid to him, whether as annuity or a gratuity; we think he deserves the order of K. C. B., which he obtained; and further, that he deserves to have his merits and name commemorated by a statue intended to be erected at Birmingham in his honor. But how few are there in this terrene world of ours who obtain a tithe of their deserts? Neither Harvey, nor Jenner, nor Newton, nor Locke, were properly rewarded by their country. Newton, indeed, passed many years of his life in straitened circumstances, and never had any employment which produced him more than from £1200 to £1500 per

*Since the text was written—namely, on the evening of Monday, the 6th of June—the lord chancellor in the one house, and Viscount Palmerston in the other, communicated a message of the queen of her majesty's gracious intention to confer on Sir Rowland Hill a sum of £20,000 and asking her faithful commons to make provision for the same.

annum, while Locke's commissionership of appeals gave him only the miserable pittance of £200 a year. It is the good fortune of Sir Rowland Hill to have flourished in more liberal times, when merit is fittingly acknowledged and rewarded.

The discovery of Sir Rowland Hill was not a brilliant and wonderful, so much as a useful discovery, and there can be no doubt that he worked out all the details with a patience, a perseverance, and a judgment sure and unerring. When the system of penny postage had been in operation two years it was found that the success of the scheme had surpassed the most sanguine expectations. It almost entirely prevented breaches of the law and that illicit correspondence by which the revenue had long been defrauded. Commercial transactions as to very small amounts were chiefly manged through the post: small money-orders were constantly transmitted from town to town and from village to village, the business of the money-order office having increased twenty-fold. No men are more indebted to the system of the penny post than literary men, publishers, and printers—manuscripts and proof sheets now passing to and fro from one end of the kingdom to the other with care, cheapness and celerity. Common carriers, too, are greatly benefited by the penny postage. Pickford & Co now dispatch by post more than ten times the number of letters they dispatched in 1839. Mr. Charles Knight, the London publisher, stated that the penny postage stimulated every branch of his trade, and brought the country booksellers into daily communication with the London houses. Mr. Bagster, the publisher of the Polyglot Bible, in twenty-four languages, stated to Mr. Hill that the revision which he was just giving to his work would, on the old system, have cost him £1500 in postage alone, and that the Bible could not be printed but for the penny post. One of the princpal advocates for the repeal of the Corn Laws stated that the objects of the league were achieved two years earlier than otherwise, owing to the introduction of cheap postage. Conductors of schools and educational establishments stated how people were learning every where to write for the first time, in order to enjoy the benefits of a free correspondence. In all the large towns, too, it was remarked that night-classes were springing up for teaching writing to adults. As the system made progress with the public, Mr. Hill's recommendations and improvements extended and expanded. A cheap registration started into existence, simplification was introduced in the mode of sorting letters, slits were suggested in the doors of houses, restriction as to the weight of parcels was removed, and a book rate was established. It was also suggested that railway stations should have post-offices connected with them, and that sorting should be done in the train and in the packets. The union of the two corps of general and district letter-carriers, the establishment of district offices, and an hourly delivery instead of every two hours, were also suggested by Mr. Hill, and, after being strenuously combated by the authorities, carried by the indefatigable secretary.

The amalgamation of the general post and what were called the London district carriers did not take place till 1855, when the Duke of Argyll was postmaster-general. For this amalgamation Mr. Hill had been striving from the commencement. It avoided the waste of time, trouble and expense consequent on two bodies of men—the one being paid at a much higher rate of wages—going over the same ground.

A more important step than this was in the division of London into ten districts. Under the new arrangement, instead of district letters being carried from the receiving houses to the chief office in St. Martin's-le-Grand, to be there sorted and re-distributed, they were sorted and distributed at the district office according to their address. An important part of the new scheme was, that London should be considered in the principal post-offices as ten different towns, each with its own center of operations, and that the letters should be assorted and dispatched on this principle. A new and special service was brought into operation between England and Ireland on the 1st of October, 1860. Night and day mail trains have from that date been run from Euston-square to Holyhead, and special steamers have been employed at an enormous expense to cross the channel. Letter-sorting is now carried on not only in the trains but on board the packets, nearly all the post-office work for immediate delivery being accomplished between London and Dublin and Dublin and London respectively.

(To be concluded.)

[From the Agriculturist.]

MANAGEMENT OF DOMESTICS.

The scarcity of "good help" is only equalled by the infrequency of good mistresses. The few who know how to manage domestics, usually have faithful service, so that in general more than half the blame for servants' faults should be shared by their employers. This may seem harsh but remember, that the employed are, as a class, of inferior capacity, needing direction, and most likely to go wrong without it. From her position the mistress has it in her power to guide those not determinedly intractable or helplessly stupid, and it is her duty to do it,—failing in this she sacrifices much domestic comfort, and inflicts positive injury on her dependents. A large proportion of servants are

foreign immigrants, ignorant of our customs, needing to be taught almost every thing pertaining to house-keeping, and requiring no small stock of patience on the part of those who undertake the task. Lack of this quality is the beginning of half the house-keeper's troubles. Something goes wrong, and the girl at once "gets a scolding." In most cases, kindly pointing out the error, showing a personal interest in the improvement of the girl, and judiciously praising every attempt at better performance, will keep alive not only kindly feeling but a constant endeavor to please. The girl should be plainly directed as to what is expected of her, and there should be an inflexible requirement of obedience to all household regulations. This may call for no little firmness, but it should be so blended with gentleness that no needless opposition be provoked. Human nature everywhere rebels against harshness, but is attracted by kindness of manner. A judicious mistress will plan to lighten the labours of her domestics. A girl who sees a disposition on the part of her mistress to make work merely to keep her busy, will very naturally and justly take it as easy as possible. If, however, there be a prospect of finishing up, and enjoying a little leisure each day, it will stimulate to cheerful and active performance of duty. Service at housework, is at best, not an inviting employment, not one which parents would generally choose for a daughter; let this fact be kept in mind, and have its influence in awaking feelings of sympathy as well as inciting just dealing toward those whom circumstances have placed in the position of domestics.

From the (British) Messenger.

DULL CHILDREN.

One would be disposed to conclude that the number of dull children of each sex was very large, were we to form our judgment on the positive assertions of many teachers. You enter into a school, and see a class under instruction, and you observe some children at the bottom over whom the questions pass rapidly without receiving any answer. The teacher tells you that it is no use expecting any answer from them, "they are so dull,"—probably he will say "stupid." Yet, strong as this evidence appears to be, I am inclined to think that the proportion of really dull children is much less than we should be led to suppose. I invariably find the number of dunces in a class to be in the inverse ratio of the teacher's qualifications. If he is endued with knowledge, good temper, and patience—indispensable requirements—although you find in his class children of various capacities, it is a question if you find a dunce among them. Now this fact leads to the inference, that the notion as to the prevalence of dullness in children is to be ascribed to the incompetence or negligence of those who undertake to train them, rather than to the incapacity of the pupils.

That there is such a thing as positive and extreme dullness is not to be denied. It consists in very great difficulty in taking in an idea, slowness of attention and memory, and usually slowness of action also. This cloudy state of intellect may clear away as age advances; while it lasts, however, it must be taken as it is, and made the best of. Unpromising as it may be, there are faculties there which are capable of improvement. Only let children be treated according to their mental stature. Proportion the burden to the shoulders, and do not expect from the weak the same amount or kind of labor which you expect from the robust. Yet there are some teachers who treat incapacity as a fault, to be rebuked and punished. This is at once unreasonable and cruel. In some there is also an unhappy tendency to make a butt of a dull child, at which to aim the shafts of their wit and sarcasm. Such conduct is unworthy of a man. It is cowardly; it cannot be replied to by the unfortunate object of it, nor by his class-mates, the more noble-spirited of whom may yet burn with secret indignation. And it is disgraceful, just as much as it would be to ridicule the loss of a child's eye, or the distortion of a child's limb.

There are no children, however dull, unless actually idiots, whose faculties are not capable of development. Only let not the instruction be of an unsuitable kind or quality, or administered in a repulsive manner. Among the minds reputed dull, are not unfrequently found those whose powers are naturally strong, but remain latent for a time until elicited by some genial influence. Indeed, it has been remarked that many men eminent for the depth and massiveness of their mental powers, have in childhood been considered dull. The finest timber is, in its earliest stages, the slowest of growth. The poplar and willow shoot forth rapidly, and were we not previously acquainted with their nature, we might anticipate that these would result in stately and majestic trees. The oak, on the contrary, is of slow development, and long in attaining to maturity. And a similar diversity may often be seen in the unfolding of the mental faculties. Nature in these, as in other cases, must be allowed to take its course. Yet, although we cannot control, we may aid its operations. There is little doubt that in those minds where the faculties lie for a time dormant, the slumber remains unbroken only because the secret of dispersing it is unknown or not employed. Once touch the right chord, and the awakening mind responds. The child becomes conscious of a new being opening up within him, and delights in the exercise of his newly-discovered

powers. I am no advocate of the hot-bed mental system, which endeavors to force the youthful faculties to a premature development. This is in every view to be deprecated. It is injurious to both mind and body. Yet, on the other hand, I would not expose a child to influences adverse to the healthy development of its faculties; I would place the seed or tender plant in a soil congenial to it. I would not set the acorn or the sapling oak in a situation where the nutriment would be too scant, or its surroundings hurtful, but so that the sun and air, soil and moisture would all be in its favor.

Let it be remembered that ideas are food to the mind. In proportion as it receives and digests them, it gains strength and expands, and puts forth its powers. Knowledge, whatever its subject, consists of a succession of ideas. The success of a teacher, then, depends on his presenting what he has to impart in such a form, that it can be clearly comprehended, and in such a quantity, that it shall not weary or overload the mind. Quintillian remarks "that the youthful mind is like a narrow-necked bottle; to fill it you must pour in the liquid, not with a stream, but drop by drop." Nor is this all. It must be the aim of the teacher to adapt the idea he wishes to convey, to the degree of knowledge and capacity in the pupil. He must for the time descend, as far as in him lies, to his level, and as it were, accompany him on his upward path. Rousseau, in his "Emile" —a book which with much that is wild, and much that is objectionable, contains some things of sterling value,—lays down this as a fundamental maxim of education. He does, indeed, propose to push it to a somewhat ridiculous extreme. Yet, although, it would be absurd for the tutor to attempt to play the boy, it is absolutely necessary that he should adapt his explanations to the pupil's ideas if he would impart instruction with success. This I believe to be the secret of all good teaching.

It is my opinion that many a child presents the appearance of dullness, merely because the avenue of his mind has not been fonnd; and not found because not sought. It is unreasonable to expect that one uniform mode of instruction shall be equally intelligible to all. One mind will catch the idea at once, because it links itself to what it already possesses; to another the idea is lost, because there is no such connecting link. Such cases are ordinarily set down as proof of dullness. But the intelligent preceptor will endeavor to discover where the difficulty lies, and to remove it. And this he will not do by scolding, or by calling the child "stupid"—for if once this impression is made on the mind, it relaxes all its energies —but by varying the explanation, presenting the idea in different words under various aspects, and with new illustrations. A boy even of the most reflective mind may at times be found to encounter greater difficulties than others of inferior powers. Some idea, springing out of the subject under attention, passes across his mind, obscures the explanation, and he is left in confusion. If, while he is in this state the subject is proceeded with, all becomes a riddle to him, and his attempts to answer the questions put to him will seem to betray stupidity. Yet the truth is, that his mind was more on the alert than were those of the others, and it stumbled through its own activity. The teacher's part in such a case is obvious. He will ascertain where the stumbling-block lies, and take it out of the way.

One remark more, and that is to enter my protest against the *memoriter* system, which, to the disgrace of the middle of the nineteenth century, is still to be met with in schools. It invariably marks an incompetent teacher. It reduces all the pupils to the single test of memory, and leaves the superior powers uncultivated, and so brings under the stigma of dullness all who are not endowed with more memory than understanding. It is true that the memory should be kept in exercise, but let the understanding go along with it, and then the exercise becomes both pleasant and profitable.

S.

ARE HURRICANES CAUSED BY METEORS?

Among the most mysterious actions of the atmosphere are those blasts of wind that sometimes rush along in narrow paths with terrific violence for a moderate period of time and for a moderate distance. May not these be caused by the passage of meteoric stones through the air?

The great meteor which passed over this city on the 20th of July, 1860, was seen at Elmira at five minutes before 9 o'clock in the evening; a fraction of a minute later it flashed over this city; and in a few seconds it was lighting up the east end of Long Island, 90 miles away. It is supposed that the heat of these bodies is caused by the destruction of their motion from the resistance of the air, and that large numbers of them are so highly heated as not only to be melted, but to be evaporated, when they would of course be dissipated in the atmosphere. Would not one of these bodies, rushing at such immense velocity through the air, necessarily produce a narrow and violent blast of wind along its track, conforming in all respects to the singular hurricanes that so frequently occur?

If the earth should be stopped in its orbit, it would begin to fall straight towards the sun. As it approached more nearly to that great source of heat it would soon reach a point where the temperature is as high as 212°, and then all of the waters of the ocean would be evapor-

ated. As it drew still nearer, the rocks would be melted, and afterwards they also would be evaporated. Before it reached the sun, this solid earth would be converted into a vast volume of red hot gas, which, when it fell into the fiery atmosphere of the sun, would merely produce blasts of wind from the point where it struck outward in all directions.—*Scientific American.*

DISCOVERY OF AN ANCIENT ROMAN DRAINING WHEEL.

M. Andre Sanson gives a description in the Paris *Presse* of the discovery in one of the mines of Portugal of an old wheel which was doubtless employed by the Romans to raise water in the operation of draining the mine. It is well known that the hydraulic works of the Romans surpassed in extent any of those of modern times. As that great people had not the use of either steel or gunpowder, they were sometimes obliged to raise water over a ledge where modern engineers would carry it right through. In some of the mines of San Domingo they dug draining galleries nearly three miles in length, but in some places the water was raised by wheels to carry it over rocks that crossed the drift. Eight of these wheels have recently been discovered by the miners who are now working the same old mines. These wheels are made of wood, the arms and felloes of pine, and the axle and its support of oak, the fabric being remarkable for the lightness of its construction. It is supposed that these wheels cannot be less than 1,450 years old, and the wood is in a perfect state of preservation, owing to its immersion in water charged with the salts of copper and iron. From their position and construction these wheels are presumed to have been worked as tread-mills by men standing with naked feet upon one side. The water was raised by one wheel into a basin, from which it was elevated another stage by the second wheel, and so on for eight stages. The wheel described by M. Sanson is on exhibition at the Academy of Arts and Trades. It is 21 feet 7 inches in diameter, and 19 inches across the face.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is dull, and there is little demand except for the supply of the home trade. The quotations rule at $9 75@10 00 per barrel for superfine, $10 75@11 00 for extra, $11 25@12 00 for extra family, and $12 25@12 50 for fancy lots. Rye Flour and Corn Meal are quiet and unchanged.

GRAIN.—The demand for wheat has fallen off. Sales of Red at $2 53@2 65 for Pennsylvania; White is held at $2 70@2 80 per bushel. Rye sold at $1 70. Corn is scarce. Yellow sold at $1 68. Oats were steady at 86 cents.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c. Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON.
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.

Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE.—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. P.WX.MZ.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a DESIRABLE FARM, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of WM. HAINES, "Cedar Lawn Farm," near the premises, or THOMAS P. MARSHALL, Trenton, N. J.
9th mo. 24, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c., of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Printed by MERRIHEW & SON,

BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, ELEVENTH MONTH 12, 1864. No. 36.

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COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Two Dollars per ann.
Three Copies *to one address*, for FIVE Dollars.
Six Copies *to one address*, for TEN Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS

(Continued from page 547.)

The following letter from David Sands, is supposed to be addressed to James Harford, of Bristol:

MY VERY DEAR FRIEND—

I returned to town this evening, where I met with thy kind letter, which was a cordial to my tried mind and fatigued body. Since I wrote thee last, I have been mostly employed in visiting the families of Clonmel meeting, which has been a laborious service both to body and mind, as they are pretty numerous; but I feel a hope that it will tend to the furtherance of Zion's cause. I have also had many public meetings with those not of our Society, which appeared to be favored opportunities; one, I think, it will not be unpleasant to thee to hear of: it was with a large company of soldiers, from Lancashire, who are mostly men of good families, and appeared to be well-bred. They accepted the offer of a meeting with apparent gladness, and during the time sat with great composure of mind; and the Friends who were with me observed they had seldom known a more solemn season. Many of them, after meeting, acknowledged it had been to them a time of favor, which they hoped never to forget. It may seem, from what I have written, that I am stationed in a land of favors, where I might sing a song of Zion oftener than the returning light of the morning; but, my dear friend, it is far otherwise with me. I feel myself surrounded with many discouragements; and did I not believe, beyond the shadow of a doubt, that I am here in Divine appointment, my situation would be insupportable; as I feel much of my time like a sparrow alone on the house-top; yet I do not desire to complain of Him who has not only a right to dispose of his servants as he pleases, but knows how to do it for their good and His glory. Therefore, I can only say, "Thy will be done," which I am often unable to say in that humble manner I could wish. Thy continued brotherly care, with that of thy dear children, joined with your near sympathy, is very strengthening to me; as I have every reason to believe your desires are for my preservation, and that I may endure through all storms; in which I trust you are joined by many brethren and sisters, who have expressed a near sympathy with me, since being in this land.

I came here with a hope I might be set at liberty to return to Milford; but this at present seems uncertain, as I have not yet been in the North, nor has there a way clearly opened for it. Travelling remains to be attended with many difficulties, as robberies are daily committed on most of the roads throughout the nation. Yet, should that now appear to be the way cast up for me, I hope I shall still persevere therein with a becoming cheerfulness, nothing doubting: knowing that I am safe always, whilst He whose name is "I am that I am," is with me. I often think of the time I

spent in company with thee and thy dear children, which appears as a day of feasting, and of drinking wine refined from the lees of insincerity, which greatly abounds in some parts of the world. The value of the choicest comforts are best known by the want of them. O, could I have an opportunity of opening my sorrows, and to pour them out to a bosom friend! I believe I should often find relief; but that I cannot, at least am afraid of doing it. I must, therefore, conceal my grief and hide my trials for the present, until I meet my dear friend and his beloved children, when my sorrows will be turned into joy. Until then, farewell, my tenderly beloved friend. DAVID SANDS.

The Journal proceeds:—After parting with my friends at Cork, I returned to Youghall, and tarried some days, visited several families, and had some meetings. From this place I went to Clonmel, and from thence to the Quarterly Meeting at Waterford, which was large, and owned in a good degree by the overshadowing of Divine love. From Waterford I returned to Clonmel, and joined Ann Broadhead in a visit to the families, which we accomplished in much nearness of spirit; after which I had many public meetings in and about Clonmel, which were favored seasons. From this place I returned to Waterford, and tarried several days, and visited some families, when able.

Here I received many kind letters from my friends in England, towards whom I felt my mind drawn, as they seemed very near to me, and with whom I greatly desired to spend a little more time; yet no way opening to leave Ireland at present, I must still obey my best Guide, though it is hard to my natural inclination, as travelling here is in every respect unpleasant, the country being in general thinly inhabited as to respectable people, and now these are driven into garrisoned towns, for many have been murdered, or have fled to some other country; so that poor Ireland at this time exhibits a mournful appearance; yet I have been permitted to pass along without any let or hinderance. At Waterford, I met with my dear friend Elizabeth Usher, whose kindness was very great, as she furnished me with a comfortable carriage, of which I stood in need.

12th mo. 28th, 1798.—I left Waterford to attend the Quarterly Meeting at Carlow, in Leinster Province, which, though not large, we were favored with Divine help. Here I met with my kind friends Mary Ridgway and Jane Watson. After the Quarterly Meeting, I felt inclined to visit the families of Friends in this Monthly Meeting. During my stay, I had several public meetings, which were attended by many very respectable people, and were solid opportunities. From thence I went to a town called Athy, where a few Friends reside, and there are many seeking people. I had several public meetings with them, much to my comfort. From this place I went to Ballitore, and visited the few families of Friends at that place, and had one public meeting. This was once a place of note as to Friends, but is now much on the decline.

During the latter part of the time in which David Sands was engaged in the visit to Ireland, he appears to have discontinued his Journal; so that from this period we can only notice his movements from the brief biographical sketch prepared by some members of his own family, and which has already been largely quoted from in the early part of these memoirs; or from letters or other fragments.

During the time of the Rebellion, Friends in Ireland were very careful that nothing should pass from one to another in writing, which, if it should fall into improper hands, could be construed to their disadvantage.

After visiting Ballitore, as noticed in his Journal, he visited the families of Friends in Dublin; and proceeding to the north, engaged in other services in the Province of Ulster.

In the course of his service and travels in Ireland, the following very remarkable circumstance occurred; proving that the ways of Providence are frequently inscrutable, in his gracious interposition for the deliverance of his creatures from the power of the enemy, and in leading his ministers and messengers by a way that they know not, in the simple obedience of faith, that so he may make them instrumental in effecting his wise and gracious purposes. As he was riding along he felt a concern to stop and appoint a meeting, to which his companions offered some objections; as it was a place but thinly peopled, and the night very stormy; so that probably few would attend. But David Sands did not feel easy to give it up, saying, "If there are but few the great and good Shepherd has promised to be with us, and I shall feel clear in having done what appears to be my duty." They yielded to his concern, and notice was given. At the time appointed a greater number assembled than was expected. The meeting became settled in much solemnity. He arose, commencing his testimony with these words,—"Resist the devil, and he will flee from you. Turn unto Him who is able and willing to save; although your sins be as scarlet, He will make them white in the blood of the Lamb. He is still waiting to be gracious, and though you have strayed far from the fold, He will lead you as unto pleasant pastures, where streams of living water flow for evermore." He had much to offer, all pointing and leading to the one great Fountain of Mercy; and then added,—"I am bound to express my feeling and impression (though I know not for whom it is intended,) that I believe there are those present who have been so far led astray

by the enemy of their soul's salvation, as to be ready to take their own life." Soon after this the meeting broke up, when a man of a respectable appearance, under great distress of mind, approached him, saying,—"Your message is to me; it is true that I now have the instruments of death in my pocket. I have become weary of life, and have no resolution to withstand the Tempter, so as to face the cruel blasts of adversity, and had determined this night to commit the fatal deed. Yet I felt the awful responsibility; and having heard of this meeting, and knowing that Friends often sat in silence, I believed that I should be enabled to become calm and composed before the awful close of life. But now I have abundant reason to bless God, in that he has made you the instrument of saving my life, as also my immortal soul; which, but for this interposition, would have rushed unbidden into the presence of an insulted God." His heart now overflowed with gratitude both toward D. Sands as the instrument, and unto the Lord, by whom he was thus sent to save a fellow-creature from destruction.

It is stated that soon after this wonderful providential interposition, this person became a changed and greatly improved character.

The time of David Sands' travels in the north of Ireland was a period of deep exercise to rightly concerned Friends, with whom he sympathized, and largely partook of their trials. He felt that great care was needful that he might be preserved from giving any just cause of offence, so that no advantage might be given to the adversaries of truth; whilst he was desirous to contend earnestly for the faith once delivered to the Saints. It was the truths of the Gospel, as taught by our Holy Redeemer, our Lord Jesus Christ, and his Apostles, for which he contended: and he was enabled to discharge his duty as a faithful messenger, charged with Divine authority, to the comfort of many minds. Thus he felt the necessity for daily watchfulness, depending upon that Divine power and support which through all his trials and exercises had never failed; but which, like the manna by which the children of Israel were sustained in the wilderness, had to be gathered daily.

After feeling released from further service in Ireland, he returned to England with peace of mind, about the 5th month, 1799, and was received with much kindness and affection by many Friends, who truly sympathized with him in his unwearied labors, both amongst Friends and those of other societies; in his extensive journeyings in the cause of truth, and in his love to his fellow-creatures, that they might receive the word of eternal life. The unity of his friends he felt to be very precious, and cause of thankfulness to his great and good Master, who had preserved him through so many close trials, had so graciously owned his ministry, and favored him to return to his friends in England with the reward of peace. There does not appear any memorandum of the exact date of David Sands' arrival in England; but it is apprehended that it was a little previous to the London Yearly Meeting of 1799.

The unsoundness in doctrine which had manifested itself in Ireland was now attempted to be infused into the minds of some of the inexperienced and unwary amongst Friends in England, (chiefly through the influence of Hannah Barnard, who came over as a minister from America, and her adherents.) We shall again have occasion to revert to this individual. These insidious attempts deeply affected the vigilant and tenderly concerned mind of David Sands; to whom the truth, as it is in Jesus, had ever been very precious; and some allusion will be found to them in the following letters from Richard Reynolds:—

Coalbrook Dale, 2d mo. 26th, 1799.

Dear Friend—

By thy acceptable letter of the 6th instant, I was glad to find not only that thou art better in health, but that thou so remembers me as to inquire if I am still in the land of the living. I continue to breathe the air of this world; but such has been my spiritual poverty and desertion, that if I may yet be written "among the living of Jerusalem," the strongest indication of it seems to be that I am not always insensible of my own wants and weakness, or indifferent to the cause of truth, or to those who are engaged in the propagation or promotion of it. And amongst them, thou hast been frequently remembered by me, though I admitted that thy late arduous engagement might sufficiently account for thy appearing to have forgotten me. I have heard, and was grieved as well as surprised, to hear of the departure of some in Ireland from the faith of their forefathers—may I not say from the faith once delivered to the Saints: of some to whom I looked up, not only as being further advanced, but more established in it than myself. But I rejoice that some have returned; and earnestly desire that thy hope for the rest may be accomplished.

By a letter received this week, I understand William Savery has been ill, owing to his great exertion in his tanyard, which he found in great disorder when he returned from Europe. He had been confined, but was then getting better.

Of those in this land from America, I hear that Thomas Scattergood is in London, being lately returned from Kent, where he attended at the funeral of our ancient Friend, Sarah Beck, Dover; that Charity Cook and Mary Sweat had nearly concluded their visit to the families in Gracechurch-Street Monthly Meeting; and that Sarah Harrison was yet detained at Mary

Alexander's, at Needham, poorly in health. I hope this will find thee well on thy way in the important service of visiting the families of Friends in Dublin; and if, at the completion of all that is or may be required of thee in Ireland, thou should find freedom to visit thy friends in Old England once more, I shall rejoice; and more especially in the hope thou permittest me to indulge, that thou will come pretty directly to my habitation, where thou mayest depend on a cordial reception; and that many will be glad to see thee at the Dale, where I think thou hast not yet been. I shall address this to the care of Joseph Williams, to whom please give my love; and I hope he has received a few lines, by which I took the liberty to request him to procure some books for me that were printed in Dublin. Thy affectionate friend. RICHARD REYNOLDS.

(To be continued.)

"God usually dispenses his mercies, that they may run over our thoughts and expectations, and are given in no proportion to us, but according to God's measures; he considering not what we are worthy of, but what is fit for him to give; he only requiring of us capacities to receive his favors, and fair reception of his graces."—*Jeremy Taylor.*

THE RELATION BETWEEN SCIENTIFIC KNOWLEDGE AND COMMON KNOWLEDGE.

[Herbert Spencer, in his essay on the *Genesis of Science*, has the following remarks.]

There has ever prevailed among men a vague notion that scientific knowledge differs in nature from ordinary knowledge. By the Greeks, with whom mathematics—literally *things learnt*—was alone considered as knowledge proper, the distinction must have been strongly felt; and it has ever since maintained itself in the general mind. Though, considering the contrast between the achievements of science and those of daily unmethodic thinking, it is not surprising that such a distinction has been assumed; yet it needs but to rise a little above the common point of view, to see that no such distinction can really exist—or that, at best, it is but a superficial distinction. The same faculties are employed in both cases, and in both cases their mode of operation is fundamentally the same.

If we say that science is organized knowledge, we are met by the truth that all knowledge is organized to a greater or less degree—that the commonest actions of the household and the field presuppose facts colligated, inferences drawn, results expected; and that the general success of these actions prove the data by which they were guided to have been correctly put together. If, again, we say that science is prevision, is a seeing beforehand—is a knowing in what times, places, combinations, or sequences specified phenomena will be found; we are yet obliged to confess that the definition includes much that is utterly foreign to science in its ordinary acceptation. For example, a child's knowledge of an apple. This as far as it goes consists in previsions. When a child sees a certain form and colors, it knows that if it puts out its hand it will have certain impressions of resistance and roundness and smoothness; and if it bites, a certain taste. And manifestly its general acquaintance with surrounding objects is of like nature—is made up of facts concerning them, so grouped as that any part of a group being perceived, the existence of the other facts included in it is foreseen.

If, once more, we say that science is *exact* prevision, we still fail to establish the supposed difference. Not only do we find that much of what we call science is not exact, and that some of it as physiology, can never become exact; but we find further that many of the previsions constituting the common stock alike of wise and ignorant *are* exact. That an unsupported body will fall; that a lighted candle will go out when immersed in water; that ice will melt when thrown on fire—these, and many like predictions relating to the familiar properties of things have as high a degree of accuracy as predictions are capable of. It is true that the results predicted are of a very general character; but it is none the less true that they are rigorously correct as far as they go; and this is all that is requisite to fulfil the definition. There is perfect accordance between the anticipated phenomena and the actual ones; and no more can be said of the highest achievements of the sciences specially characterized as exact.

Seeing thus that the assumed distinction between scientific knowledge and common knowledge is not logically justifiable; and yet feeling, as we must, that however impossible it may be to draw a line between them, the two are not practically identical; there arises the question—What is the relationship that exists between them? A partial answer to this question may be drawn from the illustrations just given. On reconsidering them, it will be observed that those portions of ordinary knowledge which are identical in character with scientific knowledge, comprehend only such combinations of phenomena as are directly cognizable by the senses, and are of simple, invariable nature. That the smoke from a fire which she is lighting will ascend, and that the fire will presently boil water, are previsions which the servant girl makes equally well with the most learned physicist; they are equally certain, equally exact with his; but they are pre-

visions concerning phenomena in constant and direct relation—phenomena that follow visibly and immediately after their antecedents—phenomena of which the causation is neither remote or obscure, phenomena which may be predicted by the simplest possible act of reasoning.

If now we pass to the previsions constituting what is commonly known as science—that an eclipse of the moon will happen at a specified time; and when a barometer is taken to the top of a mountain of known height the mercurial column will descend a stated number of inches; that the poles of a galvanic battery immersed in water will give off, the one an inflammable and the other an inflaming gas, in definite ratio—we perceive that the relations involved are not of a kind habitually presented to our senses; that they depend, some of them upon special combinations of causes; and that in some of them the connection between antecedent and consequents is established only by an elaborate series of inferences. The broad distinction, therefore, between the two orders of knowledge is not in their nature but in their remoteness from perception.

If we regard the cases in their most general aspect, we see that the laborer, who, on hearing certain notes in the adjacent hedge, can describe the particular form and colors of the bird making them; and the astronomer, who, having calculated a transit of Venus can delineate the black spot entering upon the sun's disc, as it will appear through the telescope, at a specified hour, do essentially the same thing. Each one knows that on fulfilling the requisite conditions he shall have a preconceived impression—that after a definite series of actions will come a group of sensations of a foreknown kind. The difference, then, is not in the fundamental character of the mental act; or in the correctness of the previsions accomplished by them; but in the complexity of the processes required to achieve the previsions. Much of our commonest knowledge is, as far as it goes, rigorously precise. Science does not increase this precision—cannot transcend it. What then does it do? It reduces other knowledge to the same degree of precision. That certainty which directs perception gives us respecting coexistences and sequences, of the simplest and most accessible kind, science gives us respecting coexistences and sequences, complex in their dependencies or inaccessible to immediate observation. In brief, regarded from this point of view, science may be called *an extension of the perceptions by means of reasoning.*

"It is better for the soul's sake to suffer death, than to lose the soul for the love of this life."—*Hermes.*

A PLEASANT WORD FOR EVERY ONE.

A Christian should resemble a sunbeam, shining with a light derived from the "Sun of righteousness." The amount of good and happiness which we may diffuse around us, by only showing a smiling face and a kind heart, and speaking kindly, but not always "our own words,"—is incalculable.

I remember walking one day through the fields with a dear friend. She seemed to have a pleasant word ready for every one we met. The little children looked up in her face and smiled, as they dropped their simple courtesies. The old men uncovered their gray hairs, and seemed to be cheered by her kindly greeting.

"A fine day, friend," she said to one old man.

"Yes, ma'am, it is very fine."

"We must thank God for it, and for every good thing."

"Ay, to be sure; but I never thought of that. I thank God with all my heart."

"You appear to be very lame my friend," she observed to another, who was passing wearily along, and looked hot and tired; she called them all her friends. The old man seemed touched by her sympathizing looks, and told her the whole history of the accident; upon which she prescribed some simple remedy, which, perhaps soon cured him.

The next person we met was a little girl, who was crying because she had just upset her basket of ripe blackberries into the ditch, upon which my friend smilingly suggested that she might gather more, pointing at the same time to the rich clusters which grew all around; and she soon dried her eyes, and began following her advice.

Thus it is that we should all endeavor to pass through the world, helping, cheering and comforting one another. People who are always innocently cheerful and good-humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper around them. It has been well said, that "we have no more right to fling an unnecessary shadow over the spirits of those whom we may casually meet, than we have to fling a stone and break their windows."—*The Moravian.*

ARTESIAN WELLS IN THE DESERT.—Modern science is literally making "the desert to blossom as the rose." In the great desert of Sahara, in 1860, five artesan wells had been opened, around which vegetation thrives, luxuriantly; 30,000 palm trees and 1,000 fruit trees were planted, and two thriving villages established. At the depth of a little over 500 feet, an underground river or lake was struck, and from two wells live fish have been thrown up, showing that there is a large body of water underneath. —*The Moravian.*

"FOR THE LORD GOD IS A SUN."—Ps. lxxxiv., 11.

* * * * * * * The sun, advancing upon winter, bears life and development with every step, rescues the soil from the frost, opens the portals of spring, and sends rejoicing and trooping through them all flowers and all harvests that cover the earth with beauty, and fills the globe with life and gladness. So the incoming of the mind and spirit of God fills the whole world with refinement, with thought, with beauty, with purity, with joy. All moral qualities and all noble and inspiring excellencies of the human mind stand in the same relation to civilization that harvests and fruits and flowers do to the bounteous vegetable kingdom. In the one case, as in the other, they depend upon that which they themselves do not know. For, I ask the daisy, "Who is your father?" and it speaks to me of the seed and the root; while I know that the unplanted sun is the father of the daisy. I ask the pastures, "Who hath created you?" and they speak of the showers. No blades of grass speak of the sun; but I know that the unbaptized sun has, by its light of fire, baptised these, its children, and that there is nothing that grows in nature, of animals, or birds, or insects; or plants, that is not the immediate result of that unconscious sun that works everywhere. And when men say to me, "Show me the presence of your God; show me some sign that he is in human affairs, guiding them: you talk of the Holy Ghost, of the Spirit of God, of the divine inspiration, and of the soul of man as being born thereby; now give me some token that it so"—when men say this to me, I point them to all the world, and say, "By the same signs and tokens by which you recognize that the life of the globe is in the sun, that is a myriad of leagues distant; the sun, that souuds no trumpet and waves no banner; the sun, that steals silently through the air, and that works, though you see not the working, but only the fruit of working—by these same signs and tokens you may recognize that the life of the soul is in God." He declares that he is a sun, and that he pours through the soul the influence of his Spirit. It is on him that life depends, not only in the physical, but still more in that which is the very culmination of the physical—the mind. This stands in God, nurses at the bosom of God, and is inspired of God. And it is my faith that the basilar mind-powers may derive their stimulus from natural material things, but that the coronal mind-powers—those that ally us to the spirit world and the everlasting God—drink with their roots from upward, and not from downward, and are themselves acted on, not by natural causations, or the causations of human life alone, but directly by the power of God.

Faith is a great thing. "When the Son of man cometh, shall he find faith on the earth?" There is a superstition that God exists and governs; but I fear that with more than half of men that are called Christians it is but a superstition—a sort of vague and fugitive conception that there is a God somewhere; a God that does not show himself much on earth; an historic God, that belonged to miraculous periods, but that now has gone away, or is shut up. Men have but a faint belief that there is a God. They scarcely see the glory of God in the heavens. Few persons think of the heavens now except as a practical and scientific realm. They do not see God in the handiwork of the earth. Few persons think of the earth now except as a thing having a marketable value. The earth—how much is it worth to the acre. The earth—what will the products of its mines bring? The earth—how much is its timber worth? Men look upon mountains as machines for making showers; they look upon showers as machines for making harvests; they look upon harvests as machines for making money; and they look upon money as a machine for making men! And they have so materialized the globe that, whereas the sublime old Hebrew worshiper, walking forth, beheld God in the stars that whispered by night, in the sun that flamed by day, in the rain and the lightening and the thunder, and in all phenomena of nature, they have grown wise and scientific, and have hunted God out of our material globe, till at last he has become metaphysical.

We need to have a God brought near. The most glorious name of God in the whole Bible, to a material and pantheistic age, is *Immanuel*. What is Immanuel? Is it God? No; it is *God with us*. It is God brought down; it is God brought near; it is God brought within conditions of potency and realization. Immanuel is what we need—a God that is realized. Where we take the illustrations, the analogies, the images, and the symbols of the Bible, and bring God near to us by the light of the sun, by the shining of the moon, by the procession of the seasons, it is not all the deity that we need, but it has its effect; it gives us a realization of the divine existence and presence. And that is what we specially need—faith in a God; faith that there is such a thing; faith that there is an operative government, and that there is an influence that inspires and inspirits the whole human family. * * *

The sun bears itself without partiality in infinite abundance and continuity. It is a life-giving stimulus to all things. And it is the emblem of God, of whom it is said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The sun, then, travels in the heavens to show one great feature, one transcendent and wonderful development of the divine mind—the commonness of God's mercies and bless-

ings—their universality and continuity. Where else can you pick out any such illustration? Will you ever look at the sun again and not think of the many ways in which it should ally you to the greater Sun that made it? How long shall we live in the world, and feel day by day the power of those developments which God has selected as images to represent him, and still be uninstructed by these great voices, by these rubrics of nature. We look at our books: it is well. We take our liturgies: it is well. We go to our psalteries: it is well. We study the Scriptures, and observe appointed services: they are all well. But God's liturgy, that began to be written when the earth began to be created, that is written in the heaven, that is written on the earth, that is written in the sky and in the sun—shall we give no heed to its instructions and lessons?

Prolific and infinite in benefit as the sun is, it is observable that only a part of its benefit is thrust upon man, and that that part is mainly that which concerns his lower necessities. And yet we have sunlight to guide, sunlight to nourish the body, sunlight without regard to character to give us the conditions simply of existence. If we would go further, and use the sun as artists use it, and draw out its subtler elements of beauty, we must study its laws in that direction, and obey them. If we would derive from the employment of the sun its more perfect fruits and harvests, we must take the steps necessary to this end. Not upon every one does it thrust these bounties. They must be inquired for. So is it with the Sun of righteousness. He sheds a providential watchfulness and protection upon all men, without regard to character; but if men would go higher, and perfect the understanding, refine the moral sentiments, purify the heart, and come to be God-like, developing the God that is in them, for this there is special labor required.

All the light in the sun will not help a blind man. All the light in the world will do no good to a man that will not use the light. All the light and heat of the sun in summer will not make a sluggard's harvest grow. Even in the uncovenanted and universal bounty of the sun, that comes to the good and the bad alike, there is a point beyond which it confers no benefit except on certain conditions, and beyond which, if you would derive benefit from it, you must be in part worker together with the sun. And so, in the great husbandry of spiritual things, there is a point beyond which God's Spirit does not help men. If they are to go beyond that, they must comply with the divine injunction, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." There are many things in which, if men would reap the fruit of the Spirit of God, they must co-operate with natural laws. This is the case with the highest human developments, which are always based upon volition and current action on the part of men.

If only those symbols are fit to represent him which are themselves well-nigh beyond our conception, what must be the grandeur of that God who rules in the heaven, and through all the cycles of time? God is not less than we conceive; but in magnitude, and in power, and in fruitfulness, and in continuity, and in taste, and in mercy, and in goodness, and in love, transcendently beyond anything that we can conceive, or have conceived.

Consider the grandeur of having such a God as a pervasive governor of this world. Men often seek to escape from God and the laws of nature; but it is in vain. That God, whose own will is the law, and from whose own disposition issues that which makes the world what it is—he sums in himself all that is beautiful, and strong, and wise, and good; and his government is infinitely desirable. "Thy will be done in earth as it is in heaven," if it is the highest piety, is also the very highest philosophy. H. W. B.

THE POWER OF GOD IN THE ENERGIES OF NATURE.

"THE concussion of one pound of hydrogen with eight pounds of oxygen is equal, in mechanical value, to the raising of forty-seven million pounds one foot high! I think I did not overrate matters when I said that the force of gravity, as exerted near the earth, was almost a vanishing quantity in comparison with these molecular forces; and bear in mind the distances which separate the atoms before combination—distances so small as to be utterly immeasurable; still it is in passing over these distances that the atoms acquire a velocity sufficient to cause them to clash with the tremendous energy indicated by the above numbers. After combination, the substance is in a state of vapor, which sinks to 212°, and afterward condenses to water. In the first instance, the atoms fell together to form the compound; in the next instance, the molecules of the compound fall togeather to form a liquid. The mechanical value of this act is also easily calculated: 9 pounds of steam, in falling to water, generate an amount of heat sufficient to raise 967x9=8,703 lbs of water 1° F. Multiplying this number by 772 we have a product of 6.718,716 foot-pounds [a foot-pound is a pound raised one foot high] as the mechanical value of the mere act of condensation. The next great fall of our 9 lbs of water is from the state of liquid to that of ice, and the mechanical value of this act is equal to 993.564 foot-pounds. Thus our 9 lbs. of water, in its origin and progress, falls down three great pre-

cipices: the first fall is equivalent to the descent of a ton weight urged by gravity down a precipice 22,320 feet high; the second fall is equal to that of a ton down a precipice 2,900 feet high: and the third is equal to the descent of a ton down a precipice 433 feet high. I have seen the wild stone-avalanches of the Alps, which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer. I have also seen snow-flakes descending so softly as not to hurt the fragile spangles of which they were composed; yet, to produce, from aqueous vapor, a quantity of that tender material which a child could carry, demands an exertion of energy competent to gather up, the shattered blocks of the largest stone avalanche I have ever seen, and pitch them to twice the height from which they fall."—*Tyndall on Heat.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 12, 1864.

AGENT'S CARD TO SUBSCRIBERS.—Information has reached me from several of our subscribers, that for a few weeks past, they have not received our paper as regularly nor as early as heretofore. In reply, I would state that the paper is regularly sent to the Philada. Post Office on 5th days, before 6 o'clock, P. M. I endeavor to do my part to insure the regular and early reception of our paper by the subscribers, and have gratifying assurances that as far as I am concerned the effort has been *generally* satisfactory.

Our city subscribers, who are in arrears, will please call on me without delay. EMMOR COMLY.

MARRIED, in Mendon, with the approbation of Rochester Monthly Meeting, on the 28th of 10th month, 1864, WILLIAM CORNELL, of Mendon, and PHEBE W. CORNELL, of Rochester, N. Y.

DIED, on the morning of the 6th of last month, JOHN SIMMONS, aged 61 years; a member of Green Street Monthly Meeting. Long known as a devoted and successful teacher, a student of the natural sciences, and a lover of truth and freedom; he was esteemed and beloved by a large circle of friends. His integrity, unassuming modesty, and delicate sense of fitness and propriety, combined with a cheerful disposition, gave peculiar attractiveness to his presence and manner. A disease, which proved to be ossification of the valves of the aorta, prevented him during the last nine years from taking any active part in the affairs of general society, but during this long invalidism, he kept alive his interest in the welfare of the community, and employed and amused himself at home with light mechanical labor. He maintained, that men could bring their minds to accept cheerfully almost any circumstances or necessities, and his nearest friends regarded the last year of his life as one especially pleasant and interesting. Thus pass onward, one by one, those with whom we have walked and worked, but celestial beauty crowns the memory of the loved departed, and life is richer to survivors for every true friend who has "lived and died." A.

DIED, on the 16th of 9th month, 1864, in Philadelphia, PHEBE M., widow of Gilbert Willet Hicks.

——, on the 14th of 9th month, 1864, MAGGIE D., daughter of Samuel and Deborah R. Furman, in the 6th year of her age.

——, on the 25th of 10th month, 1864, LOUISA J., wife of Wilson Abbott, and daughter of William H. Love, in the 32d year of her age.

——, on the 27th of 10th month, 1864, in Philadelphia, JOSEPHUS C. WORRALL, late of Nebraska, in the 68th year of his age.

——, on the 19th of 10th month, 1864, THOMAS G. HOLLINGSWORTH, in his 74th year.

——, on the 30th of 3d month, 1864, WILLIAM HOWARD COCK, aged 2 years, 1 month and 20 days; and on the 12th of 10th month, 1864, HATTIE COCK, aged 5 years, 3 months and 17 days, both children of Effingham and Harriet H. Cock, of the city of New York.

——, on the 30th of 9th month, 1864, at the residence of her father, Joseph B. Wilson, in the 4th Concession of the township of Whitechurch, C. W., ELIZABETH WILSON, in the 21st year of her age; her disease was of the inflammatory kind, being only twenty-four hours from the time she was first taken ill till she was removed by death. She was of an amiable disposition, and much beloved by her relations and friends; an exemplary member of our religious Society, and attended all our meetings, particularly those near the middle of the week. She has left all, with this consolation, that the loss felt by many will be for her eternal gain.

THE HOME FOR AGED AND INFIRM COLORED PERSONS.

The movement for the establishment of this Institution, seems likely to be successful. Three meetings have been held; at the last, the subscriptions had reached over $1500; but this will not be sufficient to do very much for the relief of the worthy class whom it is intended to relieve. Since the matter has been agitated, a number of the colored people have shown much interest in its success, and contributed of their moderate means towards the object; and it is hoped that all who profess an interest in the welfare of this class of our community, will give what they can afford, if it be but 10 cents,—a sum contributed by one in very moderate circumstances, in whose presence the subject was mentioned. When a location shall be selected, donations of furniture, provisions, fuel, &c., will be very acceptable. The following have been selected as officers and managers:—

President, Dillwyn Parrish.
Vice President, Stephen Smith.
Secretary, Marcellus Balderston.
Treasurer, Samuel R. Shipley, 112 Chestnut or 1623 Filbert Street.
Managers, William J. Alston, John S. Hilles, Israel H. Johnson, Maurice Hall, William Still, William H. Bacon, Joseph M. Truman, jr., Henry Gorden, Abraham Fields, Clayton Miller, Joshua Brown, Jacob C. White, Sarah M. Douglass, Sarah Parrish, Rachel T. Jackson, Helen Johnson, Mary Jeanes, Elizabeth Harris, Alice Hudson, Ann Laws, Priscilla H. Henszey, Grace Mapes, Catharine M. Shipley, Mary Shaw.

"If we live to die, then we die to live."—*Marc. Aurel.*

For Friends' Intelligencer.

At a Stated Meeting of Friends' Association for the aid and elevation of the Freedmen, held at Race Street Meeting House, 11*mo.* 2, 1864.

From the minutes of the Executive Board and other sources, the following items of information were elicited, viz.:

That the committee of conference on *Temporary Home* had referred the subject to the Pennsylvania Abolition Society, with a recommendation that the various societies represented should extend their sympathy and aid in the undertaking, and that our Executive Board had made an appropriation of *one hundred dollars* in furtherance of the object. Also, that various other societies applied to, had made appropriations for the same purpose, and that the Pennsylvania Abolition Society was proceeding to make arrangements for establishing such an Institution.

That our Sanitary committee had been authorized to forward to William F. Mitchell, at Nashville, Tenn., any donations received without special appropriation, and also such garments as might be received from the Women's Association, if in their judgment advisable; and that our Executive Board had made an appropriation of *one thousand dollars* to the Women's Association.

Report was also made of a number of valuable donations to aid the labors of our Sanitary committee, which were specifically accredited to the localities, associations, and individuals from whence and whom they came. An interesting letter received from Mason's Island, gave the gratifying information that the hospital was nearly empty, and that the health of the Island had improved so much that the workmen continue their labors on the barracks.

And that in consequence of a letter from William F. Mitchell, who is laboring amongst the Free people of Tennessee and Alabama, giving a gloomy picture of the prospects for the coming winter of the refugees in that section, it had been decided to forward a box or boxes of clothing, as soon as a sufficient number of garments had been accumulated for the purpose, to his care for distribution.

Extracts were read from letters lately received from our teachers, Sarah Ann Cadwalader and Lydia T. Atkinson, and also from William F. Mitchell, all manifesting a lively and continued interest in the cause. Interesting remarks were made by Abraham Barker, a member of the Pennsylvania Freedmen's Relief Association, and by Reuben Tomlinson, lately returned from the "Department of the South."

Compiled from the Minutes.

SAMUEL H. GARTLEY,
ANNIE SHOEMAKER, } *Clerks.*

For Friends' Intelligencer.

The following has been forwarded for insertion.—EDS.

Abstract from the Minutes of Indiana Yearly Meeting of Friends, held at Waynesville, Ohio, from the 26*th of Ninth Month to the* 29*th of the same, inclusive,* 1864.

The assistant clerk having deceased, Cornelius Ratcliff was appointed for the day.

The Representatives were present, except two, who forwarded the reasons of their absence.

Epistles were received from the other Yearly Meetings, and three of them were read.

A committee was appointed to essay an Epistle to the other Yearly Meetings, if way should be open therefor.

An appeal from its judgment was reported by Miami Quarterly Meeting, and a committee appointed to examine the case and report.

The Meeting for Sufferings produced the Minutes of its proceedings, which were approved.

The Meeting for Sufferings having suggested the appointment of Trustees to the bequest of Alban Fawcett, a committee was appointed to propose Friends for that service.

To propose Friends to constitute the Meeting for Sufferings the ensuing year, a committee was appointed.

The subject of setting up Meetings in Iowa by a branch of Baltimore Yearly Meeting, in contravention of the limits assigned to this Yearly Meeting on its establishment, which arrangement was observed by all the Yearly Meetings of Friends for more than fifty years, claiming the serious consideration of the Meeting, a committee was appointed (in conjunction with a committee of women Friends) to draw up a statement to be forwarded to Baltimore of the uneasiness of this Meeting in regard to what we view as an infringement of the rights of this Yearly Meeting.

Blue River Quarterly Meeting reported the decease of Lydia F. Wireman, a minister, on 8th of Fifth Month, 1864, in her 60th year. Adjourned.

On the 27th, the Meeting assembled. The Representatives proposed Robert Hatton for Clerk and Cornelius Ratcliff for Assistant, which proposition was united with and they appointed to those services respectively.

The two other Epistles from corresponding Yearly Meetings, were read.

The state of Society as represented by the answers to the queries, was taken up—showing a remissness by some in the attendance of our meetings, particularly in the middle of the week—that love was not so fully maintained as should be. Tale-bearing and detraction discouraged by most Friends. A want of diligence in educating our children, and that the

necessities of the poor received attention. The testimony against oaths, clandestine trade, prize goods and lotteries maintained; but that a deficiency existed in relation to hireling ministry and military services wherein some care had been taken. Friends careful in regard to involving themselves. The testimony against slavery maintained. Offenders generally dealt with, though not sufficiently seasonably in all cases. Some care to encourage schools under the care of Friends. The queries read and endeavors used to answer them as directed.

Miami Quarterly Meeting reported the laying down of Center Monthly Meeting, and that its members were attached to Miami Monthly Meeting.

The Committee on Schools reported that schools under the care of Friends were in progress at Waynesville, Cincinnati, Richmond and Green Plain, and that one had been kept at Blue River—which was satisfactory and a committee appointed to propose Friends to have charge of the concern.

The Committee on the concerns of the people of color made a report; the Committee was continued to labor further in the concern and report next year. Our subordinate meetings are directed to raise funds for application by the Committee, and report next year.

The Committee appointed last year to provide for the more comfortable accommodation of the Yearly Meeting when held at Richmond reported. The Committee was continued and instructed if it thought it advisable to purchase a lot, proceed in the erection of a house, and sell the property the Yearly Meeting now owns, and report next year.

The Committee appointed at a former sitting proposed twenty-six Friends as members of the Meeting for Sufferings, who with the twelve appointed by the Quarterly Meetings, are to constitute that Meeting the ensuing year; it is to meet at Waynesville on the 2d Seventh-day in Fifth Month next, at 8 o'clock, A. M., and at Richmond on the first day of our next Yearly Meeting, to which it is to report.

Fifth-day 29th. The Committee relative to setting up meetings in Iowa, reported that way did not open *in unity* to prepare anything.

The Committee on Appeal reported, that it was united to confirm the judgment of Miami Quarterly Meeting.

The Committee to settle with the Treasurer reported that it thought $100 should be raised the ensuing year, which was directed to the attention of subordinate meetings—and James L. Morrisson continued Treasurer.

The Committee to essay an Epistle reported, way did not open to propose forwarding any this time. The Clerk was directed to notify the Yearly Meetings we correspond with.

To revise and record the Minutes, have 1000 copies of them and of the Epistles received printed, and distribute them to the Quarterly Meetings, a committee was appointed.

Having completed its business the Meeting concluded; purposing to meet at the usual time and place next year, if permitted by Divine Wisdom.

ARGUMENT AND ASSERTION.—Assertion is like an arrow shot from a long bow; the force with which it strikes depends on the strength of the arm that draws it. But argument is like an arrow from a cross-bow, which has equal force whether shot by a boy or a giant.

For Friends' Intelligencer.

WHAT CONSTITUTES A GOOD GOVERNMENT?

A government is good in proportion as it is consistent with the will of our Creator: and it is consistent with his will just in proportion as it is righteous. Whatever is consistent with the Divine will is righteous, and may be pronounced good. And therefore in measuring the acts of human governments it may be necessary to enquire how far they have been righteous or otherwise.

In pronouncing upon the acts of a government, it is quite usual for people to be influenced by its bearing upon themselves. This, however, was not the rule adopted by William Penn and his cotemporaries, nor has it been the criterion adopted by Friends since that period. When William Penn advocated religious toleration, he did not ask it as a boon to be enjoyed by our society only, but as a right to be enjoyed by all without distinction. Friends, as a Society have never believed that a government was good or acceptable in the Divine sight, merely because it was favorable to them; while at the same time, be exercising its authority in acts of oppression and injustice towards others, who, because of their weakness were unable to keep or protect themselves. In this respect the public sentiment of the people of this nation, and of all others, as far as we are informed, and of nearly every religious society, is as opposite to the sentiments of our society, as darkness is to light. Friends measure the acts of government by their consistency or inconsistency with the Divine will. Nearly all other people, both professors and others. measure such acts, by their bearings upon themselves, irrespective of their unrighteous bearings upon others. There have been, and doubtless now are, many exceptions; but the history of the past two hundred years, and the records of the present time evince, that this unrighteous and selfish mode of decision has too generally prevailed. The practice of eulogizing a government merely because it is favorable to ourselves, may be designated as the concentration of selfishness; and the feeling

which it indicates may be exemplified in the language used by one, who, when craving a Divine benediction, petitioned that the blessing might be vouchsafed

"To me and my wife,
To my son John and his wife,
We four and no more."

I do not quote this to excite feelings of levity, but rather as an exemplification of that spirit of selfishness, which centers wholly in self-enjoyment, irrespective of the wrongs and privations endured by others. It is quite possible that some of our own members may have been led into a snare in this respect, in consequence of our having long enjoyed the favorable consideration of the government under which we have lived. I am far from undervaluing the advantages of a tolerant and enlightened government. But it is worthy of being held in perpetual remembrance, that no religious society in this country has done as much as our own towards purchasing the enjoyment of civil and religious liberty.

When the dominant persecuting faction, headed by Governor Endicot and Priest Morton of Massachusetts, were issuing their edicts of corporal punishment, banishment and death against non-conformists, all other religious professors fled from that part of the country. Friends alone remained; and in the faithful maintenance of their testimony against the attempts of government to interfere with the rights of conscience, they gave their backs to the scourge, and their necks to the hangman's halter. So that the advantages we enjoy are not a gratuitous grant; they are ours by purchase; they have been bought with a price. Friends are not debtors to this or to any other government. We have been the benefactors of every people with whom we have mingled, and of every government under which we have lived. The good that is in our own government in regard to civil and religious liberty, is largely of our own acquiring: the good that is not there, would have been there, and the present great national scourge would have been prevented, if the counsels of Friends had been listened to, at a time when counsel might have been availing.

These remarks are intended to countervail that sophistry of argument, which under the plea of supporting a good government, is indirectly calculated to encourage our young men to violate our discipline and our testimony against war.

Great national crimes incur great national chastisements. The doctrine of special Providence in regard to retribution in time, for wrong doing, is perhaps too deep for finite man to expatiate much upon; but the language of Jefferson is often impressingly before me: "I tremble for my country when I remember that God is just." Who among us is competent to decide between a man and his Maker; between the magnitude of our national crimes, and the proportion due us of merited punishment? Instead of eulogizing our country and our government, would it not be more appropriate for us to portray to the minds of our children, the manifold wrongs inflicted by the people of this land, upon the helpless and the oppressed, both previous to and subsequent to the organization of our national government; and then explain to them the consequences of those unrighteous measures, which, although enacted, many of them, in years past, yet their full development has but recently been realized,—realized in the form of the deplorable calamity which like a pall, is now spread over the people of this land. Then contrast those wrongful measures and the solemn retribution which has followed them on the one hand, with the righteous procedure of our society in relation to our treatment of the Indian and African races under the same circumstances; showing the almost unspeakable superiority of the principles and practices of Friends, over those pursued by human governments.

In times that are past, we have in a good degree stood apart from the unrighteous policy, which has directed the course of national affairs in relation to questions of a grave moral character. I believe we have heretofore endeavored to view governmental measures by the light of truth; in other words to view them as we believe, our universal Parent himself views them. But is there not cause to fear that the corrupting influence of newspapers and other forms of popular literature, have lowered the standard of judgment among Friends?

For many years the general current of popular sentiment and feeling, has been in the direction of national glorification. "Our country right or wrong;" has been the impious motto, which has found favor with multitudes, who have listened with feelings of gratulation to eulogies upon the greatness of our country, the superiority of its mode of government, its power, population, wealth and prospective aggrandizement; but who appear no more concerned about the all-important question, whether its measures were consistent or inconsistent with the Divine will, than if they were unbelievers in the existence of an overruling Providence.

In the third paragraph I stated, that, "nearly all others measure the policy and practices of human governments, by their bearings upon themselves, irrespective of their unrighteous bearing upon others." Being unwilling to make unsubstantial allegations, I will verify this assertion, by reference to historical incidents, at the dawn of ecclesiastical reformation in England. When the Roman Catholics held al-

most undisputed sway, the people of that religious profession believed their government was a good one, although it was inflicting cruel persecutions upon the reformers.

When subsequently the Episcopalians came into power, the members of that society eulogized their own government as being a good one, notwithstanding its severe ecclesiastical inflictions upon other religious professors. Subsequently the Congregationalists or Independents under Cromwell came into power, and they in their turn, pronounced their government with their leader as being sent of the Lord, and of course entitled to the appellation of "good;" although they were withholding the exercise of religious freedom, from every other society in the kingdom. And finally when the Presbyterians obtained political supremacy in the nation, they in their turn claimed that their government was the best of all governments. We may thus perceive that the several religious societies designated, pronouneed their own favorite government a good one, merely because themselves were the favored parties. I present these views for the consideration of my fellow-members, with an invitation to examine whether we have not to some extent fallen into the same snare in relation to our own government. *We* have labored under no disabilities in relation to our inherent right to the enjoyment of life, liberty and the pursuit of happiness; and in the high appreciation of our own favored position, perhaps have almost ceased to remember, especially in times past, that there have been multitudes of others, who have been the agonized victims of the oppressive rule of this same government. Multitudes, who in the language of Job, have had cause to "Eat their bread with bitterness, and mingle their drink with their tears."

When the Constitution of the United States was adopted in 1788, an an article was inserted in it, which gave a national legalization to the crime of human slavery; and from that period until the accession of the present Administration the whole power and influence of the general government have been exercised *in favor of the oppressor and against the oppressed.* With what propriety then can that oppressive policy be pronounced good, which having been pursued during eighty years, has eventuated in one of the most terrible wars on record?

Our own sufferings are long remembered; but the recital of the woes of others passes rapidly from our memory. It would appear that some of the greatest crimes our government has committed have passed from our recollection; or if remembered, it is hardly possible that a Friend could reconcile the perpetration of such crimes with the epithet "Good."

In the northwest part of the State of Georgia, from time immemorial lived the Cherokee nation of Indians, numbering about sixteen thousand; among them were extensive agriculturists, with valuable orchards, and gardens, and the usual implements of farm and household conveniences. They were making rapid progress in the arts of civilized life. They had never lifted the tomahawk against the white man. The United States government had stipulated with the State of Georgia, that upon certain conditions, it would extinguish the Indian title to these lands as soon as practicable. The time arrived when the slave power demanded the removal of these Indians. Unwilling to exile themselves voluntarily, General Scottwith a military force, was deputed to coerce them. They refused to obey his summons to depart; and the soldiers gathering up their household furniture and utensils, their provisions, and such portions of their crops as were sufficiently matured, placed them, together with the women and children in baggage wagons; took up their line of march to a new residence in a wild wilderness, nearly one thousand miles to the far west. The men finding nothing but desolation around their ancient and long cherished homes, followed on in mournful procession, the most solemn perhaps ever witnessed.

A time arrived when the slave power, in order to extend the area of human slavery, demanded its introduction into Texas, then a portion of Mexican territory. The military force of the nation was soon enlisted in the effort to comply with the demand. The city of Mexico was besieged, red hot bombshells were thrown into it, maiming, mangling, and killing multitudes of its citizens. The sick, the aged, innocent children with ther mothers perished in that terrible bombardment. The mother's death moan, and the infant's wail, were mingled with the roar of artillery, and the thundering explosion of the murderous bombshells.

The purpose however was accomplished.—Texas, previously a portion of the free government of Mexico, was admitted into the Union as a slave State; received with open arms, not only by the slaveholding, but by nearly all the free States of the Union. "Shall I not visit you for these things, saith the Lord?"

But wherefore do I recite these acts of injustice on the part of our government; inasmuch as they were perpetrated in years that are past? It is for the purpose of impressing upon the minds of the youth of our society the important truth that national crimes are followed by national chastisements; and that a government is not necessarily good, or acceptable in the Divine sight, merely because we ourselves are among the favored parties.

In the national Constitution adopted in the year 1788, is an article legalizing the iniquitous practice of human slavery, by authorizing slaveholders to pursue and retake their slaves in

every State and Territory in the Union. Previous to that time, slavery had never been constitutionally legalized in our country. We thus perceive that our government, in the very infancy of its career, legalized by constitutional provision a system of iniquity, which in its completion may be said, figuratively speaking, now to be baptizing this country in blood.

I have feared that the sentiment sometimes advanced, that our government is the best of all governments, may have been interpreted by some of our younger members as an encouragement for them to take a personal part in the sanguinary efforts to suppress the rebellion. The present is an opportune occasion to impress upon the minds of our children the superiority of our principles as exemplified in our treatment of the African and Indian races on this continent, as contrasted with the policy which has directed the course of national affairs. The long period of peace which preceded the present conflict furnished but little occasion to press upon Friends the importance of this distinguishing testimony; so that when the present emergency arose, we were almost taken by surprise. In the language of scripture, while the bridegroom tarried, we have nearly all slumbered and slept; so that when the midnight cry was so unexpectedly heard, it was found that many, both older and younger, had little or no oil in their lamps.

What ground is there to hope that the people of this country will ever enjoy permanent peace, when we discover that, their aspirations after national greatness, is not for the purpose of enabling them to accomplish valuable and beneficial purposes among ourselves, and among other nations with whom we may have social and business intercourse; but rather to inspire other governments with awe and fear of our military power? Our treatment of those races and nations on this continent, which are subordinate to us, is a probable evidence, that the policy of the country in the future, will be similar to what is recorded of the past, and that embroilment, turbulence and war, will mark the history of the future, as injustice and inhumanity have defaced the history of the past. Does not the language forcibly address itself to the present condition, and future prospects of our society: "Come out from among them, my people, be ye not participators of her wrong doings, lest ye be made partakers also of her plagues." GIDEON FROST.

Matinicock, Long Island, 10th mo., 1864.

"Every man has a judgment and a witness within himself, of all the good and ill that he does; which inspires us with great thoughts, and administers to us wholesome counsels."—*Seneca.*

"CASA WAPPY."

["Casa Wappy" (a childish epithet of nursery endearment), was written by the late Professor Moir, of Edinburgh, and is an exquisitely touching poem.]

Gem of our heart, our household pride,
Earth's undefiled!
Could love have saved thee, thou hadst not died—
Our dear sweet child!
Humbly we bow to Fate's decree:
Yet had we hoped that Time should see
Thee mourn for us, not us for thee—
Casa Wappy!

Methinks thou smilest before me now
With glance of stealth,
The hair thrown back from thy full brow
In buoyant health;
I see thine eyes' deep violet light,
Thy dimpled cheek carnationed bright,
Thy clasping arms so round and white—
Casa Wappy!

Thy nursery shows thy pictured wall,
Thy bat, thy bow,
Thy cloak and bonnet, club and ball,
But where art thou?
A corner holds thy empty chair;
Thy playthings idly scattered there
But speak to us of our despair—
Casa Wappy!

We mourn for thee when blind, black night
The chamber fills;
We pine for thee when morn's first light
Reddens the hills;
The sun, the moon, the stars, the sea,
All, to the wall flower, and sweat pea,
Are changed; we saw the world through thee—
Casa Wappy!

'Tis so; but can it be (while flowers
Revive again)
Man's doom in death that we and ours
For aye remain?
Oh! can it be that o'er the grave
The grass renewed shall yearly wave,
Yet God forget our child to save—
Casa Wappy!

It cannot be; for were it so
That man could die,
Life were a mockery, thought were woe,
And truth a lie;
Heaven were a coinage of the brain,
Religion frenzy, virtue vain,
And all our hopes to meet in vain—
Casa Wappy!

THOU ART MY GOD.—Isaiah xxv. 1.

[The beautiful lines which follow, though not written for *The Standard*, are original. A friend permits us to publish them.]

Thou art my God! my soul desires no other;
For whom have *I* in heaven or earth but Thee?
Thou art my God! and every man a brother,
Whom I must love, because *Thou lovest me.*

Thou art my God! my path is smooth and even,
If in Thy love alone I hope and trust;
Thou art my God! and I may enter heaven
On earth, by seeking to be true and just!

Thou art my God! Thou'rt with me in all places,
And to Thy loving arm my soul will cling!
Thou art my God! the tears from off all faces
Thy hand will wipe, and rob Death of his sting.

Thou art my God! when storms and tempests gather,
Thou art my shield, lest on my head they fall!
Thou art *our* God! the universal Father!
Whom *all* must love because *Thou lovest all.*

Thou art our God! Thy love must surely win us
From sin's alluring and destructive ways!
Thou art our God! "Thy kingdom is within us,"
Thine be the Glory, endless love and praise!

Standard.

"Take heed, above all things, that thou goest not backward, as he doth, that first careth to be a rich man, next to be a healthful man, and thirdly to be a good man; whereas thou shouldst on the contrary, first study for goodness, next for health, and lastly for wealth.—

Socrates.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

TENTH MONTH.

	1863.	1864.
Rain during some portion of the 24 hours,	9 days.	9 days.
Rain all or nearly all day,	1 "	1 "
Snow, including slight falls,	0	1
Cloudy, without storms,	8 "	12 "
Clear, as ordinarily accepted	13 "	8 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1863.	1864.
Mean temperature of 10th month at Penna. Hospital,	56.08 deg.	54.75 deg.
Highest do. during month,	73.50 "	76.50 "
Lowest do. do. do.	35.50 "	39.00 "
Rain during the month,	2.46 in.	1.82 in.
Deaths during the month, counting five current weeks for 1863, and five for 1864.	1396	1448
Average of the mean temperatures of this month for the past *seventy-five* years,		54.55 deg.
Highest mean of do. during that entire period, 1793,		64.00 "
Lowest do. do. 1827,		46.00

COMPARISON OF RAIN.

	1863.	1864.
During first six months of the year,	31.05 inch.	22.24 inch.
During the 7th month,	6.00 "	3.77 "
" 8th "	1.44 "	1.92 "
" 9th "	0.87 "	7.16 "
" 10th "	2.46 "	1.82 "
Totals,	41.82 "	36.91 "

But little to note in the above except that while the *extremes* of temperature were greater during the month than last year, *the mean* was about a degree and a quarter less Also, that the mean exceeded the *average* of the means for the last *seventy-five years*, a trifle. Altogether we have had thus far an unusually pleasant fall. J. M. E.

Philadelphia, Eleventh mo. 2, 1864.

From the British Quarterly.

THE LONDON POST-OFFICE.

(Continued from page 557.)

The chief office in London is divided into six principal departments. The mail and circulation office, by far the most interesting to the public, has to do with all matters connected with the transmission and circulation of the mails, whether by railroad, water or stage-coach. This office is situated in the general post-office at St. Martin's-le-Grand, in the very heart of the metropolis. Approaching the large hall of the general post-office, through one of the columned porticoes, you may post a letter for any part of the world. Throughout the day the hall is beset with people, but it is at a quarter before six that the real bustle begins. The large slits still gape for letters, *à solis ortu;* but it is as a quarter to six strikes that the large windows, closed throughout the day, are thrown wide open. The scenes daily passing from 5:45 to 6 o'clock are thus graphically described by Mr. Lewins:

"It is then that an impetuous crowd enters the hall, and letters and newspapers begin to fall in quite a literary hail-storm. The newspaper window, ever yawning for more, is presently surrounded and besieged by an array of boys of all ages and costumes, together with children of a larger growth, who are all alike pushing, heaving, and surging in one great mass. The window, with tremendous gape, is assaulted with showers of papers which fly thicker and faster than the driven snow. Now it is that small boys of eleven and twelve years of age, panting, Sinbad-like, under the weight of huge bundles of newspapers, manage somehow to dart about and make rapid *sorties* into other ranks of boys, utterly disregarding the cries of the official policemen, who vainly endeavor to reduce the tumult into something like post-office order. If the lads can not quietly and easily disembogue, they will whiz their missiles of intelligence over other people's heads, now and then sweeping off hats and caps with the force of shot. The gathering every moment increases in number and intensifies in purpose; arms, legs, sacks, baskets, heads, bundles, and woolen comforters—for who ever saw a veritable newspaper-boy without that appendage?—seems to be getting into a state of confusion and disagreeable communism, and 'yet the cry is still they come.' Heaps of papers of widely-opposed political views are thrown in together; no longer placed carefully in the openings, they are now sent in in sackfuls and basketfuls, while over the heads of the surging crowd were flying back the empty sacks, thrown out of the office by the porters inside. Semi-official legends, with a very strong smack of probability about them, tell of sundry boys being thrown in, seized, emptied,

and thrown out again *void*. As six o'clock approaches still nearer and nearer, the turmoil increases more perceptibly, for the intelligent British public is fully alive to the awful truth that the post-office officials never allow a minute of grace, and that "Newspaper Fair" must be over when the last stroke of six is heard. *One*, in rush files of laggard boys who have purposely loitered in the hope of a little pleasurable excitement; *two*, and grown men hurry in with their last sacks; *three*, the struggle resembles nothing so much as a pantomimic *mêlée; four*, a Babel of tongues vociferating desperately; *five*, final and furious showers of papers, sacks, and bags; and *six*, when all the windows fall like so many swords of Damocles, and the slits close with such a sudden and simultaneous snap, that we naturally suppose it to be a part of the post-office operations that attempts should be made to guillotine a score of hands; and then all is over so far as the outsiders are concerned.

"Among the letter-boxes, scenes somewhat similar have been enacted. Letters of every shape and color, and of all weights, have unceasingly poured in; tidings of life and death, hope and despair, success and failure, triumphs and defeats, joy and sorrow; letters from friends, and notes from lawyers, appeals from children and stern advice from parents, offers from anxious-hearted young gentlemen and 'first yeses, or refusals from young maidens; letters containing that snug appointment so long promised you, and 'little bills' with requests of immediate payment, 'together with six-and-eightpence;' cream-colored missives telling of happy consummations, and black-edged envelopes telling of death and the grave; sober-looking advice notes, doubtless telling when 'our Mr. Puffwell' would do himself the honor of calling on you, and elegant-looking billets in which business is never mentioned, all jostled each other for a short time; but the stream of gladness and of woe was stopped, at least for one night, when the last stroke of six was heard. The post-office, like a huge monster—to which one writer has likened it—has swallowed an enormous meal, and, gorged to the full, it must now commence the process of digestion. While laggard boys, to whom cartoons by one 'William Hogarth' should be shown, are muttering 'too late,' and retiring discomfited, we, having obtained the requisite 'open sesame,' will make our way to the interior of the building. Threading our course through several passages, we soon find ourselves among enormous apartments well lit up, where hundreds of human beings are moving about, lifting, shuffling, stamping, and sorting huge piles of letters, and still more enormous piles of newspapers, in what seems at first sight hopeless confusion, but in what is really the most admirable order. In the newspaper room, men have been engaged not only in emptying the sacks flung in by strong-armed men and weak-legged boys, but also in raking up the single papers into large baskets, and conveying them up and down 'hoists,' into various divisions of the building. Some estimate of the value of these mechanical appliances, moved, of course, by steam-power, may be formed from the fact that hundreds of tons of paper pass up and down these lifts every week. As many of the newspapers escape from their covers in the excitement of posting, each night two or three officers are busily engaged during the whole time of dispatch, in endeavoring to restore wrappers to newspapers found without any address. Great as is the care exercised in this respect, it will occasionally happen that wrong newspapers will find their way into loose wrappers not belonging to them, and under the circumstances it would be by no means a matter of wonder if—as has been more than once pointed out—Mr. Bright should, instead of his *Morning Star*, receive a copy of the *Saturday Review*, or an evangelical curate, the *Guardian* or *Punch* in place of his *Record* paper.

(To be concluded)

LIGHT FOR ANIMALS.

A correspondent of the *Homestead*, in an article on fattening hogs, gives the following advice:—"One more important item of advice, and that is, locate your pen where your hogs can have the benefit of light. I do not mean merely daylight, but the full, bright light of the sun; it will add to their cheerful contentment, as it does to the human species, and physiologists declare that, other things being equal, families who occupy apartments on the sunny side of dwellings are the most healthy and happy. Although the comparison may to sensitive nerves appear odious, still it is beyond our power or province to change the established laws of nature. I have never known of a hog, or any other animal, kept under the north side of a barn or other building, where the dampness and darkness is never penetrated by the sun's rays, and where the animal was employed as the scavenger for other animals, to be sleek looking, fat, clean, or quiet. I have seen many a pen where the mud and offal was two or three feet deep, and no place of retreat left for the poor occupants upon a higher spot, excepting the bed floor, and that unfurnished by straw. The rays of the sun have a very powerful effect in modifying the functions of both animal and vegetable life. Many plants require a strong light, that they may perfect their organizations; others less; but few plants ever come to perfection without a full supply of light; common observation proves this. The potato growing in a cellar is colorless, fragile, and worthless. The

apple growing on the inside of the tree is often green, tasteless, and imperfect; and the peach that has not been kissed by the rays of the sun has not that high flavour requisite to its perfection. Without the sun, the leaves could never decompose carbonic acid from the air, and assimilate its oxygen."

With animals, the same is true. The sun does as much towards painting roses on the cheek as does a bracing air. The skin of those persons exposed freely to the light, performs its functions vigorously, while that of those too much shaded is feeble, and easily disturbed. Physicians assert that people living on the shaded sides of streets, are in towns more liable to sickness and less vigorous than those living on the side influenced by the sun. We have often noticed that children reared in shaded and damp situations were scrofulous, imperfectly developed, and deficient in vitality. Rooms in which the sun never shines are gloomy and unpleasant. Dr. Winship, in his lecture on physical culture, so fully appreciates the importance of light that he says he would always, if possible, select for his sleeping-room, an apartment on the "sunny side," and let the sun have full play, when it shines, six hours of the day. Animals like the sun's rays, except in the hottest of weather. True, they should have shade, if they desire it. That hogs should have sun is more important than for any other animal; their habits are filthy, but the rays of the sun, to a certain extent, will correct their bad habits. We have little doubt but that much of the hog cholera is due to want of sunlight and to damp situations. With these facts before us, who can fail to see the necessity of sun-light for all animals, if we would retain them in health.—*Ohio Farmer.*

The creature could never lament the dispensations of the Creator, if he understood them; therefore, the measure of our grief, is also the measure of our ignorance.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, but holders manifest no disposition to accept lower prices. There is little shipping demand. Sales are reported at $12 50 for Ohio extra family, and $10@10 50 for superfine. The sales to the home consumers range from $11 50@13 for common dnd fancy brands—according to quality. There is very little Rye Flour or Corn Meal here, the former selling at $9@9 35.

Grain.—The Wheat market is dull, and good Red is offered at $2 55 per bushel; and white sold at $2 75@2 85. Rye is worth $1 70@1 72. Corn is steady, with further sales of yellow at $1 75. Oats are steady; 2000 bushels Delaware sold at 88 cents

Seeds.—Cloverseed is scarce at $11 50@12 50 per 64 lbs. Timothy $4 75@5 00 per bushel. Small. sales of Flaxseed at $3 35@3 40.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.
Workmen sent to any part of the country, at city rates.
Samuel F. Balderston & Son.
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A Boarding School for Girls. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, will open its winter term on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
Israel J. Grahame,
Jane P. Grahame,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to Joseph Shortledge, or Augustus C. Norris, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a Desirable Farm, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of Wm. Haines, "Cedar Lawn Farm," near the premises, or Thomas P. Marshall, Trenton, N. J.
9th mo. 24, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albnms, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

Charles Comly, Byberry, Pa.,
or, Emmor Comly, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Printed by MERRIHEW & SON,
Book, Pamphlet, and general Job Printers, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, ELEVENTH MONTH 19, 1864. No. 37.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Two Dollars per ann.
Three Copies *to one address*, for Five Dollars.
Six Copies *to one address*, for Ten Dollars.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from page 564.)

It was probably soon after his return from Ireland, in 1799, that David Sands was permitted to have an interview with King George the Third, at the Royal Palace; when he was received by the king with much kindness and friendly feeling. The king remarked to him that he had a high esteem for the Society of Friends, and that they ranked amongst his most valuable subjects.

In the latter part of 1799, David Sands was engaged in some of the Southern counties, particularly Sussex and Surrey; and partly on account of the delicate state of his health, he appears to have spent some months about Bristol. In the first and second months of 1800, he visited some of the Western counties, as Devonshire and Cornwall; and after attending the Yearly Meeting in London, he, in company with his kind friend, James Harford, and his daughter Mary, proceeded northwards, by way of Doncaster, York, Darlington, and Newcastle, to Edinubrgh. The writer of these memoranda well remembers his labors during a part of this journey, having been appointed to accompany him as guide from Newcastle to Edinburgh. His service in Newcastle was lively and edifying. On the way from Newcastle to Edinburgh, his mind seemed vigilantly awake to the pointings of duty; and evincing a concern to have a public meeting at Belford, a large room was prepared, and was well filled with an attentive audience.

At Berwick-on-Tweed he had also a public meeting. The Town Hall was prepared and seated, and notice was well circulated. By the hour of meeting, a rude rabble assembled; and there being no Friend but his guide to attempt to keep order, a scene of confusion was presented, such as he never witnessed elsewhere on such an occasion. They even attempted to break the deals which were used in seating the place. When David Sands and James Harford arrived, he repaired to the seat provided for him, and, without sitting down, proceeded to remonstrate with the people with regard to their rude behaviour, especially on such an occasion; and as he proceeded, his love to souls rose above their perverseness, and he passed from expostulation to persuasion, and to the inculcation of the precious truths of the Gospel, in such a manner as riveted the attention of many, who listened with devout attention. But the room being large and very full, and not being sufficiently lighted, there continued to be annoyance from unruly people during nearly the whole of the meeting. Notwithstanding these unfavorable circumstances, the writer left the place, thankful in the persuasion that the power of Divine mercy and truth had prevailed to the edification of many, and to the honor of the Lord's holy name, who enabled his servant to proclaim the glad tidings of salvation through our Lord Jesus Christ.

There is reason to believe that David Sands paid a general visit to Friends in Scotland, and attended the general meeting at Aberdeen.

The following letter from his valued friend, Richard Reynolds, is deemed worthy of preservation :—

Coalbrook Dale, 4th mo. 30th. 1801.

Dear Friend—

I am pleased to find I still retain a place in thy friendly remembrance, and share thy brotherly sympathy, under my conflicts of mind; which, though as I trust thou truly observes, are more about things of an enduring nature than of this transitory world, yet some outward occurrences have increased; and which bodily indisposition at times, with the rapidly increasing infirmities of old age, have made me less able to bear. Still I have to acknowledge, with humble thankfulness, that hitherto I have been so supported that I faint not; and though I am still surrounded with trials and temptations of various kinds, and seem as weak as ever I was; I endeavor to derive some confidence from experienced though unmerited preservation; and some consolation from the certainty that the time of my probation and of my sufferings, whether on my own account or that of others, must soon terminate, and that if I do but hold out to the end I shall be saved. For this I doubt not thy prayers will be united with mine, when so engaged I may be brought to thy remembrance; and to be told so by thee, will at all times be cause of rejoicing.

My sister, Deborah Darby, is to accompany Rebecca Byrd from London into some of the Eastern counties; as is our beloved friend Priscilla Gurney, (her former companion,) Ann Dymond of Exeter. Susannah Appleby has been some time attending upon our esteemed friend MaryRidgway, and will, I presume, continue for some time longer. We are not without hope of seeing dear Samuel Smith and his companion, on their way from Ireland to London, but if *we* do not, and *you* meet in London at the Yearly Meeting, I hope you will unite in remembrance of and prayers for me, as you are united in the regard, and so far as I am enabled, in the prayers of thy affectionate friend.

Richard Reynolds.

The minds of many Friends at this period were deeply concerned for the maintenance of the standard of truth as always held by the Society; and the following letter from Lindley Murray to David Sands evinces in what manner the subject obtained their attention :—

York, 5th mo. 16th, 1801.

My dear friend David Sands—

About the time thou wilt receive this, I believe thy mind will be much exercised by the prospect of the approaching trial, to the faithful and upright minds, at the ensuing Yearly Meeting; but I hope thou wilt be strengthened to lend thy hand to support the standard of truth, so that the great cause will receive aid from thy exertions, and thy own mind be comforted with the retrospect, even after many days. It is a time when the standard-bearers are called on to display it, in the sight of men; and I believe this can be done in the meekness of wisdom; and if so done, will find an advocate and witness in the breasts, even of opposers. I am comforted to find thou art where I believe it is thy place to be; and I rejoice in believing that thy firm, but gentle, loving, and Christian-like spirit and deportment, on this great occasion, will do much for the cause of truth, and the peace of thy own mind. The resolute support of our Christian principles, and the pulling down the strongholds of sin and Satan, are very consistent with love to the souls of those who are in error, and with a tender desire and labor to reclaim them.

It will be a comfort to hear of thy welfare, and of the prosperity of the good cause thou art engaged to promote. I am sometimes apprehensive that thy feeble frame will suffer considerably from the vicissitudes of climate, traveling, &c.; to which I think thou wilt be exposed; and that the mind will at times partake of this suffering, and be disposed to attribute to more affecting causes the discouragements which arise only from nature and the languor of the oppressed body; but I trust that whatever thou mayest be permitted to undergo, thou wilt cleave to and feel that support which will carry thee through every difficulty; and make thee rejoice, even in the sacrifice of spending and being spent for the promotion of truth and righteousness in the earth. If this sense and evidence is with thee, then it is enough: mountains will be leveled and valleys filled up before thee, and thou wilt be enabled to go on thy way in faith and peace. When we reflect how much thou hast known of ill-health, dissappointment, and affliction, and how manifestly the Good Hand has been underneath to support and encourage thee, we trust that confidence, even strong confidence in His goodness and faithfulness, will never forsake thee; but the language of thy heart, even in deep probations, will be, "Lord, thou hast been with me from my youth; thou hast redeemed me from the vanities of this world, and set my affections towards thy blessed kingdom; thou hast sustained me in sore trials, and when in sadness, hast been about my bed and my path. Thou hast opened a way where I could see no way, and hast raised the language of holy confidence and triumph in thy goodness and love. Such marks of thy fatherly care bind me in submission. I will not dishonor thee, and wound my own spirit, by distrusting thy protection and favor. All evils of this life are not only transient as the morning dew, but

they are as the drops of the bucket, in comparison of that joy and crown which thou hast given me to believe will, through thy unutterable mercy, be my happy reward and portion."

It gave us much pleasure to perceive, by the tenor of thy letters, that thy mind was favored with more comfort and cheerfulness than is often thy portion; I hope it will continue to be thy lot, if not altogether, yet with few interruptions; because it is better for the spirit and the body, and not only invites beholders to enlist under a Master who so visibly makes his servants happy, but makes the servant more effectual to labor in promoting piety and virtue amongst men. The depressed mind goes heavily on its way; and sometimes by the livery of sorrow, may discourage some from entering or persevering in the service. You have often to tell others that "wisdom's ways are ways of pleasantness, and that all her paths are peace;" and when you are living examples of this happy truth, you beautify and forcibly illustrate what you say. There are few persons who have greater cause to rejoice in the Lord, or to joy in the God of their salvation, than my beloved Friend. He has been with thee from youth to gray hair; He has caused thee to labor abundantly in His vineyard; He has given thee a multitude of seals, attesting thy ministry; and He has on many occasions supported and protected thee in the midst of danger and discouragement. When, therefore, the moments of distress approach, and cast their sickening gloom around thee, it will be good to remember the condition and language of the Psalmist of Israel, who was in similar circumstances, "Why art thou cast down, oh my soul; and why art thou disquieted within me,' "I will remember the Lord from beyond Jordan," &c., where he had received strong tokens of divine favor, the recollection of which renewed his confidence and strength. I hope to have the comfort of hearing from thee soon; and in that love which changeth not, remain thy affectionate friend.

LINDLEY MURRAY.

(To be continued.)

The Lord, in the richness of his love, ever has and ever will make a way for his little children even in the wilderness, in the night season. Had the children of Israel omitted to pass over the Red Sea when the waters were divided, they might have become a prey to their enemies. They had no power to deliver themselves; all they had to do was to go on in the way which was opened before them; the power and ability are of the Lord alone, whose voice is powerful and full of majesty; and when He is pleased to call upon any for an offering, may they lean upon Him for ability, and yield to his requiring; then will the waters be divided, and the mountains and hills will skip like rams and like lambs, because He whose voice is powerful has rebuked them.—*J. Townsend.*

"WHAT SHOULD CHRISTIANS BE."

"Ye are the light of the world," said the blessed Jesus: "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We claim to have Christ for our teacher and our example; but this profession is of itself of no value, when we consider that it is said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The credit and honour of a profession to serve Christ, is to carry out in the daily practice of life the precepts and doctrines of the gospel. Religion does not consist in a name, nor are its duties fulfilled by subscribing to systems of faith, and to opinions of men; neither does it consist in the observance of forms and ceremonies, but in doing the will of our Father who is in heaven. This will is manifested within us—it is revealed by the voice of truth to the soul. And to what does it lead? It never led any man to hate his brother. It teaches us to love, not to hate: always to do good, never to do evil. Jesus defined the nature of its instructions and promptings in the command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

This, is practical Christianity. If we would reform mankind—if we would become instruments in gathering others into the fold of Christ—we must become by our example, "the light of the world," we must so live in the practice of righteousness, that "others seeing our *good works* may glorify our Father in heaven."

May our minds be fully impressed with the conviction, that pure religion consists in fulfilling all the duties and obligations of life that devolve upon us, as believers in the existence of a Supreme Being to whom we are accountable, and as followers of Jesus Christ.

Are there any who can doubt the existence of an All-wise Creator? "The fool hath said in his heart, there is no God." There are those who attempt by the light of reason to shut out the Creator from the universe, and to disclaim his superintendence in the government of the world. Let us examine this for a moment, and we shall perceive that it is the "fool" only "who hath said in his heart there is no God."

All the deductions of reason are susceptible of proof. Every conclusion that the human mind arrives at by a process of reasoning must

be sustained by adequate evidence. If we would prove, by the light of reason, that there is no God, we must first show that there is no evidence of design—no indications of skill—contrivance, or adaptation of means to ends, in the visible universe: for the moment we admit the evidence of these, or fail to show that they do not exist, we admit at once the certainty of an Intelligent Mind, for we cannot conceive of the existence of the one without the other. Well, now, if thou would show by reason that there is not an Intelligent Creator, let me ask thee, to prove that the *eye* was not made for *seeing*, or the *ear* for hearing. By what process of reason canst thou reach the conclusion that the organ of vision was not adapted to the nature of light, or that the ear was not constructed in agreement with the laws of sound? Follow up the order of nature from the meanest reptile, to that being who is created but "little lower than the angels, and crowned with glory and honor," and thou will find innumerable traces of an Infinite, Intelligent Mind, manifested by proofs of design, contrivance, adaptation and skill, which thy reason will not permit thee to evade or deny. Again, follow up the chain of the material creation, from the grain of sand on the sea shore, to the contemplation of countless worlds, that are distributed over the regions of space, and thou wilt see that order prevails throughout every department of nature; that everything is governed by its appropriate law. Can law exist without a Lawgiver? Can order, harmony and skill result from any other than an Intelligent source? No, never. Use thy reason rightly, and it will convince thee, that without a Creator, creation, with its proofs of design, could not have existed, and that without the continual exercise of creative power, the present order of nature could not for a moment continue. Here then we shall find that the attempt to reason the Deity out of the universe, is to *abuse* this noble gift; while its proper exercise and deductions lead us to the same conclusion that the Apostle arrived at, when he said, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Leaving then those proofs of the existence of a Creator, inscribed upon all his works, and which the light of reason unfolds, let us turn the attention of him that doubts, to that which is passing within his own breast. Whence is that moral responsibility, that attaches itself to every part of human conduct? Why do we know and feel the distinction between right and wrong, truth and error? It is because we are accountable beings, and have a measure of this light "that lighteth every man that cometh into the world."

This light is not of man, but of God.

We can commend one another to "God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." We can direct one another to those convictions of truth, by which the understanding may be opened to comprehend the purity and eternal excellence of the Divine nature, and the soul led step by step to realize the joys of heaven. Here our mission must end. We are progressive beings. Progression and development are laws of our being. It is true in the natural, and it is no less true in the spiritual world. The Apostle defined this when he says, "We know in part, we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I thought as a child, I spake as a child, I understood as a child; but when I became a man I put away childish things." Now this is true in a spiritual sense. It is little by little that our minds become enlarged to see the beauty and truth of the religion of Jesus, and to experience the blessings that are inseparably connected with the practice thereof. What was the language of Jesus? "Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." Do we not see that we can never enjoy these blessings, till we come into the possession of these heavenly virtues? Are not meekness, purity, mercy, peace, angels of light sent forth to minister to all them who are heirs of salvation; and does not the presence of these, and similar powers, destroy their opposites in the soul? The angel of love overcomes the devil of hatred, the light of justice warns us against all injustice, mercy preserves us from cruelty, humility subdues pride, and the angel of hope overcomes the demon of despair. As these gain the ascendency in the soul, we become Christ-like, and are made partakers of a heavenly kingdom.

This is the religion of Jesus. These are the *states* of which he spoke when he said, "In my father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, that where I am, there ye may be also." Jesus is our examp'e. Let us follow him through all these mansions of meekness, humility, love, kindness, charity—these are the *works* which he did, and which we also are called to do.

Let us not presume that we have reached a point, beyond which there is no further progress in the knowledge of the truth or divine things. Jesus declared to the people of his time; "I have many things to say unto you, but ye cannot bear them now." It is an error into which many of the professors of religion have fallen, that after they have subscribed to certain opin-

ions, and adopted the doctrines and speculations of their creeds, to think they have arrived at a full knowledge of the truth; and claiming that they only are right, are often ready to condemn, and would persecute even unto death, those who may differ from them in opinion.

The Bible, in the hands of these, instead of being an instrument to gather to the Church of Christ, or used to promote a religion that consists in "visiting the widow and the fatherless in their afflictions, and keeping ourselves unspotted from the world," is employed to divide Christendom into sects and parties, and to make matters of religion a bone of contention. If religion was made to consist in the practice of righteousness, and not in speculations and opinions; in being good and doing good, and not in subscribing to any written creed, there could be none of those controversies about it, that separate man from his brother. It is to be hoped that the day will come, when the simple and beautiful religion of Jesus, will be carried more into practice, and be a restraint upon the conduct and actions of men, in the various callings of every day life. To confine the duties of religion to the observance of days and times is not sufficient to answer the purpose for which we profess to worship the Creator. We must carry out its principles in every day life, and prove that we are Christians, by fulfilling all life's duties. We must treat our fellow-beings as brethren—the children of a common father, created for the same great purpose, and bound to the same eternity. We should not consider that when these bodies shall return to the dust, that it is the end of our being, but we should contemplate life with those enlarged views, that embrace the future as well as the present state; and recognizing in each other the birth of an immortal mind, endeavour to cultivate and secure a unity of spirit, that shall render us happier, and here continue to be a blessing when time shall be no more.

I would ask thee, my brother or my sister, to examine these things for thyself. Go not after the cry of "I am of Paul, I am of Apollos, I am of Cephas, or I am of Christ;" which is drawing thy attention to men and to books, rather than to the law of God written in thy heart. Read the volume of thy own experience. What is the sin that doth easily beset thee? In what respect art thou most in danger of falling? What is thy greatest temptation? I ask thee, to watch at that point with increasing vigilance. The sin that doth easily beset thee may be removed, and watchfulness will be thy preservation in the hour of temptation and trial. The language of the beloved of God, is addressed to the: "What I say unto one I say unto all, watch! watch and pray, and that continually, lest ye enter into temptation."

It is by watchfulness and prayer that we are able to resist and overcome one temptation after another; strength will be given us to regulate and subdue every propensity and passion, that may have controlled our better nature; thus, day by day, we may gain the victory over the world, and be prepared to enjoy the true communion of Christ: "To him that overcometh will I give to sit with me on my throne; even as I have overcome and am set down with my father on his throne."—*J. Jackson.*

We may sometimes stumble, or even fall in our course, from the weakness of the flesh, or of the spirit; but our wishes all tend towards the heavenly city, if we watch and pray with faithful hearts.

For Friends' Intelligencer.

THE FREEDMEN IN ALEXANDRIA, VA.

During a recent visit to the city of Alexandria, Va., I made some inquiries and observations in relation to the people of color settled there, who have been freed by the progress of the Federal armies. There are two physicians, Doctor A. Pettijohn, and Doctor E.W. Janney, employed by the Federal Government to attend to them, and from the former, who has the principal charge, I obtained some information that deeply interested me. It appears that the number of Freed-people, usually called contrabands, in Alexandria is about 7,000, and they are so nearly self-supporting that only twenty-five of them are on the charitable ration list of the commissary. There are also two or three hundred white refugees, who draw about as many rations as the seven thousand colored people, showing that the latter are fully as able as the whites to take care of themselves. The Freedmen have within a year past built for themselves on rented lots, about one thousand houses or shanties, and paid for them by their own labor, besides supporting their families.

About 1500 of the Freedmen of Alexandria are employed by the Government as teamsters and laborers at $25 per month, out of which $5 per month is retained by government agents to pay expenses that have been or may be incurred in supporting the old, and infirm, and burying the indigent. They also retain twenty-five cents per month for hospital expenses. A large number of the colored women are also employed as cooks and laundresses at the hospitals and barracks. The Freed-people in Alexandria pay to the government about $4000 per annum for rents, being, as I suppose, for the use of property confiscated, or belonging to disloyal absentees.

There are in this town about twelve schools for the children of the Freedmen, and not less than 1200 pupils attend them. At the time of my visit most of them were closed on account of the summer vacation, but are probably re-

sumed by this time. In winter there are schools for adults, which are well attended, and great eagerness to acquire knowledge has been manifested.

Henry Fish, a discharged soldier and an efficient teacher, has had a large school with very little remuneration; he has lately been receiving some compensation from the Freedmen's Aid Society of New York. Lousia Jacobs is understood to be employed now by the same Society. She has had a large school, well conducted and successful. Minnie Owen has an excellent school for both sexes. A Presbyterian Missionary named Crow, has a successful school supported by his own church. And M. F. Sluby, a colored man, has a school which I visited. His method of teaching was, in some respects new to me, but appeared to be well adapted to his pupils, who were kept on the alert by his energetic management, and were evidently interested in their studies. Robinson and Parker, colored men, have had one of the largest schools of this class, which they kept in the Lancasterian school-house. They are now erecting a brick building for a meeting house and school room, on which all the work is being done by Freedmen.

The facts here presented are certainly very encouraging, and the following observations, found in a letter from Doctor Pettijohn, published in the Freedmens' Advocate, are worthy of attention. Writing of the Freedmen in Alexandria, he says:—

"All they need is protection, plenty of work to do at a fair price, and punctual payment; then let them expend their money as they please, and they will make their own support, and be no expense to the Government. This is just what they are getting here, under General Slough's gubernatorial jurisdiction, and they are far better off here, in all respects, than an equal number of this class of citizens inside the Federal lines in any place in the United States; and this is all brought about by an honest, practical, common-sense course of dealing with this people. So I consider the experiment decided without making an effort for it, and the fact proved, that this people will make a support for themselves, their wives, and little ones. Many of the freedmen are worth more to-day than some of their superintendents. Considering all the circumstances, it makes the heart of the philanthropist rejoice to see the light of education gradually penetrating the minds of these poor little sable sons and daughters of oppression, and dispelling and rolling back the accumulated darkness and superstition of ages, and piercing the future of these children of Africa with rays of light and hope, that they, in time, may grow up to the full stature of educated and enlightened American citizens."

The liberal contributions and humane exertions made now by the Northern people, for the relief and improvement of the Freed-people, will I think, form one of the fairest chapters in American history. It ought to convince the most sceptical that the interest they have long manifested for the abolition of slavery, and the improvement of the African race was prompted by sincere benevolence. S. M. JANNEY.

10th mo. 24th, 1864.

For Friends' Intelligencer.

"For I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think." Romans xii. 30.

The apostle well knew the tendency of the mind of man to self-congratulation, and shows in the chapter referred to, how all should occupy the gifts conferred upon them with diligence and simplicity, being "kindly affectioned one to another, with brotherly love, in honor preferring one another," &c.

Also that memorable example of the self-righteous Pharisee, who returned thanks "that he was not as other men are," extortioners, &c., and recounted in his prayer the good deeds which he did, is full of teaching, showing that the humble penitent state, sensible of its shortcomings, is far more acceptable in the Divine sight, than the one which feels itself *whole* and congratulates itself on being better than others.

Reflecting on this subject, the impression made by a sermon of one of our ministers many years since, was brought to mind, in which he forcibly delineated the disposition which would be busy in plucking *the mote* out of a brother's eye, and not apparently aware that a beam is in his own, or concerned to know it removed or cast out.

In portraying the state of such as these, he compared them to a man carrying a bag over his shoulder—one end in front and the other behind his back. In the end before him and continually in view, he put the faults of his neighbors and acquaintances; but in the one behind, where they were out of sight, he put his own. Now, he said, if the bag was reversed, and his own failings and imperfections seen in their true magnitude, he being aroused to a sense of his own condition, would be induced to labor to overcome them, thus removing the beam which had obstructed his vision; and moreover would learn that lesson of Divine charity which suffereth long and is kind. W.

The narrowest intellect is wise, so long as it confines itself to topics with which it is really acquainted; the profoundest intellect is foolish, so soon as it attempts to expatiate on things about which it is ignorant.

To the Editors of Friends' Intelligencer.

In the last number of your paper, I find an "Abstract from the Minutes of Indiana Yearly Meeting of Friends," containing the following passage, viz:—

"The subject of setting up meetings in Iowa, by a branch of Baltimore Yearly Meeting, in contravention of the limits assigned to this Yearly Meeting on its establishment, which arrangement was observed by all the Yearly Meetings of Friends for more than fifty years, claiming the serious consideration of the meeting, a committee was appointed (in conjunction with a committee of women Friends) to draw up a statement to be forwarded to Baltimore of the uneasiness of this meeting in regard to what we view as an infringement of the rights of this Yearly Meeting."

By a subsequent minute it appears, the committee reported "that way did not open, *in unity* to prepare anything."

The branch of Baltimore Yearly Meeting alluded to, is Fairfax Quarterly Meeting in Virginia, and being a member of that Quarter, I feel it right to give some information on the subject which may not have come to the knowledge of Friends generally.

Some years ago, a number of families of Friends, belonging to Fairfax Quarterly Meeting emigrated to Henry County, Iowa, and found there, no meetings connected with any Yearly Meeting in correspondence with us Being religiously concerned to attend meetings for worship and discipline, they applied to the Quarterly Meeting in Virginia, to which they belonged, for leave to establish a Monthly Meeting. A committee was appointed to visit them, who found there was no Quarterly Meeting in that State to which they could be attached, and none in the adjoining State of Illinois near enough for them to attend. Under these circumstances, it was deemed proper to grant their request for a Monthly Meeting, to be called Prairie Grove, and the Quarterly Meeting assisted them liberally with funds to build a meeting-house. Reports from that Monthly Meeting have since been sent by mail to our Quarterly Meeting, and some of our members who have visited them, found them in a satisfactory condition.

Another settlement of Friends in Cedar and Muscatine counties, Iowa, about forty miles north of Prairie Grove, joined themselves to that Monthly Meeting, and established a Preparative Meeting which they called Wapsenonock. They built a very good meeting-house, and the Monthly Meeting was held alternately at each place. Last year they applied for the establishment of a Monthly Meeting at Wapsenonock, and of a Quarterly Meeting to be held alternately at each of their meeting-houses.

Fairfax Quarterly Meeting authorized the establishment of a Monthly Meeting at Wapsenonock, which has been opened, and Baltimore Yearly Meeting, having last year appointed a committee to visit Friends in Iowa, received this year a report from which it appears that "At the time of their visit, there were, within the limits of the two meetings, Prairie Grove and Wapsenonock, about ninety families and parts of families, who were believed to have a right of membership with Friends, but they had not all brought their certificates. Many of them were religiously concerned Friends. A considerable number had been induced to settle there by the establishment of those meetings, others had a prospect of coming, and some had been added by convincement."

The committee were united in judgment that the way was not then open for the establishment of a Quarterly Meeting, but expressed a hope that the time is not far distant when it may with propriety be granted. The Yearly Meeting accepted the report and released the committee.

Having given a brief statement of the facts in this case, it may not be inappropriate to notice the minute of Indiana Yearly Meeting, which states that these meetings in Iowa were set up by a branch of Baltimore Yearly Meeting in contravention of the limits assigned to that Yearly Meeting and its establishment.

On reference to the Book of Discipline of Indiana Yearly meeting I find its limits defined in the following clause, page 95. "The Yearly Meeting of Indiana was set off from the Yearly Meeting of Ohio, and is composed of Friends in the western parts of the State of Ohio and those of the States of Indiana and Illinois." From this it appears that Friends in Iowa are not included within its limits.

The course pursued by Fairfax Quarterly Meeting, in extending care and aid to its own members remotely situated, is not unprecedented. A parallel case may be found in the account of Friends in Canada, published in Friends' Miscellany, Vol. III., p. 349. It appears that near the close of last century a number of families of Friends emigrated from Pennsylvania and New Jersey, and settled in Upper Canada. The Yearly Meeting of Philadelphia sent committees to visit them in the years 1797, and '99, and in the latter year a Monthly Meeting was established there, which for about ten years forwarded answers to the Queries to Philadelphia Yearly Meeting, there being no Quarterly Meeting to which they could be conveniently attached.

The nearest Yearly Meeting was that of New York, and some of its members having emigrated to the neighborhood of Kingston, a meeting was settled there. In the year 1809, by mutual agreement of the Yearly Meetings of Philadelphia and New York, a Half-years' Meet-

ing was established in Canada and attached to New York Yearly Meeting.

There can be no doubt that Friends in Canada willingly consented to this arrangement, for it is not to be supposed that they would be transferred to another Yearly Meeting without their consent.

In like manner Friends in Iowa should have their feelings respected and their judgment consulted in any arrangement that may be made concerning their meetings. In the measures hitherto adopted Fairfax Quarterly Meeting and Baltimore Yearly meeting have had no other object in view than to promote the best interest of their members, and to advance the cause of Truth. S. M. J.

11*th mo.* 14*th*, 1864.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 19, 1864.

EMANCIPATION IN MARYLAND.—The recent liberation of the slave population in Maryland, claims our earnest and heart-felt gratitude.

The enlightened moral sense of the people in our sister State, speaking through a new "Constitution," evolved in their State Convention, and ratified by a vote of the citizens, has proclaimed "liberty throughout the land to all the inhabitants thereof." The shackles that bound a portion of the people have been thus stricken off, and all have been declared "equally free."

We cannot fully estimate the change thus wrought in the condition of this so long oppressed class. But yesterday they were held as chattels personal, liable to be sold, mortgaged, or removed at the will of the master or creditor, with no legal right of property in things real or personal; their wives and children, even, belonging, in point of law, to their masters. They could make no contract, nor be a party to a civil suit, nor be witnesses against a white person, however deeply they were aggrieved. The benefits of education were mostly withheld from them, and in some of the States, to teach the slave was punished as a crime. Few influences were exerted to restrain them from indulgence in the grossest licentiousness, and they were not unfrequently encouraged to violate the moral law; and if from these disadvantages they escaped into a free State, a justice of the peace or a judge of the court had power to remand them into slavery, thus making them inferior in value to property, which cannot be recovered without a trial by jury.

To-day how different is the position they hold in the family of mankind. This poor, down-trodden people, of whom it was asserted, that "they had no rights that a white man was bound to respect," have suddenly emerged into "life, liberty, and the pursuit of happiness," subject to the same legal and moral restrictions as the white race, and with nearly equal incentives to progress and development. How wonderful is the change! and not by resisting evil with violence, nor by the use of the carnal weapon has it been accomplished, but through the power of that Divine witness which sits as an arbiter over human conduct, and weighs all actions in the balance of impartial justice, the hearts of men have been turned to look at the manifest injustice of slavery, and the duty we owe the slave, and they have adopted such a course of legislation as will forever wipe from their State escutcheon the foul blot of slavery. If, as Washington has expressed, "reason and experience both forbid us to expect, that national morality can prevail to the exclusion of religious principle," may we not indulge a hope that these evidences of right feeling foreshadow the day when it shall be acknowledged that "Righteousness alone exalteth a nation, but sin is a reproach to any people."

DIED, on the morning of First-day, the 16th of 10th month, 1864, at the residence of her son-in-law, Jervis S. Smith, M. D., with whom she resided, in Horsham township, Montgomery county, Pa., ELIZABETH PARRY, widow of Thomas Parry, in the 85th year of her age; a member of Horsham Monthly Meeting.

——, in Massilon, O., on the 20th of 10th month, 1864, at the house of her brother-in-law, Samuel Parsons, MARGARET J., daughter of the late James and Rachel Neall, of this city, late of Easton, Md.; a member of Green Street Monthly Meeting.

——, of consumption, on the 30th of 10th month, 1864, at his residence, near New Market, Frederick county, Maryland, JOSEPH FARQUHAR, in the 48th year of his age; a member of Bush Creek Particular Meeting, and Pipe Creek Monthly Meeting.

For Friends' Intelligencer.

"THE WOMEN'S ASSOCIATION FOR THE FREEDMEN."

"The Women's Association of Philadelphia, for the Relief of the Freedmen," again asks the co-operation of Friends, in different neighborhoods, to aid in making up clothing.

A quantity of goods is now purchased, and

will shortly be cut out, ready to be forwarded to our auxiliary sewing societies. The continued succession of fresh arrivals of these needy people at the camps, and other localities within our lines, should stimulate us to renewed effort. The winter season is hastening upon us, and unless active measures are taken, great distress and suffering must ensue.

Our friends in the country who have hitherto rendered material aid in this cause, or new societies willing to engage in the work, can obtain cut-out garments on application to

HARRIET E. STOCKLY, *Cor. Sec'ry*,
1017 Cherry Street.

Since last acknowledgment the following amounts have been contributed to "The Women's Association for the Relief of the Freedmen :"

Mary D. Brown, of Philadelphia,	$50.00
Sadsbury Monthly Meeting, Lancaster County, Pa.,	11.00
Friends and others at and near Mullica Hill, N J.,	50 00
R. A., and S., of Fairbury, Illinois,	10.00
Friends and others of the city,	91.69

MARGARET A. GRISCOM, *Treasurer*.
11mo. 12. 1028 Arch Street.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The interest in these social gatherings was manifested at the last meeting, which, notwithstanding the unpropitious weather, was attended by nearly fifty persons.

The address of Dr. Joseph Parrish, on "*The Visible and Invisible*," was listened to with gratified attention. He alluded to having attended our last meeting, and had felt so much interested in it he had concluded to pursue the same train of thought, though tending to a different end. He briefly reviewed some of the points of the two preceding lectures, and proceeded with an attractive classification of his subject, similar to that which had been previously used in the illustration of "Organic and Inorganic Substances."

Ideas themselves, were invisible; words representing them, visible—ideas, no matter how simple, were enduring; words were perishable—before the sewing machine was made it existed; the inventor witnessed its operations just as plainly as he now does—thought progressed; ideas never—things themselves remain stationary and do not keep pace with this progression of thought—the power of the work accomplished was only in proportion to the power of the projecting idea—thought is immortal; things perishable.

The table which is the result of the thought of the man who made it, remained but a table and might be destroyed; while the picture of the table in the mind of that man, was indelible, &c. The *invisible* was the true element of power and growth; the *visible* forms of knowledge had only the *appearance* of power. These remarks were thrown out by him for future thought and examination as to their bearing upon the subject of Education.

The Bible—a book of any kind, as such, was nothing more than twenty-six letters variously arranged; and the Bible itself teaches that the letter killeth, but the spirit giveth life. Types, symbols of olden time, were but the representatives of ideas—the temple of Moses was originally an ideal temple; and though subsequently built, it was according to the pattern shown in the Mount, or to the *picture* previously existing in the ideal. In nature it was well known there were two kinds of plants; the one receiving its nourishment and growth from the inward, and then expanding and growing outward, the other drawing its sustenance from the outward only, from the earth, and not from an inherent growth of its own, and hence perishable, while the former was enduring.

Pursuing this train of thought, he drew a contrast between the "Christmas tree" without root, mayhap simply stuck into a block of wood and hung with gewgaws and with fruits not of its own growth, with the grand and lofty cedar, alleging that just so, was it with mankind; when the growth was not from *within*, when we do not go down into the depths and spirits of our nature, when we gather what we possess from outside—from books; we are but as the Christmas tree without roots; good for nothing after what has been thus hung round us has been gathered and plucked off.

He then adverted to the defects existing in the present system of education—we were growing up around us an artificial people; our children were not taught to dive into the inner depths of their hearts for their springs of action—their love for each other was too conventional—too much of a mere *habit* of affectionate greeting, and not from the pure fountain of love itself—in all their relations as students they were kept too much *on*, and taught *from* the surface, &c ; in other words the cultivation of the ideal, the *true ideal* was too much neglected, and thus some of the brightest and best portions of our nature withered for want of proper culture. He adduced Michael Angelo, the great sculptor, who saw in every block of marble the form of a man, not only as an evidence of what a devotion of spirit to the power and endurance of the ideal may be attained, but also as a proof of the truthfulness of his positions.

The drift and tendency of his remarks appeared to be, to invest the *invisible*, the *ideal*, or, as we might otherwise express it, the re-

vealings of our conceptions, of our inner life, with an importance and with a *reality* (if we may be allowed the term) too seldom awarded them. *He* loved to travel in these fields of thought; and though *we* might get lost, as he sometimes did, was that any reason we should not thus travel? &c.

We are conscious of a want of ability to do him justice in this imperfect review of his address, which was fraught with instruction, and has doubtless furnished a theme for serious and profitable reflection to a number of his hearers. Several questions previously referred were answered, and, as usual, others allotted to members, one of which gave rise to an interesting discussion, and queries as to the existence of the fact or facts it purported to inquire after. The customary recesses and social comminglings having been enjoyed, the meeting adjourned.

J. M. E., *Sec. pro. tem.*

THE WHITE STONE.

"To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. 2 : 17.

In primitive times, when travelling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction. While it is evident that these stones were required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges, instead of him for whom they were intended, how natural is the allusion to this custom in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred and inviolable, known only to himself."—*The Methodist.*

FOR THE CHILDREN.

CONTENTMENT.

A LITTLE PARABLE FROM THE GERMAN.

It happened once, on a hot summer's day, that I was standing near a well, when a little bird flew down seeking water. There was, indeed, a large stone trough near the well, but it was empty, and I grieved for a moment to think that the little creature must go thirsty away; but it settled upon the edge of the trough, bent its little head downwards, then raised it again, spread its wings and soared away singing; its thirst was appeased. I walked up to the trough, and there in the stonework I saw a little hole about the size of a wren's egg. The water held there had been to the bird a source of revival and refreshment, it had found enough for the present and desired no more. This is contentment.

Again I stood by a lovely sweet-smelling flower, and there came a bee humming and sucking; and it chose the flower for its field of sweets. But the flower had no honey. This I knew, for it had no nectary. What, then, thought I, will the bee do? It came buzzing out of the cup to take a further flight; but as it came up it spied the stamens full of golden farina, good for making the wax, and it rolled its little legs against them till they looked like yellow hosen, as the bee-keepers say; and then, thus heavily laden, flew away home. Then, I said, "Thou camest seeking honey, and finding none, hast been satisfied with wax, and hath stored it for thy house, that thy labor might not be in vain. Thou likewise shalt be to me a lesson of contentment."

The night is far spent—the dark night of trouble that sometimes threatened to close around us, but the day is at hand, and even in the night there were stars, and I have looked on them, and been comforted; for as one set I could always see another rise, and each was as a lamp showing me somewhat of the depth of the riches both of the wisdom and the knowledge of God.

THE PNEUMATIC DISPATCH.

The principle of forcing packages, etc., through a tube or conduit by means of atmospheric pressure, is applied practically and upon a large scale in London, for conveying or pumping the mail from Eastern Square (a great railroad depot) to a post office station some miles distant. The tubes to be used for this purpose, and which are to be laid underground, are about three feet in diameter, and of the form of a horse shoe. At the bottom of the two sides of the tube is a slight projection, which does duty as a line of rails on which the carriages roll along. The latter have a board behind and in front, which fits

into the tube, but by no means in an air-tight manner. It is said that this is not in the least necessary, and that it was a great mistake on the part of the former schemers in atmospheric railways to encumber their tubes too much with wadding and bolstering, which led to a greater loss by friction than was gained by power. To allow for the inequalities of the tubes, there is more than half an inch space between the outer shell of the boxes and the inside of the iron pipe, and it is found that, even with this margin, they travel at the rate of forty miles an hour. The tube is exhausted by an apparatus called a "centrifugal disc," consisting of a hollow wheel, twenty-one feet in diameter, and but a few inches in thickness, which in its centre literally sucks up the air, and discharges it at the outer edge. This is effected by a division of the disc into a number of small chambers, which act like so many fans in gathering and emitting the air. It is a very simple and beautiful contrivance, which is found to work admirably, much more efficient and very considerably cheaper in its action than an air-pump. A small steam-engine puts this disc in movement to the time of from two hundred to three hundred revolutions a minute. It requires but a short time to exhaust the air of a tube several miles long to a sufficient extent to propel a whole train of letters and parcels. Judging from the success of the experiments already made, the scheme bids fair to be realized before long on a grand scale, and produces a revolution in the dispatch of letters, as great at least as that of the penny postage. There seems no reason, indeed, why our letters should not be carried to us in pipes underground as well as our gas and water.—*Annual of Scientific Discovery.*

"Keep company with those that may make thee better."—*Xenophon.*

OF TO-MORROW.

There is a floating island, on the stream of Time,
Buoyant with fermenting air, and borne along the rapids;
And on that island is a siren, singing sweetly as she goeth,
Her eyes are bright with invitation, and allurement lurketh in her cheeks;
Many lovers, vainly pursuing, follow her beckoning finger,
Many lovers seek her still, even to the cataract of death.
To-morrow is that island, a vain and foolish heritage,
And, laughing with seductive lips, Delusion hideth there.
Often, the precious present is wasted in visions of the future,
And coy To-morrow cometh not with prophecies fulfilled.

There is a fairy skiff, plying on the sea of life
And charitably toiling still to save the shipwrecked crews;
Within, kindly patient, sitteth a gentle mariner,
Piloting through surf and strait, the fragile barks of men;
How cheering is her voice, how skilfully she guideth,
How nobly leading onward yet, defying even death!
To-morrow is that skiff, a wise and welcome rescue,
And, full of gladdening words and looks, that mariner is Hope.
Often, the painful present is comforted by flattering the future,
And kind To-morrow beareth half the burdens of To-day.

To-morrow, whispereth weakness: and To morrow findeth him the weaker;
To-morrow, promiseth conscience; and behold, no To-day for a fulfilment.
O name of happy omen unto youth! O bitter word of terror to the dotard!
Goal of folly's lazy wish, and sorrow's ever-coming friend,
Fraud's loophole,—caution's hint,—and trap to catch the honest,—
Thou wealth to many poor, disgrace to many noble,
Thou hope and fear, thou weal and woe, thou remedy, thou ruin,
How thickly swarms of thought are clustering round To-morrow.

The hive of memory increaseth, to every day its cell;
There is the labor stored, the honey or corruption;
Each morn the bees fly forth, to fill the growing comb,
And levy golden tribute of the uncomplaining flowers;
To-morrow is their care; they toil for rest to-morrow;
But man deferreth duty's task, and loveth ease to-day.

To-morrow is that lamp upon the marsh, which a traveller never reacheth;
To-morrow, the rainbow's cup, coveted prize of ignorance;
To-morrow, the shifting anchorage, dangerous trust of mariners;
To-morrow, the wrecker's beacon, wily snare of the destroyer.
Reconcile convictions with delay, and To-morrow is a fatal lie;
Frighten resolution into action, To-morrow is a wholesome truth;
I must, for I fear To-morrow; this is the Cassava's food;
Why should I? let me trust To-morrow,—this is the Cassava's poison.

Lo, it is the even of To-day,—a day so lately a To-morrow;
Where are those high resolves, those hopes of yester-night?
O faint, fond heart, still shall thy whisper be, To-morrow,
And must the growing avalanche of sin roll down that easy slope?
Alas, it is ponderous, and moving on in might, that a Sisyphus may not stop it;
But haste thee with the lever of a prayer, and stem its strength To-day.

For its race may speedily be run, and this poor hut, thyself,
Be whelmed in death and suffocating guilt, that dreary Alpine snow-wreath.

Pensioner of life be wise, and heed a brother's counsel,
I also am a beadsman, with scrip and staff as thou;
Wouldest thou be bold against the past, and all its evil memories,
Wouldest thou be safe amid the present, its dangers and temptations,
Wouldest thou be hopeful of the future, vague though it be and endless?
Haste thee, repent, believe, obey! thou standest in the courage of a legion,
Commend the past to God, with all its irrevocable harm,
Humbly, but in cheerful trust, and banish vain regrets;
Come to Him, continually come, casting all the Present at his feet.
Boldly, but in prayerful love, and fling off selfish cares;
Commit the Future to his will, the viewless, fated Future;
Zealously go forward with integrity, and God will bless thy faith.
For that, feeble as thou art, there is with thee a mighty Conqueror,
Thy Friend, the same forever, yesterday, to-day, and to-morrow;
That Friend, changeless as eternity, himself shall make thee friends
Of those thy foes transformed, yesterday, to-day, and to-morrow.

Tupper.

SUPERSTITION AND FARMING.

The eighth, no less the ninth, with favoring skies,
Speeds, of the increasing month, each rustic enterprise:
And on the eleventh let thy flocks be shorn,
And on the twelfth be reaped thy laughing corn.
On the thirteenth forbear to sow thy grain;
But then the plant shall not be set in vain.
The sixteenth profitless to plants is deemed,
Auspicious to the birth of men esteemed;
But to the virgin shall unprosperous prove
Then born to light, or joined in wedded love.

Hesiod's Days.

We are accustomed to look upon these old omens of classic days as relics of a decayed superstition. Hesiod does but record the popular faith of his times in these prophetic signs. Every day in the month had its good or ill omen, and date had much more to do with the success or failure of any enterprise than any other circumstance. Events were determined in the moon, rather than on earth, and human sagacity had its legitimate field of exercise in watching the moon for a good dinner, rather than the pot in which it was boiling. If the meat was killed and the cabbage sowed in the right phase of the moon, something worth eating might be expected; but if the *pater-familias* had been careless in these respects, he might count upon very poor pot luck. Certain days were perilous, and a man had better lie still than to attempt any labor.

"Beware the fifth, with horror fraught and woe:
'Tis said the furies walk their round below,
Avenging the dread oath; whose awful birth
From discord rose, to scourge the perjured earth."

We frequently boast of our own as an enlightened age, and of the light of the nineteenth century as something particularly luminous. We look back with pity upon the superstitions of the Greeks, and yet, if we studied the popular mind among us, we should probably find it about as much influenced by superstitions as it was in the days of Hesiod and Homer. Indeed, some of their signs and omens have come down, in unbroken line of descent, to our own times. If one could gather up all these superstitious signs, as they are now found in the homes of the laboring classes, they would make a large volume. Many of them are of Grecian and Roman origin, while more still come down from the days of the Druids. Some were imported from Germany and Ireland, and have found new life by our firesides.

The influence of the moon upon the weather is fully believed in, probably, by the large majority of our population. If the weather is foul, no change is anticipated until the moon quarters. The new moon is particularly efficacious in bringing changes. This luminary also foreshadows the character of the weather by the angle at which its horns make their appearance in reference to the horizon. If the crescent holds water like a bowl—then look out for dry times. But if the crescent dips, so as to let the water out, look out for foul weather and floods! The Almanac makers are supposed to be on particularly good terms with the moon, and to have got all the secrets out of her, for the year ahead. The prognostics of snow, rain, wind, thunder and lightning, found in these household annuals, are by some people still received with as undoubting faith as the articles of the creed. It matters not that the lightning or the hot term is but a week too early or too late in July, the Almanac is none the less a veritable prophet.

So also particular days in the month or week are supposed to have a controlling influence over the subsequent days. When the first Sunday in the month is rainy, rain will fall on all the following Sabbaths. The last Friday in each month is called the Almanac day for the next month. If clear, cloudy, rainy or windy, it determines the character of the succeeding month. The twelve days that follow Christmas, are also prophetic of the coming months of the year. If the first is clear and cold, January will have like weather. We have seen an Almanac made out in due form, following this guide. The indices were twelve circles over the kitchen fire-place, in chalk marks. If the day was clear, the circle was left unspotted. If rainy and cloudy, the circle was filled up with

chalk to the extent to which the rain prevailed. This stood till the next Christmas, when it was rubbed out to make room for another. This made a very summary guide to the weather, and just as reliable as any thing the astronomer could give us.

But the moon, it is said, has also a great in fluence over vegetable and animal life. Many a man, intelligent in other things, will watch the phase of the moon to sow his onions this Spring. If the old of the moon ends with the last day of March, the sowing will be put off three weeks or more till the old of the moon in April. The seeds would not sprout well, and they would all run to tops, unless an old moon shone on the seed time. So in sowing the later crops, this luminary must be consulted in order to have good luck. Beans, peas, squashes and cucumbers planted in the new moon, run to vines with inevitable certainty. Its influence is quite as powerful upon animal life. That your pork may swell in the pot, always butcher in the increase of the moon. If this be done after the full, there will be a collapse in the salt junk, no matter how much corn and meal may have been put into the cellular tissue!

The sun also is supposed to have a mysterious influence over the animal functions, and its place in the signs of the zodiac must be studied, to fix the time of successful breeding and yeaning.

The superstition in regard to Friday is as widespread as the Christian religion, and is undoubtedly owing to church traditions in the dark ages. From the reputed death of Christ on Friday, it is supposed that that day is tinged with a melancholy hue for all coming time. Multitudes of intelligent people never leave home or begin any new enterprise on this day. All accidents and evils come to them on Friday. Sailors, universally, are influenced by this superstition. To break down this belief, the ship owners in one of our seaports laid the keel of a vessel on Friday, launched it on Friday, named it Friday, and had it sailed on Friday. As it had a competent captain and crew, it proved to be a very fortunate vessel, notwithstanding the tradition.

It may be thought that these and kindred superstitions are harmless, but as they stand in the place of truth, they must always work evil to the mind that receives them. The true faith for the farmer and for ever man is, that he is (with the blessing of Providence) the maker of his own fortune, and the maker of his own destiny. If he prepare the soil well and sow his crops seasonably, he may look for good harvests without reference to the phases of the moon. If he is careless of these points, it is lunacy to expect that the moon will save him from loss. If he fatten his beef and pork on corn meal, he need never fear the influence of the moon upon his *corned* meats. They will come to the table plump and swollen, showing the power of the meal barrel much more distinctly than the power of the moon. The whole tendency of these superstitions is in favor of routine farming. There is little occasion for investigation and forethought, where the moon and the Almanac rule all farm operations. The teachings of science and of experience can come in to mould our husbandry, only as these miserable superstitions are driven out. But their domain is already broken. The light of a better day is shining in upon the dark regions of superstition. Men and women are learning to perform their labors at the best season and in the best manner, regardless of any *imaginary* Lunar or Solar influence.—*American Agriculturist.*

From the British Quarterly.

THE LONDON POST-OFFICE.

(Continued from page 557.)

"In the letter-room the officers are no less busily engaged: a number of them are constantly at work during the hours of the dispatch in the operation of placing each letter with the address and postage label uppermost, so as to facilitate the process of stamping. In the general post office the stamping is partly effected by machinery and partly by hand, and consists simply in imprinting upon each letter the date, hour, and place of posting, while at the same time the queen's head, with which the letter is ornamented and franked gets disfigured.* It will be easily imagined that a letter containing a box of pills stands a very good chance of being damaged under this manipulation, as a good stamper will strike about fifty letters in a minute. Unpaid letters are kept apart, as they require stamping in a different colored ink and with the double postage. Such letters create much extra labor, and are a source of incessant trouble to the department, inasmuch as from the time of their posting in London to their delivery at the Land's End or John O'Groat's, every officer through whose hands they may pass has to keep a cash account of them. The double postage on such letters is more than earned by the post-office. All unfastened and torn letters, too, are picked out and conveyed to another portion of the large room, and it requires the unremitting attention of several busy individuals to finish the work left undone by the British public. It is scarcely credible that above two hundred and fifty letters daily are posted *open*, and bearing not the slightest mark of ever having been fastened in any way; but such is the fact. A fruitful source of extra work to this branch of the office arises through the posting of flimsy boxes, containing feathers, slippers, and other *récherché* articles of female dress, pill-boxes

*The letters are also counted as they are struck with the stamp.

containing jewelry, and even bottles. The latter, however, are detained, glass articles and sharp instruments of any sort, whenever detected, being returned to the senders. These frail things, thrown in and buried under the heaps of correspondence, get crushed and broken, yet all are made up again carefully and resealed.

"When the letters have been stamped, and those insufficiently paid picked out, they are carried away to undergo the process of sorting. In this operation they are very rapidly divided into 'roads,' representing a line of large towns: thus, letters for Derby, Loughborough, Nottingham, Lincoln, etc., might be placed in companionship in one division or 'road,' and Bilston, Wednesbury, Walsall, West Bromwich, etc., in another."

Next in interest is the blind-letter office, which is the receptacle for all illegible, misspelt, misdirected, or insufficiently addressed letters. Here experienced clerks guess at what Mr. Lewins calls "insoluble riddles." Large numbers of letters are posted daily in the superscriptions which the sorters can not decipher, and which the great majority of people would not be able to read. Numberless are the letters bearing such addresses as "John Smith, gardener, Flowerdale," or the still more "stone blind" (to use the office term) superscriptions:

"Uncle John
Hopposite the Church
London. Hingland."

Here are other specimens:

"John Thomas
Coneyach lunentick
a-siliam."

"Ash Bedles in such
for John Horsel, Grinder
in the County of Lestysheer."

The dead-letter office is not less curious than the blind-letter office. A century ago two clerks were employed in this office; it now occupies nearly fifty. Last year considerably over two millions of letters were returned to their writers through this office from failures in the attempts to deliver them.

Mr. Lewins's account of the railway post-offices, in which letters are sorted on the road, is most interesting, but far too long to extract. We must refer the reader to the volume itself. We may, however, remark, that while the train is making progress at its usual speed, exchanges of letters are effected by means of machinery. A net is spread to catch each pouch from the extended arm of the post-office carriage, and pouches are hung from iron standards in the ground of sufficient height for the net in the train.

Into the history of postage-stamps, and those useful institutions, post-office savings banks, we have not space to enter. Suffice it to say, that postage-stamps are now used in every European country—even in Turkey, whether in Europe or in Asia. The number of individuals employed in the English post-office is very considerble. On the 31st of December, 1857, it gave employment to twenty-three thousand seven hundred and thirty-one persons, while the number has been since considerably increased. More than two thousand of these clerks are employed in the chief office in London. The number of persons employed in the post-office of France amounts to twenty-six thousand and seventy-one, but then it should be remembered that the extent and population of France are greater than the extent and population of Great Britain.

There is no postal service in the world so well managed as that of Great Britain. It is now not merely a self supporting but a productive institution, whereas there was a deficiency of half a million in the post-office of America before the rupture between the North and South. Though America for ninety years has been, next to England, the most commercial country in the world, yet, compared with the populations, five times as many letters pass through the English post as through the American. London and its suburbs alone, with its less than three millions of inhabitants, sends forth a greater number of letters than the whole of America.

The next best-managed post-office to our own, is that of France; but in France, by the law of 1856, there are five different tariffs of postages. Judged by the revenue produced, the English post-office, notwithstanding its low rate of charges, stands first.

The Austrian post-office produces a revenue of 3,714,200 florins, or £378,000; the Belgian, 2,960,000 francs; the French, 66,452,000 francs; and the English, £3,800,000—being more than a quarter of a million beyond the proceeds of 1862.

A comparison of the year of 1839—the year immediately preceding the penny postage—with the year 1861, gives these results: An increase nearly eight-fold in the chargeable letters; a three-fold increase in the receptacles for letters; a forty-fold increase in the number of money-orders; a fifty-fold increase in the amount of money-orders; and an increase of the gross revenue in round numbers from £2,390,000 to £3,402,000. The amount of the correspondence of a country will measure with some approach towards accuracy, as Mr. Matthew Hill says, the height which a people has reached in true civilization. The town of Manchester equals in its number of letters the empire of all the Russias both in Europe and Asia; and this fact we owe, as many of the marvels we have stated, to Sir Rowland Hill. The poor and the lowly, the domestic servant

and the humble artisan, can now correspond with each other from one end of the kingdom to the other at the trifling expense of 1d., and for this civilizing, Christianizing, and eminently social good we are indebted to a late post-office secretary, whose merits have been recognized, but who cannot be over-paid in money or money's worth. As Lord Palmerston said on the tenth of June, Sir R. Hill showed, in relation to the post-office, great genius, sagacity, perseverance, and industry, and he was the first to prove that the department was a public institution for the performance of services, rather than for the collection of revenue. If, as the first minister of the crown stated, and as we believe, the cultivation of the affections raises men in their own estimation, improves their morals, and develops their social qualities, Sir R. Hill has been amongst the greatest benefactors of the human race, and he well deserves the vote that was agreed to on the tenth of June without a dissentient voice.

INSECT INTELLIGENCE.

The review of Huber's celebrated work contains a discussion of the oft-mooted question, whether insects have intelligence as well as instinct; or, in other words, whether what we usually call instinct is, or is not, of the nature of intelligence. M. Biot decides in the affirmative, and the examples he adduces leave but little chance for an alternative. Let us borrow one or two of these. When an ant discovers a store of food, it at once sets about communicating the good news to its tribe. But how? That it can communicate ideas by means of its antennæ mysterously rubbed against the antennæ of its companions, every one knows; but "rubbing noses" is, after all, a limited form of publication, and cannot easily convey many details. How, then, is the insect Columbus to inform his friends of the geographical position of this America? He knows the rout himself, and he can carry another ant to the spot. Seizing with his mandibles the companion to whom he has just announced his discovery, and who twines himself around his body, Columbus carries his friend to the spot. The two then return, and carry two more. The four return and carry four. And thus, in a geometrical progression, the emigration swells, till, at the end of the twentieth journey, a million of ants will be ready to devour the food. It is noticeable that they always employ this method of transport when they have to do each other a service. Thus Huber, one winter, being desirous of watching their habits, bethought him of attracting them to a particular part of the apparatus in which he kept them, and which was made of glass. For this purpose, he warmed that part with a candle-flame, knowing how fond they were of warmth. A few ants were on the spot at the time, and no sooner did they feel the pleasant warmth than they became very animated, brushing their heads and antennæ with their fore-feet, and rapidly running about the warm spot. Whenever they approached other ants, they "rubbed noses" with eager volubility, and immediately separated. They seemed desirous of mounting to the second story, but no sooner did they get beyond the region of warmth than they returned again. At last they seemed to have made up their minds. Away they started for the second story. Huber guessed that they had departed with the intention of communicating to their companions above, the pleasant news that warmth was to be had cheap below. In a few minutes his guess was verified. Two descended carrying two others. These were deposited on the warm spot, and the carriers again ascended to bring down others. The newly arrived, having warmed themselves, also ascended, and brought down others. This transport continued, till at last the whole hive was congregated in this place. After the spot had become cold, the ants remounted to the second story; but at any time Huber was able to repeat this interesting experiment, and always with the like success.

In the construction of their galleries, wonderful as that is, most persons see nothing but instinct. Huber observed, however, that if ever an engineering mistake was committed—when one wall was raised higher than another—one of the ants would destroy the whole, and rebuild it again correctly. It is their conduct towards the aphides, however, that most amusingly illustrates their intelligence. The little green insects, mostly wingless, found on the leaves and in the calyx of the rose, in great numbers throughout the summer, secrete on the surface of their bodies a sugary fluid, of which the ants are as fond as gourmands are of turtle. Not only do the ants find out where the aphides "most do congregate," and there wheedle them out of their sugar by the most flattering attentions (a stupid animal would kill such a food-bearing stranger, and thus kill the goose that laid the golden eggs), but, although these attentions are successful, the ants, thoughtful creatures! do not trust alone to the chance of finding aphides; they *rear* them. The ants take the eggs of these aphides into their own nests, rear them with maternal solicitude, and transport them in all their migrations. Not only do they rear them, but they have frequent battles with rival tribes on their account; the possession of these eggs is the trophy of conquest.—*Blackwood's Magazine.*

POWER OF A BIRD'S SONG.—When we hear the song of the soaring lark we may be sure that the entire atmosphere between us and the

bird is filled with pulses, or undulations, or waves, as they are often called, produced by the little songster's organ of voice. This organ is a vibrating instrument, resembling, in principle, the reed of a clarionet. Let us suppose that we hear the song of a lark, elevated to a height of five hundred feet in the air. Before this is possible the bird must have agitated a sphere of air one thousand feet in diameter—that is to say, it must have communicated to seventeen thousand eight hundred and eighty-eight tons of air a motion sufficiently intense to be appreciated by our organs of hearing.—*Tyndall's Glaciers of the Alps.*

A STRIDE IN THE POWER OF COMMUNICATION.

At the time of the discovery of this continent by Columbus, Mexico was inhabited by a semi-civilized people, with large and populous cities, with an organized monarchial government and settled civil polity, with rights of real and personal property fully defined, with a division of labor among masons, weavers, goldsmiths, painters and other artisans, and, finally, with the art of picture writing. In Peru was a similar monarchy, in which the vast stores of grain and the excellence of the roads excited the wonder of the Spanish conquerors. And yet these two great communities, though living in such close neighborhood, were wholly ignorant of each other's existence!

Now the work is being pushed rapidly forward of constructing a telegraph cable around the world, when the three continents of Europe, Asia and America will be in instantaneous communication with each other.—*Sci. American.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, but holders manifest no disposition to accept lower prices. There is little shipping demand. Sales are reported at $12 50 for Ohio extra family, and $10@10 25 for superfine. The sales to the home consumers range from $10 00@13 for common and fancy brands—according to quality. There is very little Rye Flour or Corn Meal here, the former selling at $9@9 25.

Grain.—The Wheat market is dull, and good Red is offered at $2 63 per bushel; and white sold at $2 82@2 85. Rye is worth $1 70@1 72. Corn is steady, with further sales of yellow at $1 84. Oats are in request at 90@91. Barley ranges from $1 78 to 1 90.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

"SISTER RUTH'S STORIES, for the Young; Or, Evenings with John Woolman."

In Press and will be ready for delivery about 12th mo. 10th, 1864. Price 75 cents. Six copies for four dollars, twelve copies for seven dollars. Orders sent in early will receive immediate attention. T. E. Chapman, No. 5 South Fifth Street.

11.19 6t., 1224.

PARRY & HAWKINS CLOTH STORE,
No. 23 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers, imported expressly for Friends' wear, which they will sell very low.

11.19. 10t. 12165. F N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.
Workmen sent to any part of the country, at city rates.
Samuel F. Balderston & Son.
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A Boarding School for Girls. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, will open its winter term on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
Israel J. Grahame,
Jane P. Grahame,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to Joseph Shortledge, or Augustus C. Norris, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FOR SALE, at Clarksboro', Gloucester county, New Jersey, a Desirable Farm, containing 80 acres; with meadow, good stream of water, timber, good buildings, etc., situated on the Salem and Gloucester turnpike, five miles below Woodbury. For particulars enquire of Wm. Haines, "Cedar Lawn Farm," near the premises, or Thomas P. Marshall, Trenton, N. J.
9th mo. 24, 1864.—tf.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864 tf.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

Charles Comly, Byberry, Pa.,
or, Emmor Comly, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. Emmor Comly.

Printed by MERRIHEW & SON,
Book, Pamphlet, and general Job Printers, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, ELEVENTH MONTH 26, 1864. No. 38.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Continued from page 579.)

In the spring of 1803, David Sands was at Worcester, and on the 10th of 4th mo. he attended two marriages there. During the rest of that year he appears to have spent much of his time about London, Bristol and Bath; at the latter place chiefly on account of his health, which appears to have been greatly benefitted by the Bath waters; but he was often industriously engaged laboring in his high vocation as a minister of the Gospel.

In 1804, he appears to have been laboring in some parts of Yorkshire, and in Cheshire and Staffordshire Quarterly Meeting, also in Lancashire. There is amongst his papers the substance of a testimony which he bore in a public meeting at Macclesfield, on the 24th of 5th mo., 1804; and, as there is frequent allusion in it to his own religious experience in the early part of his life, it is deemed worthy of a place in the Appendix to these Memoirs. It may be regarded also as affording lively evidence, not only of the style and character of his ministry, but also of his soundness and clearness in word and doctrine. It appears to have been taken down in shorthand by a person not of our Society.

In the spring of 1805, the time arrived when this devoted servant of the Lord saw his way clear to leave the shores of England, where he had been engaged to labor in promoting the glory of God and the good of souls for so many years, and to return to his family and friends in America. It may be seen, by the letters which from time to time he wrote to them, that he not only often had them in tender and affectionate remembrance, but that, from the second year of his travels in Europe, he cherished the expectation of joining them after a moderate lapse of time. In the lengthened period of service which was allotted him, great at times must have been his trials, both of faith and patience. In the course of his arduous service, both in his own country and in Europe, he frequently felt the absolute necessity, in order to ensure true peace of mind, of obeying the Scripture injunction, that when "the Lord was pleased to show him light" upon his path, it then became his duty to "bind the sacrifice as with cords to the horns of the altar," and humbly and reverently follow his Divine Leader in the way of his requirings, however much in the cross to his natural inclination.

Much sympathy was felt with this dedicated servant of Christ in the course of these his trials, by many of his friends, both in England and America, which was evinced in a variety of ways.

After taking a general and solemn leave of his many tender and affectionate friends, he embarked at Liverpool, on board the ship "Washington," bound for New York, where he arrived in safety after a boisterous passage, and was received with unfeigned love, and

with sincere thankfulness to that kind overruling Power who had supported him through many close trials and much bodily weakness, and who had brought him safely back to his connections and friends. After spending a few days in New York, where part of his family resided, he reached his beloved wife and children, and other friends. He rested at home for some time, having often the company of many friends who participated in his peaceful enjoyment of the reward of faithful dedication to the service of his Lord and Master, Jesus Christ.

After David Sands returned from his long visit to Europe, he continued to take a lively interest in the welfare of the Society, visiting occasionally many meetings and Friends in the neighborhood of his residence. He also paid another visit to Philadelphia, spending several months in visiting Friends in that city and parts adjacent.

His general health being very delicate, he was not concerned to pay many very extensive visits, except one to Canada in the year 1812.

He was led to labor amongst the French, and by the river St. Lawrence, and had many meetings in Quebec and its neighborhood, and was favored to return with the consoling persuasion that he had been endeavoring faithfully to perform what he believed to be his religious duty. He had often to travel in much bodily weakness, and in the winter season. His last journey was to New England, where, in many places, he found comforting evidence of the fruit of his former labors, when travelling through the wilderness parts of that country before his visit to Europe; and when he had frequently to labor where no Friends' meetings had been previously held. Now he had the satisfaction of finding Monthly and Quarterly meetings established. At some of the meetings which he now attended there were sixty vehicles, of different sorts, for the conveyance of Friends, in districts where, on a former occasion, he had been the first Friend known to have travelled in the work of the ministry. After his return from this journey, he seldom went farther from home than New York, where he paid his last visit about six months before his decease. His increasing indisposition of body prevented his going much out, except to meeting, and to visit some families in his own Monthly Meeting, which he felt concerned to do.

The following letters evince the sympathy, unity, and interest in his welfare, which continued to be cherished by his friends. The first is from his old friend and fellow-laborer, James Neall; the second is an instructive communication from John Murray, junior, of New York, which, though originally a confidential letter, yet now, after the lapse of so many years, it is apprehended may suitably find a place in these Memoirs, for the edification and instruction of others.

BRUNSWICK, 6th mo. 6th, 1808.

DEARLY BELOVED FRIEND, DAVID SANDS:

Having opportunity, I may say thou art often in my remembrance, and I among thousands should be glad to see thee in our land, not doubting but that thou wilt be clothed with the garment of praise for the spirit of heaviness. I write these few lines to renew mutual love; and to say I have lived to see the bread that thou cast on the waters, in the region of the East, returning after many days, to the glory of God; breathing peace on earth and good-will to men; although some sturdy oaks and tall cedars have failed every way. Thou mayest remember, dear David, how we passed along among the people during the inclement season of the year; over ponds and lakes, hungry and cold; and sometimes inwardly stripped and baptized for the dead; all which cannot be fully expressed in this silent way so plainly as felt experience gives it.

Although there have been great overturnings, yet the Divine Parent causeth the sun to shine and the south wind to blow, as the extended sceptre of his continued mercy; watering the garden of the soul that loves him, and even continuing to make himself manifest, at times, to them who inquire not after him.

May the Lord of the harvest clothe thy tender mind afresh with a concern again to visit the churches in our land. I have seen little children turn a snowball, and it grew bigger so fast by turning that they would call for help. As of old the fishermen did, when, by their Master's orders, they had cast the net on the right side of the ship; even so, when the sun warms the snow, and the north wind breathes upon it, the last turning will collect more weight than several preceding ones. Thou wilt understand my simple hints.

I conclude with a feeling of more love than can be expressed in this silent way, and remain thy assured and affectionate friend,

JAMES NEALL.

From John Murray, Jun., to David Sands.

NEW YORK, 7th mo. 21st, 1811.

MY DEAR FRIEND:

Since thou left the city, I have been very much indisposed with an attack of cholera morbus. The frequent attacks of disease, together with the debility which pervades my constitution, are a continued memento or intimation, that "here we have no continuing city;" hence the necessity of being prepared, and of seeking an inheritance in that city which hath foundations, whose maker and builder the Lord alone is. Under these im-

pressions, we are put in remembrance of duties still unperformed, and that delays are oftentimes unwise and dangerous. These reflections having at this time been renewedly brought into view, revives a conversation we had together, on a subject seriously interesting to myself, and perhaps, in some degree, to the Society of which I am a member. Thy communications were no less calculated, than I presume they were intended, to stir up the pure mind by way of remembrance, in order that whatever religious service may be required, there may not be an unwarrantable reluctance, or consultation with flesh and blood, but a surrender to those requisitions which, in the unfoldings of Divine wisdom, may be called for.

I assure thee, my dear friend, I have often recurred to seasons of favor, when the light of truth shined upon my understanding with, I apprehend, indubitable clearness; and as often have I had to regret the want of faith, and my aversion to become a fool: hence weakness and dimness of sight clothed my mind, and rendered me less susceptible of those impressions which were mercifully intended to enlarge the field of religious labor, and perhaps open the way for moving in a sphere more repugnant to the wisdom of the creature than any other service in which he had been previously exercised. Thus, in retracing my steps, and in contemplating the path of duty (which I have believed was intended), I feel at times very much discouraged, and so much embarrassed with many doubts and difficulties, as to apprehend that, as the right time appears to have passed by, it requires very clear evidence, and nothing short of the "woe" ought now to induce a movement which at any period is awful, and on all occasions should be accompanied with life and power.

It is improbable that I should have hazarded an exposure of my sentiments and feelings in this way, had not thy sympathetic mind led thee to a communication which unfolded sensations that could not but excite in me some very serious and awakening reflections. They met with something in my heart which so corroborated former impressions, that I was ready to conclude thou wast favored to judge, and that not altogether from the seeing of the eye or the hearing of the ear. Perhaps I have said enough on this subject. I consider it a very delicate one, and only to be handled by a skillful workman. I am now willing to leave it, and in case thou shouldest believe it right to impart farther counsel and advice, I hope I shall feel grateful for every word which may be dictated under the influence of that wisdom which is profitable to direct. I feel desirous that, as thou art advancing in life, and infirmities are increasing, thou mayest be favored to witness an unshaken evidence that all will be well in the end. And, as a foretaste of the joys to come, I wish thou mayest enjoy that calm and tranquillity of mind, which is very desirable in the decline of life, even as it relates to our comfort and welfare while in the body. I am affectionately thy friend,

JOHN MURRAY, JUN.

(To be continued)

THE best way to strengthen a good resolution is to act it out yourself. If you resolve to repair an old fence, it strengthens the resolution, and the fence too, to commence at once.

STRIKING INCIDENT.—One Sabbath morning a singular lapse of memory befell me, which I had never before and I have never since experienced. When I rose from sleep I could not recollect any portion of the discourse which I had prepared on the day before; and what was most strange, I could not even remember the text of the prepared sermon. I was perplexed, and walked out before breakfast in Kensington Gardens. While there a particular text occurred to my mind; and my thoughts seemed to dwell upon it so much, that I resolved to preach from that, without further attempting to recall what I had prepared—a thing which I had never ventured to do during all my ministry. From this text I preached, and it was, "Weeping may endure for a night, but joy cometh in the morning." I preached with great liberty, and in the course of the sermon I quoted the lines,

"Beware of desperate steps! the darkest day—
Live but to-morrow—will have passed away."

I afterwards learned that a man in despair had that very morning gone to the Serpentine to drown himself in it. For this purpose he had filled his pocket with stones, hoping to sink at once. Some passengers, however, disturbed him while on the brink, and he returned to Kensington, intending to drown himself in the dusk of the evening. On passing my chapel he saw a number of people crowding into it, and thought he would join them in order to pass away the time. His attention was rivetted to the sermon, which seemed to be in part composed for him; and when he heard me quote the lines alluded to he resolved to abandon his suicidal intentions.—*Life of Dr. Leifchild.*

A SUBMISSIVE AND PATIENT WOMAN.—Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have got to submit to. I will make a list of our trials. First, we have a home—we will submit to that.

Second, we have the comforts of life—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Ah," said she, "pray stop—I will say no more about submission."

HINTS TO INVALIDS.

To the large class of feeble women, especially to decided invalids, these hints are addressed by one to whom years of experience have made them of practical importance.

In the first place, dear sisters, as invalids, you are dependent, to a greater or less degree, on the kind services of others. See that you do not increase the burden by any unnecessary demands. Make it a principle, that as you can *help* little, if at all, you will not *hinder* more than is unavoidable. Minister to your own smaller wants as far as practicable. For instance, if you have the power of locomotion, do not drop a shawl here, and a paper there, expecting that they will be put in place by others. Dispose of them yourself, if you are able to do so; and thus attain the twofold object of saving your friends some little trouble, and gaining the comfortable sense of being, even in the slightest degree, independent.

One would not willingly be wholly dependent on even the dearest and kindest friends; but, if God so wills it, let your considerateness in saving steps, and your grateful acceptance of kindnesses, make the demands as light as the nature of the case admits.

Look well to your own temper and spirit. Cultivate, *strive*, if necessary, for habitual cheerfulness. Your condition must be, alas! in many ways, some restraint, perhaps a great one, on the freedom of the household. Do not let your presence spread gloom around. If you cannot bring sunshine into the home, try to shed at least a little glimmer of starlight there.

Unless altogether disabled, you will find some little occupation a blessing, and a great promoter of cheerfulness. Tax your ingenuity to find employment suited to your capacity. If it be only for five minutes, or even a dozen stitches in an hour, it will break up the monotony of idleness, and, in the course of time, produce a result greater than you think, if you have never made the experiment. Some invalids perform wonders. I once knew a young lady, who after a long resistance, was obliged to give way to a spinal disease, and keep her bed. There she occupied herself with cutting dresses for her little sisters.

If possible, cling to hope, though you should often be disappointed. These disappointments may be hard to bear; yes, sometimes very grievous: but better will be a thousand disappointments, succeeded by fresh hopes, than unbroken dispondency. Even if they should in the end prove fallacious, they will have served to buoy you up through weary years of waiting for health.

Above all, strive to keep very near to God. Trace his hand in the minutest events of your daily life. Remember the countless blessings of your lot; and so receive everything from him, that joy and sorrow shall alike be perfect good. Then your spirit-song shall be:

My "life shall chant its own beatitude:"
Sorrow and joy shall be all one to me.
I will call darkness light, and evil good,
Dear Lord, if so it seemeth best to thee,
I'll build an altar of my dearest hopes,
And I myself the offering will be:
Then let thy fire descend, and hallow all,
Till nought remains but love and purity.
—*Monthly Religious Magazine.*

EXTRACT FROM LIFE OF MARY L. WARE.

BY ED. B. HALL.

"It may seem the language of enthusiastic friendship, and our readers will deduct what they please on that account, but we must give a passage from a recent letter, written by one of the many theological students who had free access to Mr. Ware's house and family. In reference to Mrs. Ware, he writes: "I have often quoted her example since to those who make the cares of housekeeping an excuse for the neglect of all public offices. She seemed to keep house better than any body else, to exercise a larger and freer hospitality, to make her tea-table a pleasant resort, to provide more simply and at the same time more attractively, while, after all, her domestic cares were only an incident in her daily duties. She seemed to have time for every great out-door or general interest, and to be full of schemes of benevolence and kindness. And it was the easy, natural way in which she performed these double functions that gave me such a sense of her *power*."

In regard to intercourse with general society and festive gatherings, Mary Ware was often drawn to them, not less by a social, genial temper than by a sense of duty. A duty even there she recognized and regarded; a duty secondary, certainly, to many others, but involving obligation when other duties came not in the way. She believed that society had claims as well as the family, and pure enjoyment as well as religion. Her social sympathies were always calm, but never cold; subdued, but ardent, and ever ready both to taste and impart pleasure. Her interest in children was a passion, and her love of seeing and promoting their enjoyment as intense as any we have known. She could ill brook any restraint put upon the freedom and joyousness of the young, beyond the point of propriety or others' comfort. Her own convenience, her rooms, her whole house,

she would give up, adding her powers of entertainment and enjoyment, rather than make life cheerless or religion repulsive. Many scenes can we recall of childish glee and hearty frolic, presided over, shared, and promoted by both the heads of that house, with which are associated some of the happiest hours of life, and the best. We will always thank God that those two hearts, which He was pleased to chasten with many sicknesses and sorrows, were as genial and joyous as they were pure and humble.

There was one form of social entertainment—if it deserve the name—with which Mrs. Ware had no sympathy, and for which she had little charity. Indeed, that "indignation" which we have seen enkindled by selfishness, though not easily roused, could not always restrain itself in the hearing of small gossip or busy *scandal*. We said in the introduction to this Memoir, that not a single line or word allied to those petty vices have we found in the whole extent of her correspondence, sober or trivial. We are sure the same might be said of her conversation. Nor was this negative only. There was a tone of decided displeasure, and, if necessary, pointed reproof, called forth at times by the spiteful or thoughtless scandal-monger. She would not allow that we have a *right* to be thoughtless; nor did she believe that we were sent into the world to scan a neighbor's conduct or impugn another's motives. In a letter written at Cambridge to a friend whom she had been to meet in Boston, but with whom her enjoyment had been greatly interrupted, she thus expresses herself.

"It is only tantalizing to meet in Boston, to fritter away the few moments of intercourse which we want for better purposes in the idle, profitless gossip of city life. Is it because I have so little interest in other people, or is it for a better reason, that I have no patience with hearing people descant upon the whys and wherefores of their neighbors, concerns; discussing their actions with as decided judgment upon their merits, as if the secret springs of thought, and all the various causes which led to them, were as fully developed to us as they can be to the Omniscient only? I know we may learn much from others' experience, both in warning and example; and to do this, we must closely observe them, and follow or vary from their course as our own conscience or judgment may dictate. But surely it is not necessary that we should be all the time speculating and gossiping with each other, upon every portion of the lives of our neighbors, or such portions as cannot from their very nature be of any importance to us in any way. Is it just to our minds so to employ them? Is it Christian charity towards others? I may see clearly my neighbor's faults, and if there be any chance of doing him good by it, I may speak of them to him freely. I may consult a friend, who I know will treat the subject with the same tender feeling that I have myself, upon all the views which could result in good to the guilty or ourselves. But to talk publicly to any and all about the matter, for no possible result but the getting rid of so much time, fostering contempt on the one hand and self-conceit on the other, seems to me the wickedest abuse of the high privilege of speech that I know of, next to absolute falsehood. And how often does this habit lead to falsehood, and all manner of injustice! . . . . . But enough. Perhaps I am too much of a recluse to judge justly of the temptations of city life, and am committing the very sin which I am condemning. Suffice it to say, that thus was my whole comfort in town destroyed, and I came home feeling that, so far as regarded our knowledge of each other's inner woman, we might as well not have met."

OF THE MEDITATION OF DEATH.

BY THOMAS A KEMPIS.

1. The end of thy present life will speedily come; consider, therefore, in what degree of preparation thou standest for that which will succeed. To-day man is, to-morrow he is not seen; and when he is once removed from the sight of others, he soon passeth from their remembrance. O the hardness and insensibility of the human heart, that thinks only on present enjoyments, and wholly disregards the prospects of futurity! In every thought, and every action, thou shouldest govern and possess thy spirit so absolutely, as if thou wast to die to-day; and was thy conscience pure, thou wouldest not fear thy dissolution, however near. It is better to avoid sin, than to shun death. If thou art not prepared for that awful event to-day, how wilt thou be prepared to-morrow? To-morrow is an uncertain day; and how knowest thou that to-morrow will be thine?

2. What availeth it to live long, when the improvement of life is so inconsiderable? Length of days, instead of making us better, often increaseth the weight of sin. Would to God that we could live well, only for one day! Many reckon years from the time of their conversion; but the account of their attainments in holiness is exceedingly small. Therefore, though death be terrible, yet a longer life may be dangerous. Blessed is the man who continually anticipates the hour of his death, and keeps himself in continual preparation for its approach.

3. If thou hast ever seen another die, let not the impression of that most interesting sight be effaced from thy heart; but remember, that through the same vale of darkness thou also must pass from this state of existence

to the next. When it is morning, think that thou mayest not live till the evening, and in the evening presume not to promise thyself another morning. Be, therefore, always ready; and so live, that death may not find thee confounded at its summons. Many die suddenly and unexpectedly; for in such an hour as ye think not, the Son of Man cometh. And when that last hour is come to thee, thou wilt begin to think differently of thy past life, and be inexpressibly grieved for thy remissness and inconsideration.

4. How wise and happy is the man who continually endeavors to be as holy in the day of life, as he wishes to be found in the hour of death! And a perfect contempt of the world, an ardent desire of improvement in holiness, the love of discipline, the labor of penitence, cheerful obedience, self-denial, and the patient enduring of any affliction for the sake of Christ, will contribute to raise a pleasing confidence of dying well.

5. While thy mind is invigorated by the health of thy body, thou wilt be able to do much toward thy purification; but when it is oppressed and debilitated by sickness, I know not what thou canst do. Few spirits are made better by the pain and languor of sickness; as few great pilgrims become eminent saints.

6. Let not the example of thy friends and relations, nor any confidence in the superiority of their wisdom, influence thee to defer the care of thy salvation to a future time; for all men, even thy friends and relations, will forget thee much sooner than thou supposest. It is better to provide oil for thy lamp now, before it is wanted, than to depend upon receiving it from others "when the bridegroom cometh:" for if thou art not careful of thyself now, who can be careful of thee hereafter, when time and opportunity are forever lost? This instant, NOW, is exceedingly precious; now is "the accepted time, now is the day of salvation." How deplorable, therefore, is it, not to improve this invaluable moment, in which we may lay hold on eternal life? A time will come when thou shalt wish for one day, nay, one hour, to repent in; and who can tell whether thou wilt be able to obtain it?

7. Awake, then, dearest brother, and behold from what inconceivable danger thou mayest now deliver thyself; from what horrible fear thou mayest now be rescued, only by "passing the time of thy sojourning in holy fear," and in continual expectation of thy removal by death. Endeavor now to live in such a manner, that, in that awful moment, thou mayest rejoice rather than fear. Learn now to die to the world, that thou mayest then begin to live with Christ: learn now to despise all created things, that being delivered from every incumbrance, thou mayest then freely rise to him. Now subdue thy earthly and corruptible body, by penitence and self-denial, that then thou mayest enjoy the glorious hope of exchanging it for a spiritual and immortal body, in the resurrection of the just.

8. Ah, foolish man! why dost thou still flatter thyself with the expectation of a long life, when thou canst not be secure of a single day? How many unhappy souls, deluded by this hope, are in some unexpected moment separated from the body! How often dost thou hear that one is slain, another is drowned, another by falling from a precipice has broken his neck, another is choked in eating, another has dropped down dead in the exercise of some favorite diversion; and that thousands, indeed, are daily perishing by fire, by sword, by the plague, or by the violence of robbers! Thus is death common to every age; and man suddenly passeth away as a vision of the night.

9. Who will remember thee after death, who will then pray for thee? and whose prayer can then avail thee? Now, therefore, dearest brother, now turn to God, and do whatever his Holy Spirit enables thee to perform; for thou knowest not the hour in which death will seize thee, nor canst thou conceive the consequences of his seizing thee unprepared. Now, while the time of gathering riches is in much mercy continued, lay up for thyself the substantial and unperishing treasures of heaven. Think of nothing, but the business of thy redemption; be careful for nothing, but the improvement of thy state in God. Now "make to thyself friends" of the regenerated and glorified sons of God, that when thy present life "shall fail, they may receive thee into everlasting habitations."

10. Live in the world as a stranger and pilgrim who hath no concern with its business or pleasures; and knowing that thou hast "here no continuing city," keep thy heart disengaged from earthly passions and pursuits, and lifted up to heaven in the patient "hope of a city that is to come, whose builder and maker is God." Thither let thy daily prayers, thy sighs, and tears, be directed; that after death thy spirit may be wafted to the Lord, and united to him forever. Amen.

THE CAREFUL HOUSEKEEPER.—"There are those balusters all finger-marks again," said Mrs. Cary, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bedtime you shall be punished."

"I should like to know where I can go?" said George, angrily. "I can't stay in the kitchen, I am so in the way; and I can't go in the parlor, for fear I shall muss that up; and

now you say I can't go up to my own room. I know a grand place where I can go," he added to himself; "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Nile's corner, I can smoke a cigar now as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from her door, to hang about the steps and sit under the broad, inviting portico of the village grog shop. Do you think she gained or lost?—*Portland Transcript.*

For Friends' Intelligencer.

THE COMMUTATION LAW

A few additional remarks appear to be necessary upon the subject introduced into the Intelligencer from the "Review." The article in No. 35 of the Intelligencer, written by S. R., says that some of my representations need correction. I will not now stop to verify those alleged incorrections, lest the attention of the reader should be diverted from the subject which gave rise to my concern, the origin of which may be briefly recited as follows:

The New York Representative Meeting (Orthodox) counselled their drafted members to acquiesce, as far as they can feel a freedom to do, in the law which assigns non-combatants to hospital services and the care of freedmen.

The Review approbates the proceedure of that Meeting by saying: "We do not see how Friends can justly take any other view of the subject, unless they assume they have no duties of faithful citizenship to perform," &c. The purport of these two quotations constituted what then was, and now is, the subject of my concern.

It is difficult to conceive, how it can be otherwise, than that the dissemination of such sentiments officially, should impress many minds with a degree of sadness. In my previous article I ventured the opinion, that no other Representative Meeting or Meetings for Sufferings would follow the example of those recited, and approbated by the "Review." Subsequent information has strengthened my opinion in that respect; and I hazard but little in saying, that if the subject should again claim the attention of the New York Representative Meeting, its deliberations thereon would not conduct it to the same result.

The Discipline says: "Those who actively comply with military requisitions, * * * or pay a fine, *penalty* or tax in lieu of personal services, * * * unless they give satisfaction to the Monthly Meeting, are to be disowned."

When a Friend is drafted for military purposes, and assumes the performance of hospital duties in lieu of personal service, he complies with a military requisition, as really, as if he served in the army; and by the same act he pays a penalty for being exempted from actual fighting. The performance of commuted services of whatever character, is either a compliance with a military requisition, or it is the payment of a penalty for non-compliance; there is no evading this conclusion, that I can discover.

What interpretation then are we to place upon the advisory Minute of the New York Representative Meeting, and upon the advocacy of that Minute by the Review? The most favorable in regard to the Meeting is, that it was an act of unintentional inadvertence; and I am willing to express a belief that the Review upon further and competent consideration will pause in the advocacy of that document.

I use the word *inadvertence*, as the most appropriate, for I am not prepared to believe that a body of Friends composed of such members as a Representative Meeting should be, would intentionally counsel its drafted members to comply with a military requisition, and to pay a penalty for non-compliance; practices which are not only violations of discipline, but which have led to the actual disownment of all those engaged therein, within the precincts of every Yearly Meeting, from the establishment of discipline until the accession of the present war.

I respectfully suggest whether the use of such expressions as "morbid consciences," and "self-invented crosses and sacrifices in religion," are not unsympathizing and unkind, rather than otherwise, if used in reference to those who cannot conscientiously comply with military requisitions, nor pay a penalty for non-compliance; and if those words are not used in reference to such, it is difficult to divine their meaning.

Such allusions appear especially inappropriate when we remember that those young Friends are practically supporting the discipline in its purity; and that in the view they take of the subject, they are sustained by the unanimous verdict, and practice also, of the most religiously concerned, and eminent members Society has produced. The exceptions to this remark, if any, have occurred during the present war, a visitation which it must be confessed is trying the religious stability of many.

There is another specification to which it may be well to direct attention. The "Review" in the first article published in the Intelligencer, endorses the Minute of the New York Representative Meeting which advises hospital services, without discrimination, and yet S. R. in his article in the Intelligencer says, "Since the war commenced, he has repeatedly said, that it is inconsistent for Friends to render indis-

criminate hospital services." Which of these contrarieties are we to accept, as the ultimate judgment of our friend?

Again; if a drafted member should, in accordance with the suggestions of the editor, refuse to extend his sanitary labors to those, who, after their recovery from their wounds would be able to return to the army, he would be placed in a very embarrassed position; from which he would likely be ejected with but little ceremony. These exemplifications expose such manifest incongruities, that no further illustrations may be necessary; nor do I desire to press these criticisms more closely than may be necessary to impress that view of the subject which discipline enjoins, and which the welfare of the common brotherhood, I believe, requires.

One of the discouraging features in the present aspect of our Society (both branches of it), is the freedom with which this important testimony is evasively handled. But I wish not to be censorious. If the remarks that have been made should have a tendency to stir up the pure mind by way of remembrance, the intention of the writer will be accomplished. GIDEON FROST.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 26, 1864.

We publish the Essay from G. F., on the Commutation Law, but think it was due to S. R. to have had his corrections more fully noticed.

We decline publishing Obituaries when the death has occurred several years' since.

MARRIED, on Fifth-day the 10th of 11th month, 1864, according to the order of the Society of Friends, at the house of the bride's father, SAMUEL SPEAKMAN, of Delaware county, to JANE G. WILLIAMS, daughter of Jesse Williams of East Goshen, Chester county.

DIED, at her home, in London Grove township, Chester county, Pa., on the 10th of 9th month, 1864, ANNA, daughter of Daniel and Rachel Lukens, in the 28th year of her age. From early childhood she was weak and delicate; but being naturally sprightly and energetic, she strove to keep her afflictions so in subjection, that they might not interfere with the happiness or comfort of those around her. She was particularly gentle and affectionate, thereby meriting and possessing the love and admiration of all who knew her. Her superior mental endowments, together with her love for little children, made her a devoted and successful teacher. She had a keen sense of right and wrong, and her worth, gravity and judgment, gave her the wisdom and discretion of maturer years. Her last illness was protracted and oft-times very severe, but she bore it with patience and fortitude; when she became sensible of her approaching dissolution, she said, "Mother, I am resigned," and often fervently desired that she might have patience to hold out to the end. Thus, with a serene countenance and lamb-like submission, she endured without a murmur all the sufferings meeted out to her; and as they increased, she manifested a still stronger faith in the power and love of her Redeemer, and longed to be released from a life of suffering, to enjoy that abundant fruition of which mortality can have no conception.

——, at Columbus, Burlington county, N. J., on the 6th of 11th month, 1864, MARY L. BLACK, wife of Charles Black, in the 68th year of her age; an elder of Upper Springfield Monthly Meeting. She was ever zealous for the preservation of right order in our Society, and encouraged the true and faithful travellers towards Zion. Near her close, she expressed the consoling language that she saw nothing in her way.

——, on the 19th of 10th month, 1864, RACHEL W., wife of John H. Cornell, aged 53 years; a member of Norwich Monthly Meeting, C. W. Thus has passed away one of whom it may be truthfully said, "None knew her but to love her, and those who knew her best loved her the most." In whatever situation or relation in life she was placed, it appeared to be her object unselfishly to minister to the highest good of others. Her example is one which emphatically calls on us who survive her, to follow her as she endeavored to follow Christ; for it was in fulfilling those little amenities of life, which though made up of trifles, add so much to the happiness of the human family, that the purity and goodness of her character shone with the most lustre. While we miss her society and her many acts of kindness, we have a full assurance that our loss is her eternal gain, and that her purified spirit is now reaping its reward in the realms of unalloyed bliss, and we are thereby induced to strive more earnestly to emulate her example, that we too may enjoy so sweet a reward, and leave behind us a monument of love in the hearts of those with whom we mingle. J. J. C.

—— In Philadelphia, at the residence of his son, S. Fisher Corlies, on the morning of the 17th inst., JACOB W. CORLIES, in his 72d year; a member of New Garden Monthly Meeting.

A Conference on the subject of Education, in connection with the establishment of a first class School amongst Friends, will be held at Little Creek, Delaware, on Fifth-day, 12th month 1st, being the day on which the Youths' Meeting is held, succeeding southern Quarterly Meeting.

SWARTHMORE COLLEGE.

The Annual Meeting of the Corporators of Swarthmore College will be held at Friends' Meeting house, Race Street, Philadelphia, on Third day the 6th of Twelfth Month, 1864, at 3 o'clock P. M., at which the officers for the ensuing year will be elected.

By direction of the Corporators named in the charter, the subscribers to Friends' Educational Association who have paid an instalment of five dollars, with the intention of joining this Corporation, are constituted members of it, and all such are invited to attend the meeting, as above.

2t. EDWARD PARRISH, *Clerk.*

The Association of Friends for the Relief of the Suffering Poor. (with fuel,) will hold its annual meeting on Seventh-day evening, 12th month 3d, at 8 o'clock, at Race Street Meeting House, (Central Building.) at which the annual summary of the Societies' operations will be read, and other business transacted. The general attendance of Friends, and others interested is invited.

The enhanced cost of the necessaries of life will most probably increase the demands on our organization, and it is hoped that liberality in contributing to our funds will be manifest. The Treasurer is T. Morris Perot, 621 Market street.

JOS. M. TRUMAN, JR., *Clerk.*

Extracts from the minutes of the Yearly Meeting of Women Friends, held in Baltimore, by adjournments, from the thirty-first of the Tenth Month to the third of the Eleventh Month inclusive, 1864.

At a Yearly Meeting of Women Friends held in Baltimore, by adjournments, from the 31st of 10th month to the 3d of 11th month, 1864.

By written reports from our several Quarterly Meetings, it appears that the following named Friends were appointed Representatives to this Meeting—who, on being called were all present except seven. . . . . .

The minutes of the following Friends from other Yearly Meetings, who are now in attendance with us, were acceptably read:

Mary S. Lippincott, from Chester Monthly Meeting, New Jersey; Thomas Foulke, from New York Monthly Meeting, N. Y, Deborah Willets, from Nine Partners Monthly Meeting, N. Y. William Webster, from Spruce Street Monthly Meeting, Philadelphia; George W. Robbins, Philadelphia Monthly Meeting.

The following Friends were appointed to examine and adjust the Treasurer's account, and also to bring forward the name of a Friend to serve this Meeting as Treasurer, and report to a future sitting, viz: Mary B. Husband, Mary McKinstry, Lydia S. Janney, Ruth Marshall, and Susanna Underwood.

The Representatives were requested to stop at the close of the Meeting, to consider and bring forward to our next Meeting, the names of Friends to serve this Meeting as Clerk and Assistant for the present year.

Adjourned to 3 o'clock this afternoon.

Near the time proposed. Friends assembled.

Lois K. Pope, on behalf of the Representatives, reported the name of Mary G. Moore, for Clerk, and Priscella S. Walton, for Assistant, with which the Meeting united.

The following Report from the Indian Committee, was read and approved.

To Baltimore Yearly Meeting.

The Standing Committee on the Indian concern report, that since last year they have held themselves in readiness to embrace every right opening that might present for being useful, as far as in our power, to this highly interesting portion of the human family; but all that they have been called on to do, has been to render some pecuniary aid, from the Indian Fund, to the Asylum for Orphan Children, on the Cattaraugus Reservation. Letters from Asher and Laura Wright, the benevolent individuals who have for near 30 years been laboring for the civilization and enlightenment of the Indians, and who are principally instrumental in the establishment of the Orphan Asylum, have been received by the Committee representing the condition of the Indians on the Cattaraugus Reservation, at this time, as one that possesses unusual claims upon their sympathy and beneficence. One of those letters says: "The present season has been one of unparalleled affliction to this people, and to the Orphan Asylum, and we have had our share also, in our own household. The number of deaths among the people, since the year came in, is estimated at over 150—Measles, Typhoid Fever, and Dysentery have taken off the greater number—the Small Pox has carried off three, and Consumption has demanded its full share of victims."

"At the Orphan Asylum, there were 35 cases of Measles, and nearly as many of Dysentery as there were children in the Institution. Twelve of the Orphans died—all remedies seemed utterly powerless against the malignancy of the Dysentery, especially where the system, as was the case in most instances, has been previously impaired by the Measles. No pains or expense was spared in endeavoring to preserve their lives, and we were made to realize how weak and impotent are mortals when God sees fit to commission the 'Angel of Death' to remove his creatures into Eternity. The trial came upon us too when we were illy prepared to bear the pecuniary burden it imposed. Including physicians bills, the cost of nurses, and expenses of burial, it would be a very moderate estimate, to compute the increase of the debt of the Asylum at $500. When and how this debt is to be liquidated, remains for the future to develop, but the same all-wise and gracious Providence which brought the dispensation upon us, will doubtless, in some way, provide for meeting its results."

In view of the distressing picture of the condition and wants of the Orphans and the Asylum, as presented by these letters, the Committee have made two remittances for their relief, from the income of the Indian Fund—$150 at one time, and $250 at another.

Signed on behalf of the Committee.

JOSEPH S. WALTON,
CATHARINE M. SMITH.

Baltimore, 10th mo. 31st, 1864.

The following Report from the Committee appointed to visit Iowa, was read and approved.

The Committee was released, but the subject continued under the care of the Yearly Meeting.

To the Yearly Meeting now sitting :

The Committee appointed to visit Friends in Iowa, in relation to their application for the establishment of a Quarterly Meeting, report—that in the fifth month last, four members of the Committee performed the contemplated visit, and that the other five were prevented from going at the time agreed on, by indisposition and other circumstances beyond their control.

Those members of the Committee who performed the visit, attended an adjourned Meeting at Prairie Grove Monthly Meeting held at Wapsenonock, and the Preparative Meeting of Ministers and Elders. They attended a Preparative Meeting of Prairie Grove, as well as Meetings for worship at both places, and visited many of the families. These Meetings were satisfactory, and we thought there was the evidence of Divine Life felt in them. At that time there were within the limits of the two Meetings, Prairie Grove and Wapsenonock, about 90 families, and parts of families, who were believed to have a right of membership with Friends, but they had not all brought their Certificates. Many of them were religiously concerned Friends; a considerable number, we were informed, had been induced to settle there by the establishment of those meetings—others had a prospect of coming—and some had been added by convincement.

In accordance with the request of Prairie Grove Monthly Meeting, Fairfax Quarter, in the 8th month last, authorized the establishment of a Monthly Meeting at Wapsenonock, which we are informed has since been opened.

We have felt much sympathy with those Friends situated so remote from the body of society, and we earnestly desire their encouragement and spiritual welfare.

The whole Committee having conferred together and weightily considered the subject committed to us, united in judgment that the way is not open now for the establishment of the proposed Quarterly Meeting, but we hope the time is not far distant when it may with propriety be granted.

We recommend that the subject be continued, under the care of the Yearly Meeting, if consistent with its judgment.

JOHN NEEDLES, MARY B. NEEDLES.
JOSEPH S. WALTON, REBECCA PRICE,
SAML. M. JANNEY, PRISCILLA S. WALTON,
BENJ. P. MOORE, MARY G. MOORE.

The Minutes of the last year were read.

We have been favored to labor harmoniously together—and now adjourn to meet at 10 o'clock to-morrow morning.

3d of the week and 1st of the month.

Near the appointed time, Friends convened.

The State of Society was entered upon as far as the 6th Query, and much tender concern was manifested that we might be animated to greater faithfulness in the performance of the important duties that have been brought before us.

Adjourned to 3 o'clock this afternoon.

Agreeably to adjournment, Friends assembled.

The remainder of the Queries were read and answered, and the subject of the right education of the youth was feelingly brought into view, and a deep sympathy was expressed for the African race, in the new position into which they were this day ushered.

The situation of Friends who have been sufferers from the desolation of the present war, has claimed our attention, and the following were appointed to bring forward to our next meeting, the names of Friends to serve on a committee to co-operate with men Friends, for the purpose of communicating with such as may need assistance, and of devising for them the means of relief: Mary L. Roberts, and others.

The Friends appointed to bring forward names to serve on a committee, for the relief of such Friends as may be suffering from the ravages of war, produced the following report, with which the meeting united.

The Committee to bring forward the names of suitable Friends to have charge of, and take into consideration the subject of the tried condition and sufferings of those of our members who have been subjected to loss, by the ravages of both armies,—report that they met, and have agreed to propose the following names for the service, viz: Hugh Sidwell, and others.

The following Report from "Fair Hill Boarding School" was read and approved:

To the Yearly Meeting now sitting :

The Standing committee in charge of the Fair Hill Boarding School property, report—that the School at the last Term, numbered about thirty-six boarders, and several day scholars.

The buildings and fences are kept in a satis. factory condition, and the progress of the pupils, as manifested in the examination that was attended by several of our members, gave evidence of the care and attention that had been bestowed by the Teachers.

The Yearly Meeting Scholarship for the present term has been filled.

Signed on behalf of the Committee, by

RICHARD T. BENTLEY, *Clerk.*

The following Report from the Committee to visit Warrington was read and united with. They were released.

To the Yearly Meeting now sitting :

The Committee continued last year in relation to the subject brought up in 1861, from Warrington Quarterly Meeting, report—that during the last summer, some of their number visited that meeting, and all its constituent meetings, to a good degree of satisfaction to themselves, and they hope to those visited. Yet, they are constrained to acknowledge, that in some of the branches, there appeared to be a want of proper feeling and concern to keep up their meetings to their own best interest, or to that of society.

Adjourned to 10 o'clock to-morrow morning.

3d of the month, and 5th of the week.

Agreeably to adjournment, Friends assembled.

Epistles to the several Yearly Meetings with which we correspond were read and left in the hands of the Clerk, to have them sent to their respective destinations.

The Representatives being called were present, as at the first sitting.

A minute embodying some of the exercises of this meeting was now produced and read, and was satisfactory, as follows, viz:

While surrounded by so much commotion in the outer world, it has been our privilege quietly to assemble in a Yearly Meeting capacity; for which, as for the favor of being able to transact our business in love and harmony, we desire to be reverently thankful.

We have been comforted, and have rejoiced in the company of Friends from that portion of our land which has been devastated by war; many of whom have been prevented for some time past from meeting with us. Many of the testimonies which we as a society hold, have been sustained in much weakness, but we have found strength in the mingling of our spirits together, and we have been earnestly encouraged to be more fervently engaged for the blessing of Him who will enable us to fulfil all our duties. In the important one of assembling for Divine worship, the desire has prevailed, that we may be found in our meetings, living worshippers, seeking earnestly for the blessing promised to even the "two or three" who are found worshipping in spirit. With our own hearts then baptized in love, we shall draw to our fold the tender lambs of our flock, and He, who was so eminently with the Fathers of our Society, will make us also "Fruitful in the field of offering, and joyful in the house of prayer." The concern has been felt, that while our superior meetings are largely attended, the little home meetings should not be neglected: Meetings that, by their frequent recurrence, might be seasons of often renewing our spiritual strength, and of preparing us to labor more efficiently in our larger bodies for the general welfare of our society.

The proper education of our youth has claimed a large share of our attention, with a concern that there might be an increased care with regard to home training, and that mothers might so watch over their own hearts as to be qualified to direct their children aright. We have been encouraged to pay attention to the education of our children, yet a tender caution has been given us, that, while we are thus concerned, we may remember that intellectual education cannot do the work of the soul's salvation, but that we watch prayerfully over our precious offspring. The belief that the reading of the scriptures has been too much neglected, and that our youth especially have suffered a great loss, has awakened a desire that we may feel more deeply the advantages there would be in frequently drawing our families together to peruse them. We have also been reminded that our sex may have an important influence in lessening the spread of intemperance that is in the land, not only by abstaining from offering unnecessarily the tempting cup, but by discountenancing its use upon every opportunity that offers.

We have felt deeply that during the time that we have been convened, the day arrived in which liberty was proclaimed to the bondmen throughout our State. Thanksgiving has arisen in our hearts, and we have "Rejoiced with those who rejoice;" but deep sympathy too has been awakened for the multitude thrown destitute upon the world. We have hoped that the subject of their wants, physical and mental, may take deep hold of the minds of Friends everywhere, and that efforts will be earnestly made for their relief, and for endeavoring to fit them for their new position.

The situation of dear Friends, whose homes have been desolated by the present distressed condition of our country, has been cause of deep sympathy. We have felt that we have been blessed together, and, trusting that we shall bear in our hearts the love that will cement us more and more closely, and that it will spread, not only over our own household of faith, but will extend over the breadth of our land, causing us to pray even for our enemies; we shall find that we have not at this time met in vain, but may return unto our homes with "Praises unto the Lord, for He is good, for His mercies endure forever."

Grateful for the favors conferred upon us, during our mingling together, we conclude to meet again next year, if so permitted.

MARY G. MOORE, *Clerk.*

GOOD humor is the blue sky of the soul, in which every star of talent will shine more clearly.

ANNUAL REPORT

To the Library Association of Friends of Philadelphia:

The completion of the *thirtieth* year of the existence of the Library Association of Friends brings with it the usual duty of the Committee of Management to present, not only an account of their stewardship for the past twelve months, but an exhibit of the condition of the Institution itself.

Of their own labors as a committee, they have but little to say—the efforts made during former years, and the systematic arrangements growing out of those successful efforts, renders its supervision comparatively an easy as well as a pleasant task to all of them. They would not however be understood, that it is not a subject of thought, and an object of watchful care with them. They feel that they occupy a responsible position, and that the well-being of the Library cannot be retained without a judicious and constant exercise of this watchfulness on the part of all concerned in its management; in which they cannot but believe they have the hearty co-operation of the Librarian. And they are of the opinion that these continued exertions have been appreciated by the visitors to the Library, a portion of whom, as has been reported in previous years, are not members of the Society of Friends, but who have been admitted gratuitously to equal privileges with them.

It is scarce worth while to go into an eulogium of the character of the volumes composing the Library, though it cannot be denied it comprises a *choice* selection of books, and the committee are gratified in being able to record from year to year the appreciation in which it is held, as evidenced by its constant use.

The use of the Library during the past year has been as follows:

During the *first* six months, viz., from the Tenth month last to the Third month, both inclusive, there were loaned to an aggregate of

625 Females,.....1754 books.
554 Males,.....1522 "

Making a total of *three thousand two hundred and seventy-six* volumes loaned during that period.

During the last six months, viz., from Fourth month 1st to Tenth month 1st, inclusive, there were loaned to an aggregate of

537 Females,.....1347 books.
350 Males,..... 834 "

Making a total of *two thousand one hundred and eighty-one* volumes loaned during that period. Showing, when combined, that there have been loaned during the year,

3101 volumes on 1162 applications of females.
2356 " 904 " males.

Or a circulation of *five thousand four hundred and fifty-seven* volumes during the past twelve months.

The Librarian reports that during the past year 377 persons have participated in the benefits of the Library—of whom 201 were females and 176 males, while more than one-half of the whole number are minors. Good order has been observed and the interest of the visitors in the Institution seems to be increasing, particularly since the opening of the Lyceum meetings last winter, and a general desire is manifested for their renewal this season.

Various causes have prevented the addition by purchase of many volumes during the past year; the total number so introduced being *one hundred and ninety-seven*, comprising one hundred and forty-seven works, of which *eighty-five* volumes were donations—making the whole number of books now in the Library *six thousand and forty-seven*, classified as follows:

Abridged and Juvenile,..... 952
Scientific,..... 744
Religious,.....1288
Voyages and Travels,..... 633
History and Biography,.....1047
Miscellaneous,.....1383

Catalogues of which, completed up to the present time, can be procured of the Librarian at the low price of twenty-five cents.

The committee would gratefully acknowledge the kindness of several Friends who have remembered us with donations of books, and would add, that by a system of exchanges, a complete set of the Disciplines of *New York, Genesse, Baltimore, Ohio* and *Indiana* Yearly Meetings have been procured and placed on our shelves by the side of that of our own Yearly Meeting.

The subject referred to this committee at the last meeting of the Association, of "extending the use of the Library-room in some way, by which more of our young Friends might become interested both socially and intellectually," claimed its attention, and resulted in the forming of an organization, or rather an auxiliary to our Library Association, which should be known (as a characteristic of its meetings) as "*Friends' Social Lyceum,*" subject to the control of this committee and under the joint management of a sub-committee, and a committee from the new organization—which was simple and comprehensive, the object in view being "*mutual improvement.*"

The first meeting was held on the evening of 12th month 7th, 1863, with about sixty in attendance, and one evening in each week until 4th month 4th, 1864, when they closed for the season.

The cheerfulness with which our Friends responded to our invitations to lecture was very encouraging. *Sixteen* were delivered during the season; and it may be well to introduce the subjects of a few, to show the character of these evening entertainments: "*Vegeta-*

ble Growth," "*Heat,*" "*Astronomy,*" "*On the Microscope,*" "*Insect World,*" "*Decision of Character,*" "*Mental Faculties and their proper development,*" "*The Human Ear,*" &c., &c. The two last-named being delivered by females. Others of equal importance might be mentioned did space permit.

An interesting feature of these lectures, and one which doubtless tended much to increase their usefulness, was, that time was allowed for any one present to ask questions bearing upon the subject of the discourse—thus often eliciting additional information and giving opportunity for satisfactory explanations. These lectures were also illustrated by interesting experiments, as well as the use of appropriate philosophical apparatus.

One original poem was read, and between fifty and sixty questions embracing a variety of scientific and literary subjects were referred during the season, and satisfactorily answered. A number of natural and artificial productions and curiosities were exhibited—not the least of which was a specimen of paper, manufactured from the wood of a species of the poplar tree.

During the 6th month, the Lyceum and a large number of its friends made a rural excursion to the grounds purchased for the use of the contemplated Swarthmore College. The day was a delightful one and a series of exercises were gone through with to the gratification, we trust, of all present. The social, scientific and literary character of the Association were all well sustained, while some portions of the entertainment were of a high intellectual order.

In the exercises of this meeting, as well as those of the *season*, both sexes participated, and we look back with pleasure on the results of what might almost be termed an *impromptu* organization; the season being too far advanced when it commenced to perfect its details; while we would not forget to allude to the social character it maintained from first to last, as one of its happiest features. The meetings were conducted with the utmost dignity and decorum, were large and often crowded; and the committee have dwelt on the subject longer, probably, than some might deem requisite, in the hope these details may possibly induce the formation of similar associations elsewhere, confident that such social comminglings of both sexes, and of all ages, cannot but prove profitable to all parties concerned, and more especially if they are in connection with, or lead to, the formation of libraries.

It is the intention to continue these meetings again the coming winter, commencing on Third day evening the 18th instant.

But little remains to be said other than to present the financial condition of the Library.

The Treasurer's account, settled to the 27th inst., makes the following exhibit:

RECEIPTS.

Balance on hand at last settlement,		204 71
Received from subscriptions and donations,		297 79
Fines and catalogues sold,		14 68
		$517 18

EXPENDITURES..

Cash paid for New Books,	$130 92	
" " Rebinding Books,	44 85	
Librarian's salary, and assistance rendered Librarian,	99 50	
Insurance on Books,	9 25	
Commissions for collecting Subscriptions,	27 05	
Incidental expenses, including Printing and distributing Annual Report, Notices, &c.	32 64	
		344 21
Balance due the Association,		172 97

When the publishing season commences, should such works be issued as are deemed suitable for our shelves, this balance will of course be heavily drawn upon.

The committee regret that no addition during the past year has been made to our collection of ancient records and curiosities.

They unite in proposing the name of Thomas Ridgway for Clerk and Macpherson Saunders for Treasurer *of the Association* the ensuing year.

The *first, second* and *third* volumes of *Friends' Intelligencer* are wanted to complete our set, and the committee would be thankful for information where they can be procured.

The Library is now open, as heretofore, on *Fourth* and *Seventh-day* evenings, for the accommodation of Friends generally, and on *Seventh-day afternoons* for the *exclusive accommodation of females.* Entrance from Fifteenth Street.

Extract from the Minutes.

JACOB M. ELLIS, *Clerk.*

Philadelphia, Tenth month, 1864.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

At the weekly meeting of the Lyceum held 11th mo. 1st, not previously reported, the subject of the Lecture by Dr. J. G. Hunt was the *Vegetable Cell.* This subject, so little understood by most persons, was introduced as an elementary study necessary to the comprehension of the growth and structure of the plant as well as of the animal organism. Cells were shown to originate only in organizable fluids which contain albuminous, saccharine, or starchy matters in solution. The anatomy of the Cell was lu-

cidly shown to comprise a nucleus, protoplasm, and primordeal utricle. These parts either consist of carbon, oxygen and hydrogen or of these elements combined with nitrogen, a great disturber of organic solutions. The wonderful means by which circulation is started and maintained among the cellular and vascular structure of plants was also explained, also the growth of cells and their increase by binary subdivision, and by free cell multiplication within a parent cell. By this latter process the spores of Cryptogamic plants and the seeds of flowering plants are formed.

In speaking of the form, size and rapidity of increase of cells, the lecturer showed how the cell may exist throughout its entire life as a single independent body, and described four plants which are distinctly uni-cellular; one of these, constituting the common green scum formed upon bricks in damp places, Palmogloca Macrococca, is familiar to everyone; its characteristics and history were interestingly presented. The red snow of the Arctic Regions, Protococcus Viridis, also consists of a single cell; when the arrangements now in progress are completed these will probably be exhibited to the Lyceum by means of a solar microscope.

The animal cell was also described and contrasted with the vegetable cell, which it resembles, though differing in regard to its cellular coat. A uni-cellular animal (Amoeba Princeps) was also described. The members assembled, after following the lecturer through these obscure paths of science, were generally prepared to join with him in the conclusion, that a thoughtful study of these "minims of life" is calculated to aid in forming just ideas of the wonderful scheme of creation.

At the meeting held 11th Month 15th, the lecture was by Edward Parrish, in continuation of the general course of Instruction in the Elements of Natural History. The lecture opened with a reference to the perfection everywhere discoverable in the operation of nature's laws; nowhere can a flaw be detected in the perfect adaptation of means to ends—in the complete adjustment of every created thing to its place in the infinitely complex scheme of Creation. So elevating is the study of these adjustments that they should take precedence in any popular course of instruction in Natural Science. As in a previous lecture a contrast was drawn between the organic and inorganic world, in the present, the adjustment of these to each other constituted the topic. The Earth was shown, by a diagram, to consist of about one-half oxygen held in close confinement by its union with the other elements, of which the chief in bulk is silicon, a combustible metal forming the basis of quartz, a large ingredient of granite; next aluminium, magnesium, and calcium, metals which in combination with oxygen constitute clay, the magnesian minerals, limestone and marble; in less proportion potassium, sodium, and iron, and lastly smaller proportions of the fifty-three other elements. Though so very firm and intractable in their rocky combinations most of these abundant elements are somewhat dissolved by water charged with carbonic acid gas, and are thus carried to the roots of plants to which they are easential, for no plant can thrive without a due proportion of these inorganic constituents and some require a very large proportion to their vigorous growth. These constituents are not abstracted permanently from the earth but are returned by the burning or decaying plant or animal to the earth from whence they come. The composition of the atmosphere was next represented; it contains about twenty per cent of oxygen, which was shown to be transformed into three different conditions to fulfil its different uses as a supporter of combustion, of vegetable and animal life and of decay. The great diluting constituent of the air is nitrogen, an inactive element, the properties of which were shown to be marvellously adapted to subserve the obvious end in view in placing it, in proportion of seventy-eight per cent, as a protection to all the other elements from the otherwise corrosive action of oxygen, while by the electrical discharge and other influences at work, it was occasionally so combined as to introduce it into organic compounds. Carbonic acid gas and vapor of water, the two remaining constant constituents of the air, were each shown to have an indispensable share in the beneficent office which the ærial ocean is designed to fulfil. The law of diffusion, by which all the elements in the atmosphere are kept constantly commingled in their proper proportions notwithstanding their different weights, was mentioned as a link in the chain of adaptations by which the atmosphere is fitted to its uses.

The composition of plants next claimed attention. *Lignin*, the solid skeleton of plants, and *Starch*, *Gum* and *Sugar*, their almost universal constituents, were shown to be made up of elements constantly present in the atmosphere, carbonic acid gas and the vapor of water; while the vegetable albumen, and other constituents containing nitrogen, are the result of the action of the vessels of the plant upon the minute portions of nitrogen compounds before alluded to as always contaminating the atmosphere. The subtle chemistry by which the cell, that mysterious microscopic object so fully described in Dr. Hunt's late lecture, transforms these gaseous bodies into the solid structure and innumerable useful products of the plant, was shown to be one of the most striking evidences of the wisdom, power and goodness of the Creator. The restoration to the earth and the air, of all the material consumed in

the growth of organized beings, so that life is constantly arising out of death, nothing being consumed, though matter passes through such ceaseless change, was dwelt upon in connection with that mysterious adjustment, by which the soul, which is imperishable, is furnished with its temporary dwelling during this its life of probation.

For Friends' Intelligencer.

ON THE DEATH OF A SISTER.

I knew that we must part; day after day
I saw the dread Destroyer win his way.
That hollow cough first rang the fatal knell,
As on my ear its prophet warning fell;
Feeble and slow thy once light footsteps grew;
Thy wasting cheek put on death's pallid hue;
Thy thin, hot hand, to mine more weakly clung;
Each sweet "Good-night" fell fainter from thy tongue.
I knew that we must part—no power could save
Thy quiet goodness from an early grave.

Those eyes so dull, though kind each glance they cast,
Looking a sister's fondness to the last;
Thy lips so pale, that gently pressed my cheek:
Thy voice—alas! thou could'st but try to speak;
All told thy doom—I felt it at my heart.
The shaft had struck, I knew that we must part.

And we have parted; thou art gone!
Gone in thy innocence, meek suffering one!
Thy weary spirit breathed itself to sleep
So peacefully, it seemd a sin to weep
In those fond watchers who around thee stood,
And felt even then, that God was wise and good.
Like stars that struggled through the cloud of night,
Thine eyes one moment caught a glorious light
As if to thee in that dread hour 'twere given
To know on earth what faith believes of Heaven.
Then like tired breezes did'st thou sink to rest,
Nor one, one pang the awful change confessed.
Death stole in softness o'er that lovely face,
And touched each feature with a new-born grace;
On cheek and brow unearthly beauty lay,
And told that life's poor cares had passed away.
In my last hour, be Heaven so kind to me—
I ask no more than this—to die like thee.

But we have parted now and thou art dead!
On its last resting place I laid thy head,
Then by the coffin-side knelt down and took
A brother's farewell kiss and farewell look.
Those marble lips no kindred kiss returned;
From those veiled orbs no glance responsive burned.
Ah! then I felt that thou had'st passed away,
That the sweet face I gazed on, was but clay.
And then came memory with her busy throng
Of tender images forgotten long.
Years hurried back, and, as they swiftly rolled,
I saw thee, heard thee, as in days of old;
Sad and more sad each sacred feeling grew,
Manhood was moved, and sorrow claimed her due;
Thick, thick and fast the burning tear drops started;
I turned away and felt that we had parted.

But not forever. In the silent tomb,
Where thou art laid, thy kindred shall find room;
A little while, a few short years of pain,
And one by one, will come to thee again.
The kind old father shall seek out the place,
And rest with thee, the youngest of his race;
The dear, dear mother, bent with age and grief,
Shall lay her head by thine in sweet relief;
All, all in His good time who placed us here,
To live, to love, to die and disappear,
Shall come and make their quiet bed with thee,
Beneath the shadow of that spreading tree;
With thee to sleep through death's long dreamless night,
With thee to rise, and bless the morning light.

For Friends' Intelligencer.

My Dear Children:

I would gladly meet you and talk with you every week, but it is not always convenient to do so. I had intended to converse with you this time about your pets, as I suppose you all have some, and now, as the cold season is approaching, they may cause you some anxiety. I was going to inquire what they were; whether the nimble squirrel with a nut in its mouth, the rabbit with his long ears, the beautiful canary warbling its sweet notes, or a pet little brother or sister, that, as it lies in your lap, looks up wonderingly at the mysteries around it. And do you not wonder too what it is thinking about? I often think I would like to know, and wish its thoughts might always be as innocent.

Then I wished to tell you about the beautiful doves that walk so quietly upon the roof beneath my window, coming every morning before I am up and cooing so plaintively; but why they should be so plaintive I cannot imagine. Their form is beautiful, their plumage from a pure white to the varied colors of the rainbow, and they seem peaceful and happy. Then you know we are told we should be "as harmless as the dove." Do you suppose our doves bear any resemblance to the dove Noah sent from the Ark, to see if the waters had subsided? You may ask your parents about it; also whether it can be that finding all the land still covered with water, and no resting place for its weary wings, made it feel so sad that it has moaned ever since.

Yes, I did intend to talk with you upon these pleasant subjects, but do you not always want to converse about what is uppermost in your mind, and seems to you of greater importance than anything else? Well, so do I, and though some people say we ought never to touch children's hearts by the recital of sorrow and suffering, I do not think so. I know your hearts are soft and impressible, quick to feel for the sorrows of others, and that you often solicit your mothers to relieve them, or to give you something to take with your own hands to their sad homes. And as you step gently in, laying down the precious gift and receiving in return grateful thanks, accompanied by a fervent prayer that God will never allow you to suffer, is not the joy you experience greater than the sorrow caused by knowing there are afflictions you can relieve?

The suffering now existing in so many parts

of our country, among the "freed people," appears to me of more importance than our favorite pets, and, that while we discharge our duty to these, we should also remember our brothers and sisters who are saying to us, "help or we perish."

Have you heard of the little girl that gave her five cent piece to a gentleman, soliciting aid for these afflicted ones, saying it was all she had? He afterwards related the incident, in the presence of a large audience, and asked if some one present would not like to become its possessor by giving him five dollars for it; one noble man readily made the exchange. Now some think he ought not to have kept the precious gift; but are you not glad he did so? It may keep the generous little donor in his mind, and induce him to give again from his abundance, while she gave all she had. It was the same pure motive that led another child, in the time of the Revolutionary War, to insist upon sending her little stockings with the larger ones to the poor soldiers who were barefoot in the cold winter. Now these could not warm their feet, for they could not get them on, but it could warm their hearts.

But though sad, it is true, that many little feet no larger than yours are naked now, and your own stockings can warm them. Then have I done wrong by talking to you about these things? No, I would have all children early taught the blessed virtue of charity and sympathy, that as they become men and women, and are blest with means, they may take more pleasure in imparting it to the needy than in hoarding it up, that it may be said of them, after their death, "they died very rich."

Affectionately, E. H.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is quiet, but holders manifest no disposition to accept lower prices. There is little shipping demand. Sales are reported at $12 50 for Ohio extra family, and $10@10 25 for superfine. The sales to the home consumers range from $10 00@13 for common dnd fancy brands—according to quality. There is very little Rye Flour or Corn Meal here, the former selling at $9.

GRAIN.—The Wheat market is dull, and good Red is offered at $2 54 per bushel; and white sold at $2 70@2 80. Rye is worth $1 70@1 72. Corn is steady, with further sales of yellow at $1 78. Oats are in request at 90@91. Barley ranges from $1 78 to 1 90.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

"SISTER RUTH'S STORIES, for the Young; Or, Evenings with John Woolman."

In Press and will be ready for delivery about 12th mo. 10th, 1864. Price 75 cents. Six copies for four dollars, twelve copies for seven dollars. Orders sent in early will receive immediate attention. T. E. CHAPMAN, No. 5 South Fifth Street.

11.19 6t., 1224.

PARRY & HAWKINS CLOTH STORE,
No. 23 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.

11.19. 10t. 12165. F N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.

Particular attention given to making Friends' Clothing.

10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.

8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

FARM AND COUNTRY SEAT,—Will be sold at Public Sale on the premises on Seventh-day, the 10th of the 12th Month, inst.

All that very desirable Farm and County Seat, situated near Clarksboro', 13 miles from Philadelphia, on the great turnpike road leading from Camden to Salem, in the county of Gloucester, N. J., adjoining lands of Amos J. Peaslee, David W. Brown and others, containing 80 acres. The Farm is divided into five fields, with good fencing; has a lovely stream of water running through it, with some ten acres of meadow, and six of young timber. The soil is excellent, and well adapted for both grazing and produce, with Apple Orchard, Pear, Cherry, and other fruit trees; also, plenty of marl near by. There is a large two-story frame Mansion House, in good condition, with a handsome lawn and ornamental trees, situated on an eminence, commanding an extensive country view; with carriage house, barn, hay house and other out buildings, with wells of water, &c. The whole being very desirable on account of its proximity and easy conveyance to Philadelphia, by three lines of stages every day, or by the West Jersey Railroad, four miles distant. There are various places for worship, with good schools, stores, mills, and mechanics in the vicinity.

For reference enquire of the Subscriber at Trenton, or of WM. HAINES, Clarksboro' P. O., Gloucester county, N. J.

Sale at 2 o,clock P. M. Title good.

THOMAS P. MARSHALL.

11th mo., 26, 1864. 3t. 1210.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.

3d mo. 12, 1864. tf.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,

BOOK, PAMPHLET, and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, TWELFTH MONTH 3, 1864. No. 39.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS

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EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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EXTRACTS FROM JOURNAL OF DAVID SANDS.

(Concluded from page 595.)

In the year 1818, the infirmities which now increased upon David Sands, subjected him at times to great bodily pain; but his mind was supported with an unshaken hope that all was well, as respected a future state; saying that he had no fears, except that he might not bear the pains of his departing moments with as much patience as he ought. His greatest anxiety seemed to be for an increase of the kingdom of Christ, and of the religious Society of which he had long been a deeply-exercised member; and to whose religious principles, identical as he believed them to be with genuine Christianity, he was deeply attached. He declared, in these solemn moments, that these considerations were dearer to him than his natural life.

About this period a number of Friends met after a Monthly Meeting at Cornwall, to which he belonged; and he requested a religious opportunity with them; when, after communicating suitable counsel and encouragement, he said, "I wish my friends everywhere to know, that I am like the children of Israel, when passing through the wilderness; my shoes are not waxed old, nor my garments rent; but the same living exercise and travail of spirit that I have witnessed in early life, is yet my experience: and the prayer of my heart often is, "that my word may remain bright, and that I may go down to my grave in my harness." And this his request seemed in a remarkable manner to be granted; as much of the last part of his life was spent in visiting the families of his own particular meeting: and when he had completed this service, he attended the meeting on First-day, and was remarkably favored in testimony, having much to communicate on many subjects, though in great bodily weakness.

When returning home, on passing by the burying-ground, he queried with his wife if every thing did not appear unusually pleasant; remarking, "I do not expect to pass this place again:" and though he was then in nearly his usual health, within a week his earthly course was terminated; and we believe it may be said, with his sword bright, and duly harnessed.

The powers of his mind appeared bright, and his zeal to increase. He often expressed that he believed his time in this world would be very short, and that he wished to improve every opportunity, both public and private, and to encourage all. He knew that nothing could take away the sting of death, but freedom from sin and transgression, through the power of the Holy Spirit, and the sprinkling of the blood of Jesus.

His nights were painful; and he was often heard supplicating at the throne of Divine Grace, that they who sat in darkness, might be brought to have faith in that Divine power which caused the blind to see, and the lame to walk. Thus the exercise of his mind for the good of souls continued almost to his latest moments.

On his return home from the last meeting he attended, he said he had taken a final leave of the meeting; but that there were a few individuals on whose account he still felt some anxiety, as they were not enclosed within the pales of our church. But that his prayers were, that others might be raised up to feel for those, and to bear the weight of his concern, and labor with them. He feared that many felt a disposition to withdraw their necks from under the yoke of Christ; and that though he should be removed from works to rewards, he believed the cause would make progress, though many might "fall out by the way," but the truth was the same that it ever was, and that all who were clothed with it would rise superior to all the power of an unwearied adversary.

He remarked that he had never felt such happiness before,—that he felt himself surrounded with heavenly spirits—that his sensations surpassed description. "I think," said he "that some great change will soon take place with me. Come life or come death, my joy and happiness seems complete. My cup this day has been made to overflow. I never experienced such a meeting as I have had this day."

On Second-day morning he was very feeble, and his general appearance indicated the approaching change. It was proposed to call in a physician, to which he consented; but said it was to gratify his friends, for he considered his case beyond the reach of medicine. He remarked that his day's work was done; he had nothing more to do, as respected a future state: he had not left his concern for that, to a dying hour. He desired that all mankind would be willing to labor as he had. "Behold, I have left all to follow thee, the only true God; and thee alone have I worshipped and adored. Thou hast been my morning song; and my evening prayer has been to thee. How is my soul replenished with thy sovereign grace! Thou hast preserved me by sea and land: Thou hast never forsaken me, though my trials have been many." He proceeded to speak of his experience, saying,—"I have also been persecuted by false brethren, and many proving dispensations have been allotted to me; but blessed are they who are persecuted for Christ's sake. I have rejoiced that I was found worthy to suffer in so glorious a cause. If I know my own heart, from the commencement of my religious exercises, I have preferred the experience of the mercies of a gracious God, to all other things. By Him have I leaped over the walls of opposition that at times have encircled my path. But now the time draws nigh; the curtains of the evening of this life will soon be drawn. I have many precious friends who will lament my loss; and I am sensible that I have had their tender sympathy though many of them are in a far distant land; yet I seem to feel their tender spirits hovering round my dying bed. But I must resign them, with a confident hope of ere long meeting them in the realms of endless bliss."

In the afternoon, a neighbor who frequently attended meeting, called and was desirous to see him; but feeling too feeble, he objected to engage in any further labor, aware that probably he might feel anxious to say something to him; but on reflecting a little, he seemed desirous to see him. When he was introduced, David Sands made some very close remarks; advising him to pursue for the future a different course of conduct, if he wished for happiness here or hereafter. After he left, David Sands observed that he had been closely tried; but found he must not withhold what presented; probably it might be the last of his labors; and so it proved, except in his own family.

He had often expressed a desire that he might be released from the suffering of much bodily pain in the closing hour; and he was favored to have his desire granted. In much quietness and composure he breathed his last, like one falling into a sweet sleep, on the fourth day of the same week, being the 4th of the 6th month, 1818; and on the 7th of the same, after a large and solid meeting held at his own house, his remains were interred in his own family burying-ground; aged seventy-two years and eight months; a minister about forty-four years.

Address to Religious Inquirers, on the subject of silent worship; or waiting upon God.

BY DAVID SANDS.

Our Lord Jesus Christ hath told us, John xv. 5, "Without me ye can do nothing." We therefore cannot perform divine worship acceptably without his assistance. This assistance is to be received in spirit; for, saith the Apostle, Eph. xi. 18, "Through him we (both Jews and Gentiles) have access by one spirit unto the Father;" and as our access is through his Spirit, which is not to be commanded by us at our pleasure, we we must necessarily wait for it. This waiting must be in silence from the expression of words; and also in stillness of mind from carnal thoughts and wandering imaginations. For the utterance of words in worship is acting, not waiting; is discoursing to others about God; not seeking him in such a manner as that we may haply feel after him and find him; agreeable to the Apostolic doctrine in Acts xvii. 27.

We, the people called Quakers, look upon the worship of the Omnipotent God, the creator and judge of all, to be the most solemn engagement the mind of man is capable of being concerned in. And in consideration of his high and inconceivable majesty, think it our duty to approach him with the greatest awfulness and reverence; we therefore sit down to wait in silence; seeking to have our minds introverted and collected from earthly thoughts, and wan-

dering cogitations, into a single steadfast looking towards him. And herein we fail not to feel the gracious condescension of divine love to touch our hearts, less or more; which humbles our spirit, enlightens us to see our present duty, and quickens us to perform divine and solemn worship in the presence of God; either imperceptibly to the outward eye or ear, under a continuation of silence, or by audibly breaking out into vocal exercise; as we apprehend it may please the Holy Spirit to lead. Thus we really witness the verity of that gracious declaration of our Lord, Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midst of them." We also experience, according to the Prophet Isaiah, xl. 31, "They that wait upon the Lord shall renew their strength;" and Lam. iii. 25, "The Lord is good unto them that wait for him; to the soul that seeketh him." The Royal Psalmist was no stranger to this silent waiting, for he adverts to it, Psal. xxxvii. 7, "Rest in the Lord," or according to the marginal correction, "Be silent to the Lord; and wait patiently for him." He also practised it, Psal. lxii. 1, "Truly my soul waiteth upon (or is silent upon or before) God;" which, in the modern phrase, may be thus rendered truly,—My soul is engaged in silent attention upon God: coherently with the wise man's cautions, Eccles. v. 2, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou on earth; therefore let thy words be few." He well knew, as he expressed it, Prov. xvi. 1, that "The preparation of the heart in man, and the answer of the tongue, is from the Lord." Silent waiting was in practice amongst the Prophets, and those that attended them; as appears particularly in the Prophecy of Ezekiel. We find the spirit of the Prophet engaged in divine visions, while the elders of Judah sat before him; as it is described from the 1st verse of the 8th chapter to the 4th of the 11th chap.; during the time of which visions it cannot be consistently supposed he was either speaking to them, or they to him, or to each other.

Permit me now to say, in answer to inquirers, that we, the people called Quakers, do not wait with expectation of any supereminent influx of the Holy Spirit; nor profess to be actuated by a very superior degree thereof, to what we believe others may experience as well as us. We do not, nor never did, pretend to appropriate it exclusively in any degree to ourselves. We have constantly inculcated (1 Cor. xii. 7) that "The manifestation of the Spirit is given to every man to profit withal;" and what chiefly makes difference and contrariety amongst mankind is, that some believe in it and obey it: others do not, but reject it; first in themselves; and through the blindness and enmity which inevitably ensues thereupon, oppose the affects of its appearance in others. Let even such honestly put the question to themselves,—Is a gloomy lethargic sleeper the necessary consequence of solemn silence? Is there no such thing as mental worship, or worship in spirit and in truth, unless the tongue be audibly employed? Is it yet to be told (or made known) that the essence of worship is in the soul; that bodily exercise is nothing, but as it is a consequence of that which is mental? Of itself it is but form without substance. It may amuse, but cannot profit; neither can it bring honor to the Holy Spirit, for he is honored by his own fruits. The essential honor thereof consisting in its having the pre-eminence in our hearts, demonstrated by our obedience. Was any virtue in the expression of words sufficient to bring down the Holy Spirit amongst us, they might be right in pressing them upon us. But as the heat which may be raised in the mind, merely by external sound, is not a divine influence, but sparks of man's own kindling, so may we read their termination in the Prophet's expostulation with Israel in ancient times, (see Isaiah i. 11, which, when applied to the present dispensation, and seriously and candidly considered, will leave us conscientiously to follow what we have found right. As the subject is weighty as well as extensive, I feel it best to leave it for the present, and refer the inquirer to the 10th and 11th Propositions of R. Barclay's Apology for the People called Quakers.

I look with scorn on the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscurest man, who suffers for the right, who is true to a good but persecuted cause.—*Channing.*

NOVEL READING AND INSANITY.

Dr. Ray, of the Butler Insane Asylum, Providence, in noticing some of the prominent causes of the increase of insanity in our day, lays stress on the light reading of the age. It fails to develop the mental health and strength needed to endure the trials of life, and by cultivating a morbid frame of mind makes it more susceptible to certain forms of insanity. He says:

Generally speaking there can be no question that incessant indulgence in novel reading necessarily enervates the mind and diminishes its power of endurance. In other departments of literature, such as biography and history, the mental powers are more or less exercised by the ideas which they convey. Facts are stored up in the memory, hints are obtained for the pursuits of knowledge, judgments are formed respecting character and actions, original thoughts are elicited, a spirit of investigation is excited,

and more than all, life is viewed as it really has been, and must be, lived. A mind thus furnished and disciplined is provided with a fund of reserved power to fall back upon when assailed by the adverse forces which, in some time or other, all of us must expect to encounter.

In novel reading, on the contrary, the mind passively contemplates the scenes that are brought before it, and which, being chiefly addressed to the passions and emotions, naturally please without the necessity of effort or preparation. Of late years a class of books has arisen, the sole object of which is to stir the feelings, not by ingenious plots, not by touching the finer chords of the heart and skilfully unfolding the springs of action, not by arousing our sympathies for unadulterated, unsophisticated goodness, truth and beauty, but by coarse exaggerations of every sentiment, by investing every scene in glaring colors, and, in short, by every possible form of unnatural excitement. In all this there is little or no addition to one's stock of knowledge, no element of mental strength is evolved, and no one is better prepared by it for encountering the stern realities of life. The sickly sentimentality which craves this kind of stimulus is as different from the sensibility of a well-ordered mind as the crimson flush of disease from the ruddy glow of high health. A mind that seeks its nutriment from books of this description is closed against the genial influences that flow from real joy and sorrow, and from all the beauty and heroism of common life; a refined selfishness is apt to prevail over every better feeling; and when the evil day comes, the higher sentiments which bind us to our fellow men by all the ties of benevolence, and justice, and veneration, furnish no support nor consolation.

The specific doctrine that I would inculcate is, that the excessive indulgence in novel reading, which is a characteristic of our times, is chargeable with many of the irregularities that prevail among us in a degree unknown at any former period.

ON DEFECTS AND INFIRMITIES.

Should we so far get off our guard, as again to wander among externals in search of happiness, or sink in dissipation, or commit a fault, we must instantly turn inward; for having departed thereby from our God, we should as soon as possible return unto Him, and patiently suffer whatever sensations He is pleased to impress; for He has declared, "As many as I love, I rebuke and chasten."

On the commission of a fault, it is of great importance to guard against vexation and disquietude, which spring from a secret root of pride, and a love of our own excellence; we are hurt by feeling what we are; and if we discourage ourselves, or despond, we are the more enfeebled; and from our reflections on the fault, a chagrin arises, which is often worse than the fault itself.

The truly humble soul is not surprised at its defects or failings; the more miserable and wretched it beholds itself, the more doth it abandon itself unto God and press for a nearer and more intimate alliance with Him, that it may avail itself of an eternal strength. We should the rather be induced to act then, as He himself hath said: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eyes."—*Guide to Peace.*

THE NUMBER "SEVEN."

The following curious compilation of occurrences in which the figure 7 occurs will doubtless be read with interest:

In six days creation was perfected, and the seventh was set apart for rest. On the seventh day of the seventh month a holy observance was ordained the children of Israel, who fasted 7 days and remained 7 days in tents; the seventh day was directed to be a Sabbath of rest for all things; at the end of 7 times 7 years commenced the grand jubilee; every seventh year the land lay fallow; every seventh year there was a general release from all debts, and all bondsmen were set free. From this law may have originated the custom of binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years; every 7 years the law was directed to be read to the people; Jacob served 7 years for the possession of Rachel, and also another 7 years; Noah had 7 days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens; the ark touched the ground in the seventh month, and in 7 days a dove was sent, and again in 7 days after. The 7 years of famine were foretold in Pharaoh's dreams by the 7 fat and the 7 lean beasts, and the 7 ears of full corn, and the 7 ears of blasted corn. The young animals were to remain with the dam 7 days, and at the close of the seventh day taken away. By the old law man was commanded to forgive his offending brother 7 times; but the meekness of the last revealed religion extended his humiliation to seventy times 7. "If Cain shall be avenged 7-fold, truly Lamech seventy times 7. In the destruction of Jericho 7 priests bore trumpets 7 days, and on the seventh day surrounded the wall 7 times, and after the seventh time the wall fell. Balaam prepared 7 bullocks and 7 rams for the sacrifice; Laban pursued Jacob 7 days' journey; Job's friends sat with him 7 days and 7 nights, and offered

7 bullocks and 7 rams in atonement for their wickedness; David, in bringing up the ark, offered 7 bullocks and 7 rams; Elijah sent his servant 7 times to look for the cloud; Hezekiah, in cleaning the temple, offered 7 bullocks, 7 rams and 7 he-goats, as a sin-offering. The children of Israel, when Hezekiah took away the strange altars, kept the feast of unleavened bread 7 days. King Ahasuerus had 7 chamberlains, at 7 days' feast, and sent for the queen on the seventh day; and in the seventh year of his reign she was taken to him. Queen Esther had 7 maids to attend her. Solomon was 7 years building the temple, at the dedication of which he feasted 7 days; in the tabernacle were 7 lamps; 7 days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garments 7 days; the children of Israel ate unleavened bread 7 days; Abraham gave 7 ewe lambs to Abimelech as a memorial for a well; Joseph mourned 7 days for Jacob. The rabbis say God employed the power of answering this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word which signifies 7, whence Hannah, his mother, in her thanks, says "that the barren had brought forth the seventh." In the Scriptures are enumerated 7 resurrections: the widow's son, by Elias; the Shunamite's son, by Elisha; the soldier who touched the bones of the prophet; the daughter of the ruler of the synagogue; the widow's son of Nain; Lazarus; and our blessed Lord. Out of Mary Magdalene were cast 7 devils. The apostles chose 7 deacons. Enoch, who was translated, was the seventh after Adam, and Jesus Christ the seventy-seventh in a direct line. Our Saviour spoke 7 times from the cross, on which he remained 7 hours; he appeared 7 times; after 7 times 7 days he sent the Holy Ghost. In the Lord's Prayer are 7 petitions, expressed in 7 times 7 words, omitting those of a mere grammatical connection. Within this number are contained all the mysteries of the Apocalypse revealed to the 7 churches of Asia; there appeared 7 golden candlesticks, and 7 stars that were in the hand of Him that was in the midst; 7 lamps being the 7 spirits of God; the book with 7 seals; 7 kings; 7 thunders; 7 thousand men slain; the dragon with 7 heads; and the 7 angels bearing 7 vials of wrath. The vision of Daniel 7 weeks. The fiery furnace was made 7 times hotter for Shadrach, Meshach and Abednego; Nebuchadnezzar ate grass off the field 7 years. The elders of Israel were seventy. There are also numbered 7 heavens, 7 planets, 7 stars, 7 wise men, 7 champions of Christendom, 7 notes in music, 7 primary colors, 7 deadly sins, 7 sacraments in the Roman Catholic Church. The seventh son was considered as endowed with pre-eminent wisdom; the seventh son of a seventh son is still thought by some to possess the power of healing diseases spontaneously. Perfection is likened to gold 7 times purified in the fire; and we yet say, "You frighten me out of my 7 senses." Anciently a child was not named before 7 days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At thrice 7 the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times 7 a man is in full possession of his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at seven times 7 he is in his apogee, and from that time he decays; at eight times 7 he is in his climactric, or year of danger; at ten times 7, or threescore years and ten, has by the royal prophet been pronounced the natural period of human life. There were 7 chiefs before Thebes. The blood was to be sprinkled 7 times before the altar; Naaman was to be dipped 7 times in Jordan; Apulcius speaks of the dipping of the head 7 times for purification. In all solemn rites of purgation, dedication and consecration, the oil or water was 7 times sprinkled. The house of wisdom, in Proverbs had 7 pillars.

THE RIGHT USE OF POWER AND WEALTH.

BY RUSKIN.

I believe one of the worst symptoms of modern society to be, its notion of great inferiority and ungentle manliness, as necessarily belonging to the character of a tradesman. I believe tradesmen may be, ought to be,—often are, more gentlemen than idle or useless people; and I believe that art may do noble work by recording in the hall of each trade the services which men belonging to that trade have done for their country, both preserving the portraits and recording the important incidents in the lives of those who have made great advances in commerce and civilization. We are stewards or ministers of whatever talents are intrusted to us. Is it not a strange thing, that while we more or less accept the meaning of that saying, so long as it is considered metaphorical, we never accept its meaning in its own terms? You know the lesson is given us under the form of a story about money. Money was given to the servants to make use of; the unprofitable servant dug in the earth, and hid his Lord's money. Well, we, in our poetical and spiritual application of this, say, that of course money doesn't mean money; it means wit, it means intellect, it means influence in high quarters—it means every thing in the world except itself. And do not you see what a pretty and pleasant come-off there

is for most of us, in this spiritual application? Of course, if we had wit, we would use it for the good of our fellow-creatures. But we havn't wit. Of course, if we had influence with the Bishops, we would use it for the good of the church; but we havn't any influence with the Bishops. Of course, if we had political power, we would use it for the good of the nation; but we have no political power; we have no talents entrusted to us of any sort or kind. It is true we have a little money, but the parable can't possibly mean any thing so vulgar as money; our money's our own.

I believe, if you think seriously of this matter, you will feel that the first and most literal application is just as necessary a one as any others—that the story does very specially mean what it says—plain money; and that the reason we don't at once believe it does so, is a sort of tacit idea that while thought, wit and intellect, and all power of birth and position, are indeed *given* to us, and, therefore, to be laid out for the Giver, our wealth has not been given to us; but we have worked for it, and have a right to spend it as we choose. I think you will find this is the real substance of our understanding in this matter. Beauty, we say, is given by God—it is a talent; strength is given by God—it is a talent; position is given by God—it is a talent; but money is proper wages for our day's work. It is not a talent, it is a due. We may justly spend it on ourselves, if we have worked for it.

And there would be some shadow of excuse for this, were it not that the very power of making the money is itself only one of the applications of that intellect or strength which we confess to be talents. Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious. Well, who made him more persevering and more sagacious than others? That power of endurance, that quickness of apprehension, that calmness of judgment, which enable him to seize the opportunities that others lose, and persist in the lines of conduct in which others fail—are these not talents? are they not in the present date of the world, among the most distinguished and influential of mental gifts? And is it not wonderful, that while we should be utterly ashamed to use a superiority of body, in order to thrust our weaker companions aside from some place of advantage, we unhesitatingly use our superiorities of mind to thrust them back from whatever good that strength of mind can attain. You would be indignant if you saw a strong man walk into a theatre or lecture room, and calmly choosing the best place, take his feeble neighbor by the shoulder, and turn him out of it into the back seats, or the street. You would be equally indignant if you saw a stout fellow thrust himself up to a table where some hungry children were being fed, and reach his arm over their heads, and take their bread from them. But you are not the least indignant if, when a man has stoutness of thought and swiftness of capacity, and, instead of being long-armed only, has the much greater gift of being long-headed—you think it perfectly just that he should use his intellect to take the bread out of the mouths of all the other men in the town who are of the same trade with him; or use his breadth and sweep of sight to gather some branch of the commerce of the country into one great cobweb, of which he is himself to be the central spider, making every thread vibrate with the points of his claws, and commanding every avenue with the facets of his eyes. You see no injustice in this.

But there is injustice; and, let us trust, one which honorable men will at no very distant period disdain to be guilty of. In some degree, however, it is indeed not unjust; in some degree it is necessary and intended. It is assuredly just that idleness should be surpassed by energy; that the widest influence should be possessed by those who are best able to wield it; and that a wise man, at the end of his career, should be better off than a fool. But for that reason, is the fool to be wretched, utterly crushed down, and left in all the suffering which his conduct and capacity naturally inflict? Not so. What do you suppose fools were made for? That you might tread upon them, and starve them, and get the better of them in every possible way? By no means. They were made that wise people might take care of them. That is the true and plain fact concerning the relations of every strong and wise man to the world about him. He has his strength given him, not that he may crush the weak, but that he may support and guide them. In his own household he is to be the guide and support of his children; and of his household he is still to be the father, that is, the guide and support of the weak and the poor; not merely of the meritoriously weak and the innocently poor, but of the guiltily and punishably poor; of the men who ought to have known better, to the poor who ought to be ashamed of themselves. It is nothing to give pension and cottage to the widow who has lost her son; it is nothing to give food and medicine to the workman who has broken his arm, or the decrepit woman wasting in sickness. But it is something to use your time and strength to war with the waywardness and thoughtlessness of mankind; to keep the erring workman in your service till you have made him an unerring one; and to direct your fellow-merchant to the opportunity which his dullness would have lost. This is much; but it is yet more, when you have fully achieved the superiority which is due to you, and acquired the wealth which is

the fitting reward of your sagacity, if you solemnly accept the responsibility of it, as it is the helm and guide of labor far and near. For you ,who have it in your hands, are in reality the pilots of the power and effort of the State. It is entrusted to you as an authority to be used for good or evil, just as completely as kingly authority was ever given to a prince, or military command to a captain. And, according to the quantity of it that you have in your hands, you are the arbiters of the will and work of England; and the whole issue, whether the work of the State shall suffice for the State or not, depends upon you. You may stretch out your sceptre over the heads of the English laborers, and say to them, as they stoop to its waving, "Subdue this obstacle that has baffled our fathers, put away this plague that consumes our children; water these dry places, plough these desert ones, carry this food to those who are in hunger; carry this light to those who are in darkness; carry this life to those who are in death;" or on the other side, you may say to her laborers: "Here am I; this power is in my hand; come, build a mound here for me to be throned upon, high and wide; come, make crowns for my head, that men may see them shine from far away; come, weave tapestries for my feet, that I may tread softly on the silk and purple; come, dance before me, that I may be gay; and sing sweetly to me, that I may slumber; so shall I live in joy and die in honor." And better than such an honorable death, it were that the day had perished wherein we were born, and the night in which it was said there is a child conceived.

I trust that in a little while, there will be few of our rich men who, through carelessness, or covetousness, thus forfeit the glorious office which is intended for their hands. I said just now, that wealth ill used was as the net of the spider, entangling and destroying; but wealth well used, is as the net of the sacred fisher who gathers souls of men out of the deep. A time will come—I do not think even now it is far from us—when this golden net of the world's wealth will be spread abroad as the flaming meshes of the morning cloud are over the sky; bearing with them the joy of light and the dew of the morning, as well as the summons to honorable and peaceful toil. What less can we hope from your wealth than this, rich men of England, when once you feel fully how, by the strength of your possessions—not, observe, by the exhaustion, but by the administration of them and the power—you can direct the acts, command the energies, inform the ignorance,—prolong the existence of the whole human race; and how, even of worldly wisdom, which man employs faithfully, it is true, not only that her ways are pleasantness, but that her paths are peace; and that, for all the children of men, as well as for those to whom she is given, length of days are in her right hand, as in her left hand riches and honor?

For Friends' Intelligencer.

MECHANISM IN NATURE.—NO. I.

Of the little things upon the earth which are exceeding wise, Solomon says:—"The spider taketh hold with her hands and is in king's palaces."

The skilful Arachne of which I am going to write, does not belong to the aquatic class, which

> "Bathe unwet their oily forms, and dwell,
> Beneath the surface of the dimpling well."

Nor does she spin a complex toil, or artful fabric, to catch heedless flies in any field, or room, or palace, but constructs a palace of her own. She digs deep and lays the foundations secure, cements the walls tightly against the intrusion of soiling damps and unwelcome guests, glues to the smoothly plastered walls her silken tapestry, and fits to its entrance, do you believe me, a door, most ingeniously hung on a hinge and fitted into a rabbet. This door needs no latch to hold it shut, for she either depends on gravity, or in the make of the hinge she puts sufficient elasticity to keep it closed.

Is not the little architect, who can accomplish such work, worthy to stand before kings?

Not the "villain spider" this, but the ingenious artisan skilled in many trades. Not "gloomily retired" is she in a "squalid burrow," but neatly housed in a beautiful home dazzling and light with flossy walls.

As this habitation is regarded the perfection of insect architecture, I hope I shall be pardoned for giving a more minute account of it.

A very good specimen was kindly loaned me by Prof. S. F. Baird, Assistant Secretary of the Smithsonian Institute, Washington, D. C.

The door is convex within, and, like the inside of the tube, is very smooth and light. The mouth of the tube is flared outwards, forming a levelled surface, like the seat of a conical valve, against which the door closes. The form of the door is that of an irregular oval, $\frac{1}{4}$ inches long and $\frac{1}{8}$ of an inch wide, the side to which the attachment is made for a hinge is nearly straight, a distance of $\frac{3}{4}$ of an inch. Its outer surface is concave and rough, with cemented clay and small pebbles, and like the out side and edge of the tube does not exhibit any signs of the fine white, silken fabric which is incorporated with the inner layers of earth and wet; nor is the fibrous texture of the hinge distinctly shown from without at the attachment.

This hiding of the inner lining seems intended to elude discovery, and indeed, when the door is closed, so closely does it fit, that no one would think of looking for any preparation in so unshapen a mass of clay. The depth of the tube is one inch, but it shows signs of being

shortened by crushing. The construction of the door is strictly mechanical, and embodies economic and scientific principles.

It is *dished* to give increased strength with a certain quantity of material; the convex side turned inwards favors an easy fitting of the door, while in a plastic state it more readily adapts itself to the irregularities in the curve of the mouth of the tube. The door is not furnished with either knob or handle, but is perforated with holes suited to the claws of the builder by which it is held shut against intruders. The cylindric form is chosen for the tube, because it has the greatest capacity with a certain amount of cementing and lining of the wall, is the most convenient to dig, plaster and interweave with silken tissue; and lastly, it is best suited to the wants of the occupant.

The spot selected for the construction of this habitation is a bit of bare sloping ground; this secures effectual drainage from the mouth of the tube. The hinge is *always* placed on the *high* side of the tube to prevent over-opening of the door, should it happen to be thrown beyond a perpendicular. Some species make an express provision against such an accident, by thickening the door just over the hinge, in a way very similar to certain kinds of butt hinges which are made to hold erect the lids of boxes.

Some species make their doors circular, others semicircular; the doors of some, if divided vertically, exhibit a more complex structure than is presented by the exterior. Some of them are formed of "thirty alternate layers of earth and web, emboxed, as it were, in each other like a set of scale weights," or nest of tubs. "If these layers of webs are examined it will be seen that they all terminate in the hinge, so that the greater the volume of the door, the more powerful is the hinge." In some of the deeper tubes of these skillful architects there are threads woven in the interior lining, or the lining itself is united throughout its whole length, for the purpose of communicating to the occupant any attempt to open the door. "Let any observer try to raise the door, he will immediately feel a very strong resistance." The spider, warned by the vibrations of the threads which extend from the door to the bottom of her gallery, runs with all speed to the door, fastens her claws in the perforations made for the purpose, and pulls with all her might; if, to make a further experiment, the observer fastens down the door so that the spider cannot force it open, the next morning he will find a new entrance, with a new door formed at a small distance to the side of the original, or if the door be removed, another will be constructed in less than twelve hours." "The habitation thus singularly formed and defended is not used as a snare, but merely as a safe abode for the builder; hunting her prey at night only, and when secured it is taken within doors and devoured in security."

In this cunningly wrought burrow we find several devices prefigured, which we enjoy in a larger way in our modern dwellings, of which we may mention the door with its hinges, handle and spring attachments, the door frame with its bevelled edge or rabbet, into which the door closely fits, and the bell wire.

The sensitive lining fabric of these galleries, which seem to give warning of burglarious attempts from without, is a much more simple and effective contrivance than any of the hundred and one door and shutter alarums which our inventors have been busy in devising for our safety.

The admixture of fibrous material with plaster and the art of plastering are successfully practised by this little animal, and more than this, the ornamental covering of the walls by the finest and whitest silk is so luxurious in its beauty and comfort, as to warrant us in calling this operative not only a mason and builder, but also an artist. Y.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 3, 1864.

To Subscribers.—We acknowledge our gratification at the interest that has been manifested in the continuance of this periodical. From many of our Subscribers we have received not only valuable suggestions as to our future course, but also liberal pecuniary offers.

After much deliberation, we have concluded to continue the publication of Friends' Intelligencer: a new volume to commence on the 11th of 3d month next, at $3 per single copy, and $2.50 for clubs. These terms, we believe, will make the paper self-sustaining, provided the subscription list is not reduced, nor the prices of labor and material again advanced. This course is not only more just to our Friends, but more pleasant to ourselves, than to owe the continuance of our periodical to the liberality of a few.

Those not wishing to renew their subscriptions at the advanced price, will please send word immediately by mail to the Agent Those not heard from, will be considered subscribers to volume 22d.

Terms,—*Payable in advance:*

$3 per single copy.

$2.50 club rate; or, four copies for $10.

Died, at her residence, Maple Grove, Huntington county, Ind., on the 12th of 6th month, 1864, Mary Jane, wife of William Tyson, in the 50th year of her age, after a lingering illness, which she bore with Christian resignation, often mentioning that it was a solemn thing to die; yet she viewed the solemn moment joyfully, believing that the work her Blessed Master had for her to do was accomplished, and arranged her matters as though she was about going on a journey. Some time previous to her dissolution she had her neighbors called in, and after giving them very excellent advice, bade them affectionately farewell, looking forward to her dissolution with joy and rejoicing, and quietly passed away without sigh or groan.

——, on the 7th of 11th month, 1864, Mahlon Gregg, aged 52 years; a member of Philadelphia Monthly Meeting.

——, on the 17th of 11th month, 1864, at the residence of his son, in Philadelphia, Jacob W. Corlies, aged 73 years; a member of New Garden Monthly Meeting.

——, in Albany, N. Y., on the 17th of 11th month, 1864, Susan R., wife of Isaac Battin, and daughter of John Wilson, of Valley township, Montour co., Pa., aged 29 years.

——, In Brooklyn, on the 17th of 11th month, 1864, Richard R., son of Richard R. and Harriet T. Haines, aged 15 months.

——, at Maiden Creek, on the morning of the 4th of 2d month, 1864, of pleuri-pneumonia, Elizabeth Wright, aged 68 years, 5 months and 22 days.

——, at Maiden Creek, on the morning of the 8th of 11th month, 1864, of pneumonia, Deborah Wright, aged 61 years, 2 months and 4 days.

——, at her residence, at Newberry, on the 16th of 8th month, 1864, of laryngeal consumption, Louisa Garretson, daughter of Joel and Elizabeth V. Garretson, in the 44th year of her age; a member of Newberry Particular and Monallen Monthly Meeting, Pa. Her disease was very lingering and accompanied with great suffering, which she bore with patience and resignation.

——, on the 30th of 10th month, 1864, of inflammation of the bowels, Willie H., son of Joel V. and Hannah Ann Garretson, of Monallen Monthly Meeting, Pa., aged 7 months and 4 days.

——, on the 21st of 11th month, 1864, Seth Tyson, aged 73 years; a member of Green Street Monthly Meeting.

A Stated Meeting of Friends' Association for the aid and elevation of the Freedmen, will be held at Race Street Meeting House on Fourth-day evening, 7th of 12th month, 1864, at 7½ oclock. Friends and others interested are invited to attend.

Samuel H. Gartley, } *Clerks.*
Anne Shoemaker, }

An invitation is extended to young persons willing to volunteer and assist in teaching, one or two nights each week, at the evening school, Nineteenth and Spring Garden Streets.

Annual Meeting of the Association of Friends for the Relief of the Suffering Poor (with fuel), this evening, the 3d of 12th month, 1864, at 8 o'clock, at Race Street Meeting House, central building.

Jos. M. Truman, Jr., *Clerk.*

Wanted,—A suitable man as Agent near Fortress Monroe, to attend to forwarding some of the Freed people to homes in the North. Address

J. M. Truman, Jr., No. 413 Franklin St., Phila.

An adjourned meeting of the Executive Committee of Friends within the limits of Philadelphia Yearly Meeting, for promoting subscriptions to Swarthmore College, will be held on Seventh-day morning, the 3d of 12th month, 1864, at 11 o'clock, at Race Street Meeting House. It is very desirable that reports should be received from the several local committees throughout our Yearly Meeting.

Jos. M. Truman, Jr., *Clerk.*

One great principle, which we should lay down as immovably true, is, that if a good work cannot be carried on by the calm, self-controlled, benevolent spirit of Christianity, then the time for doing it has not come. We ought to think much more of walking in the right path than of reaching our end. We should desire virtue more than success.—*Channing.*

THE COLORED SCHOOLS IN LOUISIANA.

By a General Order, No. 23, provision was made in Louisiana for the establishment of free schools for the freed people, more especially the young. A bureau of education was authorized to establish primary schools, nominate teachers, erect school-houses, and to regulate the course of studies, with other supervisory powers. They entered diligently upon the discharge of their official duties, manifesting equal devotion and energy. From a recent report of the superintendent of public education, we learn that there have been created and are now maintained seventy-eight of these colored schools, comprising 7,900 pupils and 125 instructors. As a guaranty of their competency, the latter were required in advance to attend a normal class for a period proportionate to their attainments. Loyal Louisiana within our army lines embraces upward of 15,000 colored children, and of these it is evident more than half are enrolled among scholars. Ere long it is anticipated a majority of the remainder will also partake of the facilities for learning. The parish schools have been well attended, and in the short time since their opening have developed promising qualities in the African mind and character. Three and four months have sufficed to supplant the alphabet with the primary reader, and to render intelligible the rudiments of arithmetic. The most intelligent planters operate heartily with the bureau. The city schools number fifteen, with forty-one instructors, and average an attendance of 1,900, who range in years from five to eighteen, besides some adults of both sexes—servants and laborers—who take from the hours of their daily toil a portion for the acquisition of knowledge. A year ago, half the children were ignorant of their letters; and still some

1,400 have not yet been brought to school at all.

It is remarked that, in spite of the poverty of their parents, many of whom were slaves till Farragut brought deliverance in 1862, the children always present themselves at school with clean faces and hands, and their shoes and garments however badly patched, are scrupulously tidy. Their desire to learn is intense, and their ability good. Their perceptive faculties are stronger than the receptive or retentive. No rigid discipline is necessary to their management, and it is said of them—which ought to be true of white students, and which, if it were inculcated at home by parents, would go far toward abolishing the use of the rod or other violence—that "the threat to deprive them by expulsion of the advantages of instruction suffices to reduce the most refractory to obedience."

Such was the prejudice in a community lately slaveholding, that it was feared that teachers must all be sought in the North. It is pleasing to record the fact that many Southern-born women and natives of Louisiana were found in New Orleans, who braved all calumnies, insults, and social proscription, for the noble work of enlightening a despised and just unshackled race. The future of the South looks bright when these beneficent changes can occur in a twelvemonth.—*N. Y. Independent.*

For Friends' Intelligencer.

THE RIGHTS OF COLORED PASSENGERS.

In San Francisco, in the 12th District Court of California, Judge O. C. Pratt presiding, an interesting case came up for settlement on the 2d ult. A colored woman, who had been forcibly ejected from a horse car, had applied for redress, and the answer of the Company to the court was, that their rules prohibited a negro or mulatto person from riding in their conveyances. The plaintiff moved to strike out this rule.

The judge approached the subject as one of great public interest, and comparatively new to the judicial record. He remarked that "this absence of precedent excites but little wonder when it is remembered in how light esteem negro or mulatto persons have been holden for near 200 years by the whites, in whose control have been placed and exercised the law-making and law-construing powers of the land." He spoke of the injustice of the Dred Scott Decision, and said: "It has been already quite too long tolerated by the dominant race to see with indifference the negro or mulatto treated as a brute, insulted, wronged, enslaved, made to wear a yoke, to tremble before white men, to serve him as a tool, to hold property and life at his will, to surrender to him his intellect and conscience, and to seal his lips and belie his thoughts through dread of the white man's power. Was not the Government ordained to defend the weak against the strong; to exalt *right* above *might;* and to assure the rights of each and all, however lowly or exalted, and to make them, as far as possible, inviolate? And, finally, is what is asked by defendant in this case anything less than to make the Court an instrument of *power* to trample upon *right;* and if this is true, what support is offered us in so doing, except the invocation of prejudices which have no holier origin than in brutal propensities, and a willingness to assist in perpetuating a relic of barbarism?"

In reply to the plea that companies had a right to regulate their own operations, the Judge observed: "That railroad companies have a right to make rules for the proper management of their business is undoubted; but it is denied that such power extends to the establishment of regulations whereby, in effect, they provide and declare that duties imposed upon them by law *shall not be performed.* To regulate the mode of transacting their legitimate business is one thing, but to refuse through such regulation the performance of their just duties is another and very different thing."

After proving that the law which binds common carriers does not admit the excuse of color for the non-performance of duty, the Judge concluded in these words: "Opposition to doing a duty thought by the Court to be unmistakably enjoined on the defendant, resting solely on prejudice against plaintiff's color and race, and the fancied or real absence of profit to defendant's business, should the duty be performed, can hardly be expected to receive countenance or assistance from tribunals established *to enforce rights and redress wrongs.* If public opinion on this subject is stronger than the law, let it take the form of embodiment in *legislation,* and then it can receive judicial recognition; but, in the meantime, our province is to adjudge plaintiff's legal rights, and defendant's duties, as we find them.

"Let the motion, therefore, to strike out be allowed."

Notwithstanding the increasing evidences of the desire to render to our colored population their just rights, they are still excluded from the common means of transit afforded by our street cars. It is well for us to examine how far regulations, so materially affecting the comfort and convenience of one portion of our citizens, are in accordance with the civil law, or with that principle of justice and right which should govern us on all occasions.

H.

OUR merits procure us the esteem of men of sense, and our good fortunes that of the public.

CHILDREN.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of Autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in mine ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

LONGFELLOW.

JUDGE KINDLY.

Judge kindly. O, you cannot tell
How oft the troubled heart
May seek to hide its griefs in smiles,
And act a careless part.

How oft beneath the ringing laugh,
A moan is smothered there;
And in some hasty, thoughtless word,
Is breathed an earnest prayer.

And O, perhaps, when heaviest
The heart by sorrows pressed,
The words and actions often are
Most carelessly expressed.

Then kindly judge; it is no proof
Because the words are light,
That nobler thoughts are buried, or
The heart 's no longer right. A. O.

If a man would be alone, let him look at the
ars. The rays that come from those heavenly
orlds, will separate between him and vulgar
ings. One might think the atmosphere was
ade transparent with the design, to give man,
the heavenly bodies, the perpetual presence
of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these preachers of beauty, and light the universe with their admonishing smile.—*Nature.*

For Friends' Intelligencer.

COLCHICUM.

Florence Nightingale, in her "Notes on Nursing," says, "I have known ladies who both gave and took physic, who would not take pains to learn the names of the commonest medicines, and confounded for example, colocynth with colchicum." How many of the readers of the Intelligencer know the difference? or, in reality, what either of them is? The colchicum to which she refers is the Colchicum autumnale, or meadow saffron, a bulbous, perennial plant, indigenous to the low, wet meadows of Colchis, in Asia, whence it has been disseminated throughout the temperate portions of Europe, and introduced into this country as a garden plant. Its habit of growth is peculiar. The leaves, which are radical, about five inches long, broad at the base and tapering to a point, appear in the spring, and about midsummer die away. In the 9th month the flowers, which, are of a rosy-purplish color, make their appearance. The corabla consists of a tube five inches long, two-thirds of which is concealed in the ground, expanding into a six-parted limb at the top; somewhat resembling the flower of the crocus sativus or fall crocus, from which, however, it is easily distinguished by having six stamens and three styles, whereas the crocus has but three stamens and one style. The seed vessel consists of a three-lobed, three-celled capsule and appears with the leaves in the following spring, and is said never to mature when growing upon dry ground or in confined gardens. Both the bulbs and seeds are used medicinally, acting upon the nervous system, allaying pain, and producing other sedative effects, and in over doses is capable of producing dangerous and even fatal results. It is chiefly used in the treatment of gout and rheumatism, and is considered almost a specific in the former disease.

The cultivation of the bulb has been at various times attempted in this country, but not with very encouraging success. Whenever they have, in a measure, succeeded, they have been preferred to those imported, on account of their containing more of the active principle in a fresh than in a dried state, and the greater certainty of their being unadulterated with foreign matter.

Colocynth is prepared from the fruit of the Cucurmis colocynthis, or bitter cucumber—an

annual trailing plant growing in various tropical countries, and imported principally from the Levant. As a medicine it is used in combination with various other articles as an efficient and safe cathartic. M.

Quakertown 11th mo., 1864.

From the Agriculturist.

TWO WAYS OF GOVERNING CHILDREN.

The best government of children is that which trains them to properly rule themselves. A boy who refrains from wrong only or principally because he fears the rod, is in a fair way to ruin; when he has grown too large to be whipped restraint will be gone, and he will hasten to gratify his passions all the more fiercely because of the previously enforced denial of indulgence the constant effort of parents should be to teach children that inconvenience, pain, and misery, are the natural consequences of transgression. Merely repeating this day after day to a child will not be sufficient to implant it as a principle of action. It may be thus impressed on the memory, but not on the life. Children learn to avoid physical danger, first by experiencing the pain resulting from it. No child will let fire alone merely from being told that it will burn; but after he has once or twice felt the smart, he will not only shun the flame, but he will be more likely to heed future warnings, both of this danger and of others against which his parents may caution him. If his constant experience be that transgression of the commands and disregard of the counsels of his guardians are inevitably followed by evil consequences which he can feel, and that his pain is the direct result of his infraction, he will ultimately be convinced of the superior wisdom of those in authority over him, and of their just and kind motives in imposing restraint. "I always whip my boy when he disobeys me, and yet I cannot make him mind," was the reply of a parent to the writer, when urging the necessity of proper discipline. In this case, and it is one of thousands, pain followed disobedience not as a direct result, but only as an arbitrary and temporary consequence. The boy might feel that perhaps the whipping came merely because the father was displeased, and console himself with the reflection that at some day he would be too big to whip. Or, as is more frequently the case, the thought might be, "I will look out and not *get caught* next time." As an illustration of another and better mode of treament take the following, which occurred under the writer's notice. A lady had placed a quantity of grapes in a closet for safe keeping until she could preserve them. Her little boy found them, and slily helped himself so liberally that the loss was noticed. He was called to account, plead guilty, for the proof was strong, and received not a whipping, but the following just sentence: "I am sorry you chose to take your share of the grapes slily and dishonestly, when by waiting a little you could have enjoyed them with the rest of us, and with out fear or shame. Of course you cannot expect any more, having eaten your portion, and I shall not allow you to have them.' The sentence was faithfully carried out. Every time the preserved grapes came upon the table the little fellow felt not only the deprivation of the luxury, but he could trace the natural and just connection between his sin and its punishment, and the lesson was remembered longer than a severe whipping would have been. A boy who should refuse to bring water or cut wood or milk the cows, or do other similar work, would be more successfully treated by being denied his share in the benefit of these operations, than by scolding or whipping. Thus in most cases of discipline, the punishment may be so directly connected with the offence, that the child will wish to escape the effect by avoiding the cause, and learn to do this habitually; and when this is done, a long step is gained toward the practice of self government, and a foundation of good principles is laid for his continuance in well doing when parental control can no longer be exerted.

From Thoughts in my Garden.

SQUIRRELS.

BY MARY G. WARE.

Until quite recently, troops of the little striped squirrel have formed a pretty feature of my garden and its neighborhood. A large walnut tree near the house furnished them with their winter stores, and their merry gambols were a source of almost constant entertainment during the warmer months. Nothing could be more graceful than their mode of traversing the whole village, leaping from tree to tree with a rapidity and ease that seemed almost like the flight of a bird. No one, for a long time, thought of disturbing them, and they multiplied from year to year, and grew more familiar as they found nothing in the treatment they received to awaken their fears.

Nothing could seem more harmless than these happy little creatures; but, as their numbers increased, it was found that they were so destructive to the fruit of the pear tree that it became evident we must make our choice between destroying the squirrels or giving up this delicious fruit to their enjoyment. A neighboring sportsman soon settled the question beyond debate; and now, though I miss the squirrels, I should not be willing to recall them at the price of the fruit. Their destruction of the pears was the more aggravating because they ate nothing but the seeds. With their sharp little teeth they would cut off the flower end of the fruit, as if with a knife, just above the seeds; and, after picking

these out, leave the stem end hanging upon the tree. The quantity of fruit they would destroy in a single day was quite astonishing.

Another vexatious trick of these graceful little animals, is their fondness for robbing birds' nests—devouring the eggs or the recently-hatched birds, with great avidity.

A few days since, as I was driving through a retired wood, my attention was attracted by cries and alarmed excitement of two birds fluttering around the bough of a tree that overhung the way. I stopped to ascertain what was the matter, and soon found sufficient cause for the distress of the poor birds in the person of a squirrel who had ensconced himself in their nest, looking as much at home as if he were there of right.

The birds were of the smallest variety of sparrow, scarcely larger than humming-birds, and so much smaller than the squirrel, that their attacks, as they pounced upon him in their circling flights, seemed not to disturb his enjoyment in the least.

When I first caught sight of him he had an egg entirely within his jaws, which he could not quite close over it, so that I could see the shell all round his mouth between his teeth. He seemed to use a good deal of care in breaking the shell, as if he feared losing its contents, and then took one-half of it out of his mouth with his right paw, and tossed it from him, and then with the other paw removed the other half, with a jaunty sort of impertinence, as if he wanted to show me he was quite at his ease out of my reach. For a few seconds he seemed to give himself up to the enjoyment of the delicate morsel, like a veritable epicure; then folding himself up, as if he intended passing the day in his stolen quarters, he put his head on one side and fixed his keen little black eyes upon me, with an air that seemed to say, "And now, what do you propose doing about it?" I watched him for some minutes, unable to reach him with any weapon I had at command; and then, finding he kept his position, as if he never meant to stir so long as I continued looking at him, I drove on, leaving the old birds still circling about him, and darting down upon him in vain efforts to drive him away.

It is difficult to restrain one's self from feelings of anger and resentment on seeing animals preying upon other animals; and yet it seems to be a law of the Divine Providence that each family of the animal races should be decimated to serve as food for some other family. Where any species is protected from such destruction, it soon becomes so numerous as to be troublesome, and perhaps even injurious, although it may seem in its nature, like the squirrel, perfectly harmless and innocent. Restraint seems to be the first law of order in all created things. Without it, everything impinges upon the liberty of its neighbor.

So, in the mind of man, no one trait, however innocent it may seem, can be indulged without restraint, and not prevent the due development of other traits. Take for instance the playfulness of the mind, which seems to correspond to the gambols of the squirrel. This is one of the most pleasing attributes of childhood, and it is very desirable that it should be retained through life, for it helps to lighten care and to keep the mind fresh and buoyant. Still, this trait must, like every other quality of the mind, be restrained, or it becomes positively vicious in its development, degenerating into a levity that saps the foundation of all those serious views of life which are absolutely essential in the formation of a character of any moral worth.

Levity is often an amusing trait, and when accompanied by grace and beauty has sometimes a fascinating power, when one is unconscious of, or indifferent to, its dangerous tendencies. Pleasing persons, in whom levity is a dominant vice, are often excused for the faults, and even the sins, into which it betrays them, because, as their apologists say, "they are so good-hearted." The phrase "good-hearted," when used in this manner, means only that the individual has a pleasant way of giving an amusing or impertinent reason for his wrong-doing; and it implies nothing of that goodness of heart which finds its life in love to the Lord and to the neighbor.

Playfulness that degenerates into levity is the offspring of vanity and irreverence, and contains no element of goodness. There is no more hopeless state of the mind than when it finds pleasure in sporting with what others deem sacred, and laughing at things morally wrong.

The sportiveness of the human mind that expresses itself in laughter is something entirely peculiar to the human race. The brute creation demonstrate their joy by various bodily movements, but no one of them has the power of laughter. The reason of this is that laughter is the expression of a certain kind of intellectual pleasure. Other animals are purely affectional, while man is intellectual beside being affectional. All animals display the delight of their affections by various movements of the body, and man by smiles; but laughter is the result of intellectual satisfaction at some novelty of thought.

Laughter is of two distinct kinds,—the one is the result of sympathy, the other of antagonism. The one laughs *with* its object, the other laughs *at* it. The one partakes of the character of its object, and may be either good or evil. The other always despises its object, and is, by its own nature, necessarily evil.

We laugh *with* the ludicrous; we laugh *at* the ridiculous.

The wisest of Jewish kings tells us in one place that laughter is madness, and in another that there is a time to laugh. When we hear the free, ringing, innocent laughter of childhood, we can feel that there is a time to laugh. When we hear the depreciating, the triumphant, or the bitter laugh of manhood, we can understand that it is madness.

The mode in which a person laughs is a very sure index to the character. The laugh of early childhood is free from sin, as the song of birds or the gambols of beasts. The whole being is so single that the gayety of the soul dances forth into the movements of the body, and the joyousness of the affections vibrates along the vocal organization with impulses too interior to be formed into words, and so they express themselves in laughter. There is, perhaps, no purer emotion excited in the adult mind than that which we feel when listening to the happy laughter of childhood. It carries us back to our own early life, and renews within our soul glimpses of the time when our angels continually beheld the face of the Heavenly Father.

This sweet, childish laughter is rarely retained through life. As fast as evil passions are aroused in the mind, so fast the character of the laughter changes. There is the loud, empty laugh, "that speaks the vacant mind;" the tittering of silliness; the coarse laugh of vulgarity; the scornful laugh of the cynic; the bitter laugh of the misanthrope; the sardonic laugh of the hypocrite; the exulting laugh that rejoices in the inferiority of its subject; the refined, intellectual laugh, which delights in subtle distinctions and acute witticisms; and in the depraved who seldom laugh heartily, there is the "depreciating sneer," at which the painter Allston used to say he thought the devil must laugh more heartily than at anything else.

The laughter of childhood is almost purely affectional, and has its life in the same influx from heaven that, descending into the lower animals, produces gambols and songs. As childhood ceases, if its purity remain, this same affection displays itself in a happy, smiling countenance, that seems radiant with inward joy. There is nothing in it that ever suggests the idea of superciliousness or self-complacency. The kindly old age that follows tells, every year, more and more of purity, and gentleness, and love, and peace. It is full of Christian charity, and, though laughing seldom, in its laughter it is always sympathetic. It laughs only *with* innocently ludicrous things that invite laughter; while ridiculous things *at* which others laugh give it only pain.

A PLEA FOR SNAKES.

Can you tell us why every man, woman and child seems to consider it their individual duty to put an end to the life of every snake they may chance to meet? Have any of them been injured by these creatures, which are far more harmless than a bee or wasp? They will answer No. Then why kill them? All must admit that snakes (I mean such as are found in these parts,) do harm to no one, and yet all will kill them at the first opportunity.

I say they do no harm—I will go farther and say they do an immense amount of good to the farmer, housewife and all. But aside from the good which they do, a careful investigation will show us many things to admire. *Catch* the first field snake you see and examine it with care, and notice all its parts, and you cannot but be surprised at the wonderful wisdom which is displayed in its structure. I presume the word *catch*, when applied to snakes, will shock some of your readers; but there is much less danger in catching a common snake than a mouse or rat. The snake seems to have no means of defence but his ability to slide into small openings and his speed, but even these are inadequate to save him from the farmer, who *should be his best friend.*

Our legislatures pass law upon law for the protection of blue-birds, robins, &c., but none for the protection of snakes, one of which will do more in one week for the farmer than any of the above mentioned birds will do in a month.

Last harvest I by accident killed one with a mowing-machine, and had the curiosity to examine his stomach, and found one whole field mouse, the remains of two others, with beetles, bugs, slugs and moths too numerous to mention. You may plead that snakes will eat birds; so will cats; and is this a valid reason why you should kill every cat you come across? Give a good-sized blacksnake a fair chance, and he will destroy more mice in a day than a cat.

Every son and daughter of Eve seem to have taken out a special licence to kill every snake he or she can find because one tempted his or her mother. But this is no reason why the species should be utterly exterminated. It has always been my practice to "live and let live," and not kill *purposely* anything which is not hurtful to my crops, and to encourage and increase anything which may benefit them in the slightest manner.

The copper-head, rattlesnake and moccasin are dangerous reptiles, and although they only make use of the means of self-defence provided by nature, I will not include them in my plea, but will confine myself to such snakes as are commonly found on our farms and about our houses.

These much-despised and persecuted friends of the farmer, (and through him of the world in general,) are only found in old stone piles,

hedges and other uncultivated spots, and in no case, (as far as my observation extends,) have they been known to injure any crop. They form a part of the great army which a kind Providence has raised up to keep in check the insect world, or more particularly those which are injurious.

The unprecedented multiplication of insects may be traced to the general extermination of their natural enemies, snakes and *toads*. The universal hatred of the former does not much exceed that which is generally felt for the latter. The only difference between them is that the toad confines himself to insect diet, while the snake will destroy mice, and too often toads also.

In conclusion, let me ask the reader to pause and think, before he kills the next snake which crosses his path, whether it has ever done him any harm, and if it has not and will not, (if not killed) do him much good.

So much of an argument in favor of snakes on the side of interest—now to reach those who are or consider themselves above the claims of interest, I will make the following quotation from Cowper, which contains a sentiment that must find an echo in every heart, and none is or should be so well convinced of it as the *practical, thinking, hard-working farmer*.

After reviewing the whole argument, Cowper writes thus:

"The sum is this—if man's convenience, health,
Or safety interfere, his rights and claims
Are paramount and must extinguish theirs.
Else they are all—the meanest things that are,
As free to live and to enjoy that life
As God was free to form them at the first,
Who in his sovereign wisdom formed them all."

CROP CIRCULAR OF THE AGRICULTURAL DEPARTMENT.

WASHINGTON, Nov. 7.—The Department of Agriculture has issued a crop circular, from the returns of correspondents of the department, showing the following facts :—

	Wheat. Bushels.	Rye. Bushels.	Barley. Bushels.
1862	181,188,089	21,239,451	12,483,023
1863	179,404 036	20,782,782	11,457,155
1864	160,615,823	19,872,975	10,716,328

	Oats. Bushels.	Hay. Tons.
1862	171,463,405,	20,257,968
1863	173,800,575,	19,726,847
1864	176,690,064	18,116,751

	Corn. Bushels.	Tobacco. Pounds.	Buckwheat. Bushels.	Potatoes. Bushels
1862	586,226,305	136,751,746	18,708,145	113,234,644
1863	451,967,959	267,267,920	15,806,455	100,158,670
1864	530,581,403	197,468,229	18,700,540	96,256,883

The following crops are reported in *tenths*, increase or decrease. Thus 1 means one-tenth, 2 3-8 means two-tenths and three-eights of a tenth; 1-3 means one-third of a tenth; 0 means an average. When there is a very large increase stated, as cotton in Maryland, it shows that but little was cultivated previously.

Sorghum—Increase over Crop of 1862.—New Hampshire, 1; Massachusetts, 1½; Connecticut, 7; New York, 9; New Jersey, 10; Pennsylvania, 2 3-8; Maryland, 6 2-3; Delaware, 3; Kentucky, 4 5-6; Ohio, 1; Illinois, 2¼; Missouri, 0; Wisconsin, 3; Minnesota, 3-5; West Virginia, 2 1-6 *Decrease of the same.*—Michigan, 4-5; Indiana, 1-6; Iowa, 4-5; Kansas, ½; Nebraska Territory, 2 1-6.

Increase of Flaxseed over 1862.—Maine, 1 1-5; New Hampshire, 1 1-3; Vermont, 1½; Rhode Island, 1; Connecticut, 3½; New Jersey, 14 2-3; Pennsylvania, 4; Maryland, 1¼; Delaware, 1½; Kentucky, 2⅔; Ohio, 2 5-12; Michigan, 1 1-7; Indiana, 1 7-10; Illinois, 1 1-5; Missouri, 3 4-7; Wisconsin 3 3-5; Iowa, 3-5; Kansas, 1 2-3; West Virginia, 4. *Decrease of the same.*—New York, 1-3; Minnesota, 1½.

Increase of Linseed over 1863.—Maine, 1 1-5; New Hampshire, 2; Vermont, ½; Connecticut, 3; New Jersey, 2; Pennsylvania, 3 8-9; Maryland, 1; Delaware, 2; Kentucky, 1 2-3; Ohio, 2 1-12; Michigan, 1½; Indiana, 5-8; Illinois, 1; Missouri, 2 3-7; West Virginia, 4 2-5. *Decrease of the same.*—New York, ½; Wisconsin, ¾; Iowa, ¾; Minnesota, 2½; Kansas 3.

Cotton—Increase over crop of 1862.—Maryland, 20; Kentucky, 5¼; Ohio, 1; Illinois, 4; Missouri, 2¼; Iowa, 6; Kansas, 1 1-16; West Virginia, 5. *Decrease of the same.*—Delaware, 2; Indiana, 2.

Root Crops—Increase over Crops of 1862.—Vermont, ½; Connecticut, 3 2-3; Delaware, 1-3; Illinois, 0; West Virginia, 1½. *Decrease of the same.*—Maine, 2; New Hampshire, 2¾; Massachusetts, 8-9; Rhode Island, 2; New York, 1 5-6; New Jersey, 4-5; Pennsylvania, 2 6-17; Maryland, 5-6; Kentucky, 2; Ohio, 2-3; Michigan 2½; Indiana, ½; Missouri, 4⅓; Wisconsin, 2¾; Iowa; 1 2-5; Minnesota, 2½; Kansas, 2 5-7; Nebraska Territory, 4½.

Fattening Hogs—Increase of number over 1863—none. *Decrease of the same.*—Maine, 2 3-5; New Hampshire, 1 4-5; Vermont, 1 5-6; Massachusetts, 2 2-7; Rhode Island, 3; Connecticut, 2; New York, 1½; New Jersey, 1 5 6; Pennsylvania, 2 1-3; Maryland, 2; Delaware, 2; Kentucky, 3 8-11; Ohio, 2¾; Michigan 2 2-3; Indiana, 3; Illinois, 3; Missouri, 3; Wisconsin, 3 5-6; Iowa, 1¾; Minnesota, 2¼; Kansas, 2½; Nebraska Territory, 2; West Virginia, 2 1-3.

Fattening Cattle—Increase of number over 1863.—Minnesota, ¾; Kansas, 2 7-8. *Decrease of the same.*—Maine, 3 1-8; New Hampshire, 2; Vermont, 1 2-3; Massachusetts, 2 2-7; Rhode Island, 3½; Connecticut, 1 3-5; New York, 2 1-5; New Jersey 1½; Pennsylvania, 1¾; Maryland, 3¼; Delaware, 3 1-3; Kentucky, 1; Ohio, 2 2-3; Michigan, 2⅕; Indiana, 2 1-3; Illinois, 2; Missouri, 3 5-8; Wisconsin,

1 5-7; Iowa, 1½; Nebraska Territory, 2¾; West Virginia, 2 2-5.

Old Wheat—Decrease on hand compared with September, 1863.—Maine, 3½; New Hampshire, 2 5-6; Vermont, 2½; Massachusetts, 2; Connecticut, 6; New York 3½; New Jersey, 1 2-5; Pennsylvania, 3; Maryland, 3 4-7; Delaware, 2; Kentucky, 2 7-9; Ohio, 2¾; Michigan 2½; Indiana, 2¼; Illinois, 4; Missouri, 2 2-5; Wisconsin, 2 5-7; Iowa, 4; Minnesota, 3¼; Kansas, 3-5; Nebraska Territory, 5; West Virginia 2 4 5.

Increase in Quality over Crop of 1863.—Maine, 2-5; Vermont, 4; Massachusetts, 1 2-3; Connecticut, 2; New Jersey, 1-9; Maryland, 1 5-8; Delaware, 5; Kentucky, 2-9; Michigan, 1¼; Indiana, 2¼; Illinois 1¼; Missouri, 2 2-7; Iowa, ½; Minnesota, 5-6; Kansas, ¾; Nebraska Territory, 3½.

Decrease in the same.—New Hampshire, 2-3; New York, ¼; Pennsylvania, ½; Ohio, 4 5; Wisconsin, 1; West Virginia, ¾.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is quiet, but holders manifest no disposition to accept lower prices. There is little shipping demand. Sales are reported at $12 00 for Ohio extra family, and $9 75@10 00 for superfine. The sales to the home consumers range from $9 75@12½ for common and fancy brands—according to quality. There is very little Rye Flour or Corn Meal here, the former selling at $9, and the latter at $7 50 ℔ bbl.

GRAIN.—The Wheat market is dull, and good Red is offered at $2 62 per bushel; and white sold at $2 75@2 85. Rye is worth $1 70@1 72. Corn is lower, with further sales of yellow at $1 78. Oats are in request at 90@92. The last sales of Barley ranged from $1 78 to 1 90, and Malt from $2 15 to $2 30.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

"SISTER RUTH'S STORIES, for the Young; Or, Evenings with John Woolman."

In Press and will be ready for delivery about 12th mo. 10th, 1864. Price 75 cents. Six copies for four dollars, twelve copies for seven dollars. Orders sent in early will receive immediate attention. Sent by mail for 75 cents, free of postage.

T. E. CHAPMAN, No. 5 South Fifth Street

11.19 6t., 1224.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.

Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."

11mo. 19. EMMOR COMLY.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,

Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.

11.19. 10t. 12165. F N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.

Particular attention given to making Friends' Clothing.

10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical*, and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.

Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.

8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

FARM AND COUNTRY SEAT,—Will be sold at Public Sale on the premises on Seventh-day, the 10th of the 12th Month, inst.

All that very desirable Farm and County Seat, situated near Clarksboro', 13 miles from Philadelphia, on the great turnpike road leading from Camden to Salem, in the county of Gloucester, N. J., adjoining lands of Amos J. Peaslee, David W. Brown and others, containing 80 acres. The Farm is divided into five fields, with good fencing; has a lovely stream of water running through it, with some ten acres of meadow, and six of young timber. The soil is excellent, and well adapted for both grazing and produce, with Apple Orchard, Pear, Cherry, and other fruit trees; also, plenty of marl near by. There is a large two-story frame Mansion House, in good condition, with a handsome lawn and ornamental trees, situated on an eminence, commanding an extensive country view; with carriage house, barn, hay house and other out buildings, with wells of water, &c. The whole being very desirable on account of its proximity and easy conveyance to Philadelphia, by three lines of stages every day, or by the West Jersey Railroad, four miles distant. There are various places for worship, with good schools, stores, mills, and mechanics in the vicinity.

For reference enquire of the Subscriber at Trenton, or of WM. HAINES, Clarksboro' P. O., Gloucester county, N. J.

Sale at 2 o,clock P. M. Title good.

THOMAS P. MARSHALL.

11th mo., 2d, 1864. 3t. 1210.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.

3d mo. 12, 1864. tf.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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DORCAS LILLIE.

A brief Account of the Life of Dorcas Lillie; written by herself.

I was born in the year 1721, at Anguilla, in the West Indies. My parents were esteemed religious people, and brought me up in the profession of the church of England. I had what is called a polite education, so far as the place afforded. My mother dying when I was young, my grandmother supplied her place, and my father married again. When I was about fourteen years of age, we removed to another island, called Tortola; and at the age of about fifteen, a person of note in the neighborhood, named Giles Powell, having buried his wife, made me his choice, and communicated his mind to my father, who spoke to me on the subject, and let me know that it was agreeable to him, if it would be so to me. After some time, it was concluded on, and we were married.

In about three years, my husband died, and my eldest son, when about two years of age, was suddenly taken off in a fit. This seemed the most afflicting of the troubles which I had then experienced; and in my distress, I often retired to my father's garden, for I had returned to live with him after the death of my husband. In this retirement, I was much exercised in prayer to the Lord, begging his assistance to preserve me, and give me patience and resignation under this trying state of affliction, at so early a period of my life.

About this time there was much said of Quakerism in Tortola. The governor, John Pickering, encouraged it, and his wife and her sister became preachers. Although they were relations to me, I had not been near them since my troubles, and their change. But my cousin, Dorothy Thomas, who was the first on the island that was raised up to preach the everlasting gospel, came on a visit to us; and my father being from home, I invited her to stay all night. This gave me a full opportunity of conversing with her, and I found we were united in the one blessed Spirit. After this, I was often drawn to go among them; and one First-day, being at their meeting, I heard governor Pickering's wife preach; Dorothy Thomas also bore a testimony which reached my heart, and made a deep impression. I was convinced it was the everlasting gospel, and power of God, for my salvation.

I now embrace every opportunity to attend their little meeting, in order to wait upon the Lord. Dorcas Pickering and myself also frequently went up a high hill to Thomas Humphrey's house, there to meet, for the purpose of performing Divine worship. Sometimes there would be but us three, at other times a few more assembled. But our hearts were comforted in Christ, having the evidence of a good conscience, and his blessed presence accompanying us.

From the frequency of my attending their little meetings, my father was induced to exam-

ine the cause; and hearing a rumor abroad of my going to turn Quaker, he was offended at me, and forbid my going so often among them, saying, they would delude me, and draw me from the right faith, into nonsense and folly. I replied, it was quite the contrary, and that I saw more sincerity and true religion among them than any where else. On hearing which, his wrath increasing, he said, he saw plainly that I was lost; and if I did not forsake that way, he would not own me as a child. I told him it was very wrong to take so great a dislike to an innocent and well-meaning people, who sought the salvation and happiness of all mankind. But satan and his instruments sought to embarrass me, and added to my troubles, by false reports of various things, too many to mention in this little narrative.

So my father turned me out of his house, threatening to beat me, if I did not leave it, unless I would forsake the Quakers. On this severe treatment, I concluded to go, and live in my own house, although at a great distance from my friends, and but a few neighbors near it. I informed one of my husband's executors how it was with me, and of the purpose I had formed of living on the estate. He said it was too much out of the way, and distant from my friends. But if I would go into a house of his which he had lately left, I should be welcome to stay in it as long as I pleased. Feeling a freedom to accept his offer, I acknowledged his kindness, and he assisted me, with the help of his black people, to remove my goods. I first sent to my father to inquire whether he continued in the same mind; or whether I might return to his house. To which I received for answer, that he desired not to see my face, unless I would forsake the meetings of the people called Quakers.

I felt supported, at that time, so that I thought I could endure all things, for Christ and the blessed gospel's sake. But the Almighty often shows us our own nothingness and instability, without his Divine aid.

Being now at liberty, and in my own house, I attended meetings regularly; and there were many added to the church, both in Tortola, and in the little islands of Jose Vandike's and Guiana. John Pickering now built a meeting house on a lot of land which he gave to Friends for a burying-place. And as he held a correspondence with Friends in England and Philadelphia, the account of our meeting spread abroad, and several young Friends were induced to come and trade to Tortola. In less than two years, the Lord was pleased to send his worthy servant, Thomas Chalkley, to visit us. He was an eminent instrument, by whom many were turned from darkness to light, and from the power of satan unto God. Those that had been enemies to the Truth, became reconciled unto God, through the labors of this faithful ambassador, beseeching them to turn from the evil of their ways, and receive the word of faith and reconciliation.

Thomas Chalkley also settled a meeting for discipline amongst us, which was held alternately at Fat-Hog Bay and the Road; where the Friends from the other little islands attended. In a few weeks after he had finished this work, he was seized with a fever, which carried him off in a few days, to our great grief and loss, but his eternal gain. He was interred in our burying ground at Fat-Hog Bay, attended by many Friends and others, who lamented their great loss in his removal. In his last public testimony, he said he had fought the good fight of faith, and finished his course, and he hoped there was a crown of glory laid up for him in the realms of bliss.

In those days the Lord was gracious to his people, and they increased so as to become two bands, faithfully serving the King of righteousness; and happy would we have been, had we continued watchful, and not suffered the enemy to break in upon us. While we were thus flourishing, the Lord sent two of his valuable servants to visit us, John Estaugh and John Cadwalader, from America. They visited both our meetings. But the latter having been very sick with a bloody flux, during his voyage, it increased upon him, so that in a few weeks, he finished his course among us, and was respectfully interred by Thomas Chalkley, being much lamented by us. After the death of John Cadwalader, John Estaugh, with several other Friends, went in a sloop to visit the little meeting on the island called Jose Vandike's. He attended the meeting, though unwell; and after our return, he was taken ill at the house of William and Dorothy Thomas, where he lay about eight days, and then departed this life, in peace, having preached his last sermon on his dying bed. He was carried to John Pickering's, and then buried by his companion, followed to the grave, and lamented by many Friends, who loved him, and admired his ministry and heavenly deportment. Previous to his departure, he had proposed the settlement of a Women's Meeting for business, which was accomplished after his death, and I was choosen to act as clerk.

In about a year after, my father had a tedious spell of sickness, during which I attended him, for he had permitted me to visit him for some time. Here, I became acquainted with John Latham, who had met with encouragement from my father, to make proposals of marriage to me, which I rejected. But my father pressed the matter, declaring his reconciliation to me to be on no other condition. At length I yielded; and this was the fatal cause of my deviation from Friends.

After we were married, my husband would not permit me to go amongst Friends any more; which was a great trial to me. In a short time after, the meeting appointed two women Friends to visit me. I acquainted them how it was with me, and requested that they would not disown me, but bear with me a little longer; as I still retained my love for Friends, and hoped the Lord would forgive me, and make way for me to return in his own time. On which, they were so kind as not to proceed any further against me.

In a few years after this, my father died, and left my husband executor to his will, who going soon after to St. Croix on business concerning the estate, was invited to come and settle there. This invitation being accepted, we removed there, and settled on an estate of my father's.

A few years after, my husband died, leaving me one son; and about a year after his death, I was married to my late husband, Thomas Lillie. When my son was about seven years of age, Thomas Lillie sent him to England for his education. There he remained till he was twenty-one years old; when his father went to visit him, and bring him home, if he chose to return to the West Indies before he had perfected his studies, in order to qualify him for a physician and surgeon.

But my son, being in a deep consumption, which we were not apprised of, left England in the year 1768, about the time his father arrived there, but so that they missed seeing each other. When my dear child reached home, he was reduced very low, and lived but three weeks after his arrival.

This was, in many respects, a trying season indeed to me, and it proved a proper time for the re-visitation of Divine mercy to my soul, by bringing to remembrance all my former happiness, when in his pure love I lived among his children, and was favored with his holy presence, until I rebelled against him, and harkened to the enemy of my soul, and so made shipwreck of my faith. But when I cried unto the Lord in deep sorrow and repentance, he pitied me; and the sickness and death of my son was made instrumental in restoring me to my former state of happiness, and bringing me again into the true fold. Therefore I was enabled to resign him up as a peace-offering to Him who had sent him to me for that purpose.

(To be continued.)

SAID one to an aged friend, "I had a letter from a distant correspondent the other day, who inquired if you were in the land of the living." "No," replied the saint-like, venerable man, "but I am going there. This world is alone the world of shadow; and the eternal is the only one of living realities."

From Meditations on Death and Eternity.

THE CONSOLATION OF THE PATIENT SUFFERER.

The most virtuous Christian ought already here on earth to be the happiest, yet this is not always the case. It is true, Religion sheds her soothing balm, her heavenly peace, through the hearts of her worshippers, so that even in the deepest depths of their miseries they cannot be utterly wretched; she affords them an anchor in the wildest tempest, a star to guide them through the darkest night. But there are hours, there are days, when even this anchor seems to give way, when even the light of this star seems to grow dim. There are hours and days when even the consciousness of our uprightness, the sense of our own worth, the remembrance of our virtues, far from soothing our distress, only increase it, nay overwhelm us with an excess of anguish. In such an hour it was that Jesus, bowed down in the dust, shed drops of bloody sweat, and cried: "O my Father, if it be possible, let this cup pass from me!" In such an hour it was that He stammered with dying accents on the cross: "My God, my God, why hast Thou forsaken me?"

Sufferings of an unusual nature may indeed at times even shake our faith. When we find that we—though full of resignation to the ways of Providence, of unwavering trust in the eternal love of God, of affectionate sympathy for the weal and woe of our fellow-beings, and though devoting ourselves industriously to the duties of our office—are visited by misfortune and affliction, while bad men bask in the smiles of fortune, revel in well-being, rise in the world, though totally devoid of merit, and know no sorrow and no suffering—ah, how pardonable is at such times the groan of the deeply depressed Christian: "Of what use is my virtue, of what avail are my prayers so full of heartfelt devotion, of what avail my endeavors for the good of others, or the many sacrifices I have so frequently made to principle?" * * *

What has the pious Christian done, that the thunder-cloud of war should burst destructively over his cottage? Perhaps his sons, the hopes of his life, have been murdered, his daughters dishonored, his goods destroyed, his means of subsistence taken from him. As a helpless beggar he must struggle with want all the rest of his days, and totter to the grave without a friend to comfort and sustain him; while worse men than he have enriched themselves by fraudulent means, and pass through life honoured, loved, and flattered. What has the child been guilty of, who is tortured by sickness which it has not brought upon itself, and has to drag on through a blighted life with an unhealthy body? He grows into youth and manhood—but of what avail are his ardent prayers for health to the Hearer of all prayer? They

are not answered. Of what avail is his pious heart, his keen desire to be useful to others? He lives and dies in helpless misery, while others in the enjoyment of blooming health seem only to have received the fulness of strength from Heaven, to enable them to inflict the more evils on the world.

Yes, who can venture to deny it? There are sufferings in the world, the spectacle of which tempts us to doubt the rule of an all-just Providence, and the value of piety and virtue; when our faith and trust give way, and unconquerable melancholy takes possession of the soul.

But even during such moments of despair a friendly voice from Heaven cries to our heart in the words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The only fountain of consolation, therefore, when reason fails to supply such, is the religion of Jesus. Whither, indeed, should we flee when the world deserts us, but to the arms of God, in whose might we dwell?

And however furiously the storms of life may rage around us; though every door of escape may seem closed against us; though the light on our path through life be extinguished; though the last friend depart from us; though our grief and distress may have reached their climax; life and death be struggling for mastery within us—God is still our God! Whatever happens is still His work, and the work of the most exalted Love. That which He withholds from our earthly part, will form the strength of our immortal soul; that which we have lost and may still lose, was and is only transitory, and to lose it we must all be prepared; but our spirits are enriched by the bereavement, are brought closer to God thereby.

Therefore, courage, unswerving principle and faith, even in the hour of bitterest trial! He will not abandon thee, He will not forsake thee, though all earthly blessings fail thee, if thou do not forsake Him! Who has ever promised thee, that the things of this world should be other than fleeting? Who has ever promised that thy sweet dreams should prove eternal? And even if, like Job, thou hast been deprived of thy best, thy all; what is it that thou hast lost?—Mere dust and ashes! "The Lord giveth, and the Lord taketh away!"

If thou keepest up thy courage and thy faith, thou hast lost nothing; for God is All in all, and all else is naught. And God will be near to thee, for thou art His creature; thou art an object of His care, of his love! God remains near thee, even when the world to thy dimmed eye is shrouded in darkness, and the wings of death are waving above thee—for the goal of thy spirit is eternity.

Blessed wilt thou be, if, at the end of thy life's journey, thou canst say, with proud consciousness of how thou hast passed through every trial: "I have fought a good fight, I have finished my course, I have kept the faith!"

It is an error to believe that virtue can be *rewarded* with earthly goods, with riches, honors, health, and all kinds of human enjoyments. No, the spirit cannot be rewarded with what belongs to the flesh; its rewards must be spiritual. The spirit's nature is immortal; its joys must be immortal like itself. Only in as far as we are human, that is to say, sensuous beings, do we seek for sensuous pleasures. These, however, fall to our lot, or are withdrawn from us, quite independently of our virtue and piety. They are the results, partly of our prudence and judgment, partly of our honest industry, partly of the confidence with which we have known how to inspire others. They are partly, or indeed entirely, the consequences of the wise ordinances of the Ruler of the world, according as He finds one or another auxiliary means better adapted to the qualities of our souls.

It is therefore erroneous to conclude, that because a man is visited by corporeal privations, and suffers from the loss of earthly goods, that this is a punishment of God. It is likewise a mistake to look upon wealth, honours, and other gifts of fortune as rewards bestowed by God. The noblest, most faithful Christian is often subject to the greatest privations. The most audacious rogue, who mocks at religion, often, accumulates the largest fortune. A more glorious recompense awaits the righteous; a more terrible punishment than mere bodily privations awaits the sinner.

It is true that parents encourage their children in obedience by bestowing earthly rewards on them; it is true that princes requite the merits of their subjects with riches and honors—not that virtue can be paid for in so much money; but because princes, not being divinities, cannot requite services, cannot testify their esteem, except through the bestowal of earthly tokens.

On the other hand, the sufferings to which as mortals we are subject, are either self-imposed—in which case, they are the painful consequences of the abuse which we have made of the gifts and capabilities with which God has endowed us, of transgressions against his rules, and thus they are indeed punishments inflicted by sin upon itself—or they fall upon us without any fault of our own; and in this case, it is God's will that they should be to us, what the gifts of fortune may be to others: means for ennobling and perfecting our souls. And thus all suffering at length conduces to the triumph of the victorious spirit, and opens to it a more glorious career in eternity. God is just! Throughout the creation, there is nothing wrong or unjust. Everything leads upwards to a glorious end. God the Rewarder lives! And what, after

all, are the sufferings of this earth when compared to the glory to which they consecrate us, by endowing our souls with higher strength, power, and dignity?

Besides, the wisdom of the Most High has so ordained it, that no pains connected with earth can endure for ever. Only he who suffers damage in his soul, who fails to improve his spirit,—only he loses eternally; because he neglects that which is eternal. Habit deprives even the most appalling evils of their terrors, and makes the heaviest burdens lighter. No suffering endures for very long. For every wound, however painfully it bleeds, time has a soothing balm. Night is ever followed by morning, storm by calm. We are dwelling in the realm of the transitory; and as no joy endures for ever, so also sorrow, want, and anxiety are but fleeting clouds in our sky.

Sustain thy courage, persevere in well-doing, keep thy faith and trust in God, and thou wilt come triumphant out of the struggle, thy brows encircled by the crown of glory, which God, the Rewarder, bestoweth.

(To be continued)

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 616.)

Doors or valves in organic structures are not uncommon, although many of them are among the less known contrivances of the Divine mind. The simplest which can be mentioned, is that which guards the opening of a perspiratory duct to the atmosphere, through the epidermis of the human body, and is formed of a mere ridge or fold of the skin, overlapping and resting against the mouth of the duct. There are millions of these on the surface of the body of a person of ordinary size. In the veins of the human body there are many valves. These are elongated semi-elliptic membraneous folds, having their free ends directed with the current of the blood, which therefore passes them without obstruction; but which prevent a return of the current. The epiglottis, which covers the opening to the windpipe during the act of swallowing, and the pylorus, at the exit passage of the human stomach, are hinged valves. In the human heart, are the tri-cuspid and mitral valves, having a complex structure and wonderful performance.

Kirby informs us of the following:—"In many instances the larva (of certain insects) is spared the trouble of gnawing its way through its egg, as one end of the latter is furnished with a little lid or trap-door, which it need but raise, and then emerge at pleasure. Such lids are to be found adapted to the eggs of several butterflies and moths, and to those of the common louse. Those of a certain species of bug, besides having a convex lid, are furnished with a very curious machine, as it would seem, for throwing it off. This machine is of a corneous substance, and of the shape of a cross bow; the bow part being attached to the lid, or pushing against it and the handle, by means of a membrane to the upper end of the side of the egg."

"The cocoon of the Hawthorn Saw-fly, exposed with its occupant all through the winter upon leafless branches, is composed of a material, an animal secretion—tough as leather, but much harder. The fly is furnished with an instrument adapted to the work of cutting its way out; and what is most curious about this performance, *it never fails in the circular excision it makes, to leave entire, just such a portion as serves for an attachment and a hinge.*"

"In New Holland, a Lepidopterous insect excavates a hole in a tree and defends it against the attacks of its enemies by a trap-door which is hinged *above*, and is formed of silk interwoven with leaves and dry excrement."

Vegetation, also, furnishes us with examples of valvular appendages, the most remarkable of which are adapted to the cylindrical cups or tubes, which grow on the tendril-formed prolongations of the mid-ribs of the leaves of the Pitcher plant, a native of Ceylon. These pitchers are about six inches in length, and one and a-half inches in diameter, and are furnished with lids which open and shut during changes of the atmosphere.

It will be observed, that, all these valves are of the *hinged* form—concave, convex, or flat—and while they answer most admirably the purposes for which they were designed, it is evident they could not have been constructed on any other principle. The valve must be inseparably attached to the main body of the animal or plant, in order that it may grow by the usual organic processes, which must be carried on through their attachments and hinges. The valve, hinge, and attachments must be one and the same organism, each part of which, however, must be so formed as to perform its own function.

These organic devices combine the *simplest arrangements and the most efficient action*, and embrace a plan worthy of the Divine "contriving mind." In the matter of valves, therefore, nature has certainly given us the principles of construction, together with various modifications and adaptations, from the simplest form to the more complex, and has formed them not only in the animal organism, but also in that of plants, in order that the *idea* may not be overlooked. Should the *organic* valve fail to give the hint, from the want of a *visible* maker and process, the trap-door spider seems appointed to act the part of a pioneer artisan, supplying that deficiency, and showing to man that, with tools and materials provided, the

article can be made by a *mechanical* as well as by an *organic* process. Y.

Phila., 11th mo. 26th, 1864.

It is the practical duty of a wise nation, first to withdraw, as far as may be, its youth from destructive influences; then to try its material as far as possible, and to lose the use of none that is good. I do not mean by "withdrawing from destructive influences," the keeping of youths out of trials, but keeping them out of the way of things purely and absolutely mischievous. I do not mean that we should shade our green corn in all heat, and shelter it in all frost, but only that we should dyke out the inundation from it, and drive the fowls away from it. Let your youth labor and suffer; but do not let them starve, nor steal, nor blaspheme.—*Ruskin.*

MORAL FORTITUDE.

When life is in danger, either in a storm or a battle, it is certain that less fear is felt by the commander or the pilot, and even by the private soldier actively engaged, or the common sailor laboriously occupied, than by those who are exposed to the peril, but not employed in the means of guarding against it. The reason is, not that the one class believe the danger to be less: they are likely in many instances to perceive it more clearly. But having acquired a habit of instantly turning their thoughts to the means of counteracting the danger, their minds are thrown into a state which excludes the ascendency of fear. Mental fortitude depends entirely upon this habit. The timid horseman is haunted by the horrors of a fall. The bold and skilful thinks only about the best means of curbing or supporting his horse. Even if all means are equally unavailable, and his condition appears desperate to the bystander; he still owes it to his fortunate habit that he does not suffer the agony of the coward. Many cases have been known where fortitude has reached such strength, that the faculties instead of being confounded by danger, are never raised to their highest degree of activity by a less violent stimulant. The distinction between such men and the coward does not depend upon difference of opinion about the reality or extent of the danger, but on a state of mind which renders it more or less accessible to fear.

For Friends' Intelligencer.

MEDITATION.

"*Whatsoever is more than these cometh of evil.*"

In all the admonitions of the Divine Teacher, there is peculiar beauty. To the trusting and simple, who hear His voice now as the disciples heard it in Galilee, there is force and sublimity, added to, but not last, in the audib le tones. The audible voice has ceased; but the might of the inspoken word is unabated. He said, "Let your yea be yea, and your nay, nay;" then, he veiled in homely phrase a statute of limitation and a guide, that neither man nor nation may pass without loss. Examine the stores of learning and of thought—to how much of it canst thou affix a positive yea? The simple evident truth is one; the theory—the analogy, is another. One axiom may, without care, be the parent of many illusions; and they all, come of evil; yet, in the absence of temptation and of pride, how easy and plain it is to walk in the truth, and speak it. How inspiriting, how impressive, is certainty in science, in morality, or in religion. Print and talk, may have the guise of truth; but are they based upon convicted reality? Will they pass the ordeal of the plain yea or nay? There may be learning, but can there be improvement by any other way, or through any other medium, than the truth?

In theology and mock science, millions are and have been schooled in error, learned, but not wise. The Creator is not a progressive, but a perfect Being. His laws need no amendment, and admit of none; they guide, and harmonize the components of the Universe. The human mind —a higher type of Creation—an auxiliary intelligence, has, too, the legal impress of the Deity—a touch of the Divine Finger. How else does human nature retain its sameness and integrity from age to age? A child of the first century was as apt and perfect as the children of this generation. Improvement is not progression; it is growth. True learning is not inert fulness; but living animation. It is expansion under the guidance, and in the beauty of light. It is not a burthen of memories, but a well spring of powers ready for use. To expect from the forming hand of art, or lore, more perfect men or women than they who are formed by Him, in His own image, is impious, and as vain as was the effort to build in Shinar a tower that should connect the earth with heaven. But to the eyes which see, to open new vistas—to unveil new and sublime realities—to be simple, and teach simplicity—to be humble, and teach humility, is a pure, exalted, and a durable duty; the only one that is eternal, and shines uneclipsed forever. Friend of thy race, and worshipper of God, be simple—be humble—be watchful—be wise. S. A.

Prophetstown, Ill.

DEVELOPMENT OF THE MORAL SENSE OF LIFE.

We are prone to imagine that our temptations are peculiar; that other hearts are free from secret burdens that oppress our energies and cast a cloud upon our joy; that life has for others a freer movement and a less embarrassed way. But in no one has God made the human

heart to carol its thoughtless song of joy; and the shadow of our moral being rests darkly on us all. We can not take the world as it comes, enjoying what it offers, and passing by its sufferings and its burdens with our lightest touch; we get involved in the deep questions of conscience and duty, and the sense of responsibility stills the carol of the spirit, and suffers no man to repose without a trouble on the bosom of life.

Infinite are the ways in which the devices and aims of the moral nature break the instinctive happiness that lives for the day and forgets the morrow; but effectually this awakening of the deeper and sadder life takes place in all; and struggle, fear, the partial feelings of an unfilled destiny, the restless wavings of uncertain hopes, are in the heart of every man who has risen but a step above the animal life. The more we know of what passes in the minds of others, the more our friends disclose to us their secret consciousness, the more do we learn that no man is peculiar in his moral experience—that beneath the smoothest surface of outward life lie deep cares of the heart—and that if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect in us as we do in them. We have but the trials that are incident to humanity; there is nothing peculiar in our case, and we must take up our burdens in faith of heart that, if we are in earnest and do not trifle with temptation, God will support us, as, in the past fidelity of his Providence, he has supported others as heavily laden as ourselves. —*J. H. Thom.*

For Friends' Intelligencer.

THE "CONFEDERATE" EXEMPTION LAWS.

Your correspondent, G. Frost, did not furnish, in his last communication, the evidence asked for, relative to his representation that the "Confederate Congress" had passed a law "exempting Friends from all military service whatever." He made the statement in connection with the "remarkable preservation and final deliverance" of the five North Carolina Friends who had been forced into the rebel army, and represents the enactment of the law as a result of their faithfulness. He says:—"Here is another instance of the influence which faithfulness to manifested duty is capable of exercising upon the powers of the earth. If Friends had been generally as faithful as the few of our own Society to whom I have alluded, or as the North Carolina Friends and some others of the same distinctive brotherhood, is there any reason to fear that we should have been less favored by our government, than Southern Friends are by that under which they live?"

It is true that the rebel Congress passed a law exempting "Friends, Dunkards, Nazarines and Mennonists" from bearing arms, but it was enacted *before* the North Carolina Friends were placed in the army; and the exemption was not unconditional, as G. F. evidently supposed it to be. The conditions were—"*furnishing a substitute*," or paying "Five hundred dollars" to a Quartermaster.

Since the date of that law—"the 11th day of Oct. 1862"—many persons have been received into membership with Friends in North Carolina, but they are denied the privilege of purchasing exemption by a law "approved June 7th, 1864." This act says:—"The Secretary of War shall be authorized to grant exemptions to the members of the various denominations of Christians mentioned in the exemption act of 11th of October, 1862, *who at that time belonged to the same, and who were in regular association therewith*, upon the terms and conditions specified in that act, or upon such other terms and conditions as he is authorized to allow exemptions or grant details under any of the clauses of the act approved, February 17th, 1864, to which this is an amendment."

I have no means of ascertaining, at present, what are the "other terms and conditions" referred to as contained in the act "approved Feb. 17th, 1864," but that they do not include unconditional exemption is clearly indicated by the fact that a number of Friends have left North Carolina within the last five months to escape conscription.

While even the rebels, whose wickedness has filled our country with crime and bloodshed, should not be deprived of any credit to which they are justly entitled, it is certainly important that we shall not give them more than they deserve, and especially should this not be done at the expense of our own Government, which as the action of the President, the Secretary, of War and Congress abundantly shows, has treated us with remarkable kindness and liberality.

As it is quite possible that a further call may be made by the Government, upon Friends, to extend care over the freed-people, or to aid the sick and wounded soldiers, the subject *must be met* by the Society and by the members who are immediately concerned. Contrary to the opinion of your correspondent, G. F., two other Meetings for Sufferings and Yearly Meetings—Indiana and Western—have followed the example of Ohio and New York, and deliberately allowed their members to exercise an individual judgment as to how far they can conscientiously act under the exemption law. It should be observed that the question is not, whether Friends will accept exemption from bearing arms, on certain conditions. The law positively exempts them. They have no discretion in the matter, unless they

refuse to affirm that they are conscientiously opposed to bearing arms.

The true question to be considered is this—can a person who is conscientiously restrained from mititary service, and has been released from it, as a "Non-combatant," by an act of Congress, consent, at the requisition of the Government, to assist the freed-people, or render aid to sick and wounded soldiers? The answer to this question has been referred by several Meetings for Sufferings and Yearly Meetings, and by the almost universal sentiment of the Society, to individual judgment and decision. It can hardly be imagined that any one can have conscientious objections to caring for the freed-people, and it is well known that Secretary Stanton is disposed to use the discretionary power, given him by the law, so as not to impose any service upon Friends, which their religious principles forbid them to perform.

The Society of Friends has never undertaken to prohibit its members from voting for officers of government who have military as well as civil duties to perform, nor from paying taxes which are levied mainly, but not wholly, for military purposes. So, in the present case, the Government having fully and nobly recognized the claim of Friends to be relieved from bearing arms, the Society should leave its members at liberty to exercise their right of conscience in performing such "duties of faithful citizenship," as do not conflict with their religious principles. S. R.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 10, 1864.

To Subscribers.—We acknowledge our gratification at the interest that has been manifested in the continuance of this periodical. From many of our Subscribers we have received not only valuable suggestions as to our future course, but also liberal pecuniary offers.

After much deliberation, we have concluded to continue the publication of Friends' Intelligencer: a new volume to commence on the 11th of 3d month next, at $3 per single copy, and $2.50 for clubs. These terms, we believe, will make the paper self-sustaining, provided the subscription list is not reduced, nor the prices of labor and material again advanced. This course is not only more just to our Friends, but more pleasant to ourselves, than to owe the continuance of our periodical to the liberality of a few.

Those not wishing to renew their subscriptions at the advanced price, will please send word immediately by mail to the Agent. Those not heard from, will be considered subscribers to volume 22d.

Terms,—*Payable in advance:*

$3 per single copy.

$2.50 club rate; or, four copies for $10.

Agents for clubs, will be expected to pay for the entire club.

Died, on the 7th of 10th month, 1864, at his residence, in Ghent, Columbia County, N. Y., Laban Coleman, aged 87; a member of Hudson Monthly Meeting.

——, on 2d day evening, the 28th of 11th month, of pneumonia, Elizabeth H. Newbold; a member of Spruce Street Monthly Meeting.

——, at Sandy Springs, Md., on the 29th of 11th month, 1864, Mary H. Brooke, wife of William S. Brooke, and daughter of Benjamin and Margaret E. Hallowell, in the 26th year of her age.

An Adjourned Meeting of the Association of Friends, for the Relief of the Suffering Poor, will be held at Race Street Meeting House, Central Building, this 7th day evening, 12th month 10th, at half pastseven o'clock. Joseph M. Truman, Jr., *Clerk.*

An invitation is extended to young persons willing to volunteer and assist in teaching, one or two nights each week, at the evening school, Nineteenth and Spring Garden Streets.

Wanted,—A suitable man as Agent near Fortress Monroe, to attend to forwarding some of the Freed people to homes in the North. Address

J. M. Truman, Jr., No. 413 Franklin St., Phila.

The following minute which was adopted at the late Baltimore Yearly Meeting, has been furnished for publication by the Clerk of that meeting, viz:

The meeting for Sufferings is directed to open communication with the other part of Society, commonly called our Orthodox Friends, for an equitable division of all the property we now hold, which was formerly jointly held by them and us, according to the number of members of the two branches at the time of the separation; and, if amicable arrangements to this end can be effected, to pay them the amount that may be agreed upon, as their just share of all the property held by us.

A Monthly Meeting, called Wapsanonanock Monthly Meeting, has been established in Iowa near West Liberty, by Fairfax Quarterly Meeting, to which it reports. It is held on the first 7th day in the month.

For Friends' Intelligencer.

"The Women's Association for the Relief of the Freedmen."

All business of this Association will in future be transacted in the 3d story No. 800 Arch St.

The Third-day afternoon Sewing Circle will also meet there, and the auxiliary societies in the city and county will obtain their packages from that room, and return them to the same place when completed.

For the last three years Alfred H. Love has generously offered his store as a receiving and forwarding depot; but in order to facilitate the operations of the Association, it has been concluded to have all the business conducted in the same building.

By order of the Association,

H. E. STOCKLY, *Cor. Secretary.*

Subscriptions in money will be sent to the Treasurer, Margaret A. Griscom, 1028 Arch Street. Donations in goods, clothing, &c., 800 Arch Street, 3d story.

"The Women's Association of Philadelphia for the Relief of the Freedmen," report the following receipts since last acknowledgment:—

S. and R. Mosher, W. Liberty, Iowa,	$30 00
Joshua Stevenson, of Lynn Mission,	5 00
Friend of Centre Monthly Meeting,	5 00
E. H., Albany, ...	2 00
Elizabeth Janney, Loudoun county, Va., 7 pairs stockings, &c., ...	12 10
Upper Greenwich Association for the Relief of the Freedmen, ...	40 00
From Friends in the city, ...	78 00
Friends of Newtown, Delaware county, new clothing and	10 00

A box containing material for several bed quilts, from Ruth A. Shaw, Avoce, Illinois.

New clothing from Thomas Garrett, Wilmington, Delaware.

Thirteen pairs knit yarn stockings from Friends of Alloway's Creek, New Jersey.

Six pairs knit yarn stockings from a Friend of Salem, New Jersey.

Several packages of good part-worn clothing from Friends in city and country.

MARGARET A. GRISCOM, *Treasurer.*

12th mo. 3d, 1864.

Friends' Association in Aid of Freedmen.

Baltimore, 11th mo. 24, 1864.

By her organic law, Maryland has become a Free State. The relation of master and slave no longer exists within her borders. This disruption of their bonds has thrown upon their own resources, seventy-five thousand people, and while it is believed that the greater portion of these people are capable of self-support, it is also true that many are unfitted to assume at once, the cares and responsibilities which freedom brings. A large portion are infirm, and a large portion helpless, and for the present, all need protecting care and guidance in their new relations.

To meet these wants our Society has been organized. Its objects are to screen from want the aged and infirm; to place the young in situations where they will be trained to labor and their education cared for; to provide situations for those able to earn their own support; to extend counsel and give protection to all classes in their transition state; in a word, to endeavor to fit them for the higher life into which they are now ushered.

It is peculiarly fitting the work should be inaugurated by those who have been known as the friends of the African. The Association, however, has nothing sectarian in its character, but appeals for support and encouragement to all denominations. The field of operation will be co-extensive with our State, and for the development of our plans we ask the aid of the philanthropic and charitable wherever found.

We have appointed an Agent, and opened an office on the corner of Calvert and Saratoga Streets, where contributions of money and clothes will be received, and where a registry will be kept of all applications for servants of either sex.

JOHN NEEDLES, *President.*

EDWARD STABLER, Jr., *Secretary.*

Observed duties maintain our credit, but sacred duties maintain our life.

FRIENDS' SOCIAL LYCEUM.

The Lecture of 11th mo. 22d was delivered by Caleb S. Hallowell, on "*The Art of Measuring Time.*"

This subject has claimed the attention of the enlightened in all ages. As we weigh and measure in the various operations of life, so also do we measure time. The sun is the great time-piece of the brute creation—it suffices for them; for food and rest constitutes the sum total of all their wants. In the lowest state of barbarism the three periods, morning, noon, and evening, might also suffice for man; but man was never designed for such a state; he has a *mind*, he has duties toward his fellow-man, himself and his Creator, which when once recognized, give *mind* the ascendency, and place the mere animal propensities in a very secondary light. The regularity with which the sun moves across the heavens, was explained as being the only way by which the ancients regulated their worldly affairs for many years. Hence, the sun-dial presented itself. The subject of the antiquity of dials was here examined, authorities were adduced, and the conclusion arrived at, that the Jews were among the earliest to use them, 740 B. C. The dial of Berasus was minutely described. This

was the first one of which we have any account, and continued in use for *fifteen hundred years.* Modern dials were then explained, by the aid of numerous diagrams and models, and this branch of the subject completed by the actual construction of a dial upon the black-board.

The burning of graduated wax candles was considered by the lecturer of a far higher antiquity than the days of Alfred, (year 900) though he is universally considered to be the inventor of this method of noting time.

Clepsydræ, or water-cocks, were introduced into Greece by Plato, 500 B. C. They were no doubt used in China about the same time. The hour-glass is a remnant of the old Clepsydra, as Roman characters are remnants of ancient calculation. The invention of tooth-wheeled clocks, was pronounced a grand epoch in the history of measuring time. The clock of Henry de Vick made for Charles V. of France in "1370," is the earliest one of which we have any knowledge. The discovery of the pendulum by Galileo was next described as the second greatest epoch in the history of this science.

The lecture was concluded by an amusing poetical extract from Plantus, descriptive of dials in Rome, and by the following lines which were suggested by the dial of Flora.

"Thus in each flower and simple belle,
That in our path betrodden lie,
Are sweet remembrances that tell
How fast the winged moments fly."

As the little coral insect, obeying the blind instinct of its nature, adds particle to particle, and builds a house for itself at the same time that it helps to construct a continent; so we, obeying the voice of God in every little duty, performed not grudgingly, but with the heart, are adding something to our eternal mansions, and helping to enlarge the bounds of heaven.—

Mary G. Chandler.

Extracts from the Minutes of Baltimore Yearly Meeting of (men) Friends, have just been received. Much that is of interest in them, was published in those of the Women's Meeting. We give the following:—Eds.

Answer to Tenth Query.

Anna Stubs, an elder and member of Little Britain Particular and Monthly Meeting, departed this life on the 3d day of the 10th month, 1863, in the 80th year of her age.

Hannah Cleaver, an elder and member of West Branch Monthly Meeting, departed this life on the 10th day of the 10th month, 1863, in the 78th year of her age.

Robert Hollingsworth, an elder and member of Little Falls Particular and Monthly Meetings, departed this life on the 16th day of the 10th month, 1863, in the 79th year of his age.

Jonathan Seaver, an elder and member of Washington Particular and Alexandria Monthly Meetings, departed this life at Brookline, Massachusetts, on the 13th day of the 1st month, 1864, in the 71st year of his age.

Joseph Fawcett, an elder and member of Centre Particular and Hopewell Monthly Meeting, departed this life on the 4th day of the 3d month, 1864, in the 78th year of his age.

Lydia Way, an elder and member of Centre Monthly Meeting, departed this life on the 27th of the 3d month, 1864, in the 64th year of her age.

Thomas P. Stabler, an elder and member of Sandy Spring Particular and Monthly Meeting, departed this life on the 30th day of the 4th month, 1864, in the 73d year of his age.

Rachel Bradway, an elder and member of East Nottingham Particular and Nottingham Monthly Meetings, departed this life on the 21st day of the 5th month, 1864, in the 71st year of her age.

Thomas Matthews, an elder and member ot Baltimore Preparative Meeting for the Eastern District, and Monthly Meeting for the Western District, departed this life on the first day of the 10th mo., 1864, in the 84th year of his age.

The Committee appointed at a former sitting to endeavor to embody the exercises of the meeting while engaged in the consideration of the State of Society, produced the following minute, which was approved, viz:

While engaged in considering the condition of our religious society within the limits of this Yearly Meeting, we have been made sensible of our many deficiencies, and at the same time have had to acknowledge the providential care of the Heavenly Shepherd, whose mercy endureth forever. To worship and serve Him who is the Author of every blessing, we have felt to be not only a reasonable duty, but a precious privilege, calculated to enlighten, purify and ennoble the soul. As we fulfil the first commandment, by loving God with all the heart, mind and strength, we receive from Him ability to fulfil the second, which is to love our neighbor as ourselves. They who live under the government of Divine love, will find the axe laid to the root of the corrupt tree in the heart—those natural propensities which, when unrestrained, lead to detraction, animosity and strife, will be eradicated, and the soul, being delivered from the bondage of corruption, will realize by happy experience, that "He is the freeman whom the *Truth* makes free."

Much affectionate solicitude has been felt and expressed, that the younger members of our religious society, may, through Divine mercy, be preserved from the contamination of evil example, and corrupt conversation, and

that they may be guided in the path of purity, which leads to peace.

The sanguinary conflict that now rages in our beloved country, laying waste some of its fairest scenes, bringing to an untimely grave many thousands of its inhabitants, and causing bereavement throughout the land, has called forth the expression of much sympathy for those who are suffering from this awful calamity. It has been our earnest prayer that we may not put our trust in the arm of flesh, but rather rely upon the never-failing arm of Divine power, which sustained our worthy ancestors in seasons of severe suffering, made them instrumental in promoting the cause of Truth, and, in His own good time, delivered them from all their afflictions.

Our ancient testimony to the peaceable nature of Christ's kingdom, has been made more dear to our hearts, by contemplating the scenes of carnage and destruction that abound in our land. It was doubtless the intention of the Most High in sending his beloved Son into the world, to redeem mankind from the dominion of evil, to influence them by his meek example and sublime precepts, and through the guidance of his pure Spirit, to bring them into harmony and fraternal love. This happy condition was shadowed forth in the figurative language of prophecy: "The wolf shall dwell with the lamb; the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them."

The primitive Christian Church was the depository of this pure doctrine, which subsequently became obscured through the false teaching of a corrupt priesthood, and an alliance with the world; but being revived by the early Friends, the precious legacy has been transmitted to us. May we ever remember that the truth of God can only be promoted by obedience to His spiritual law; and placing the light upon the candlestick by a consistent example, may we keep alive the sacred flame which must spread far and wide, before the prophecy shall be fulfilled. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

We have rejoiced in the announcement that, throughout the State of Maryland, liberty has been proclaimed to the long-oppressed descendants of Africa, and an earnest desire has been expressed in this meeting, that we may not be unmindful of the great work yet to be accomplished, in extending to the freed people who dwell among us, the benefits of education and Christian care. In contemplating the progress of our testimony against slavery, from its small beginning near the close of the 17th century, to the present day, our hearts are filled with gratitude and love to that Almighty Being who called our predecessors to labor in this cause, and led them safely along through the guidance of his grace. The prophetic language of John Woolman, written nearly one hundred years ago, has been feelingly revived among us, as being now in the process of fulfilment: "I have seen in the light of the Lord, that the day is approaching, when the man that is most wise in human policy, shall be the greatest fool; and the arm that is mighty to support injustice, shall be broken to pieces. The enemies of righteousness shall make a terrible rattle, and shall mightily torment one another; for He that is omnipotent is rising up to judgment, and will plead the cause of the oppressed; and he commanded me to open the vision."

The Christian duty of dealing with offenders in the spirit of meekness and love, has been to our minds a subject of religious exercise, and an earnest desire is felt that at this trying season we may be governed by Divine wisdom, remembering that the first object to be sought, is the restoration of the diseased member to health, rather than its separation from the body.

Our meeting this year has been unusually large, and favored with remarkable solemnity. A considerable number have attended from that section of our country where the scourge of war has exerted its desolating effects. Although great pecuniary losses have been sustained, and personal danger sometimes encountered, we have rejoiced in learning that the meetings of Friends have been generally kept up, their lives have been preserved from the hand of violence, and amidst all their trials they have often had cause to rejoice in the Lord.

The committee appointed to prepare essays of epistles to the different Yearly Meetings with which we correspond, now produce one, embodying the minute of the exercises of the meeting, which was approved, and the clerk was directed to transcribe it, and forward a copy, signed on behalf of the meeting, to the Yearly Meetings of Philadelphia, New York, Genesse, Ohio and Indiana, respectively.

Having been made renewedly sensible throughout the several sittings of this Yearly Meeting, of the overshadowing and preserving influence of Him that inhabiteth eternity, whose name is Holy, under which we have been enabled to transact the various and important business that has claimed our attention, in great harmony and brotherly condescension, for which favor our hearts are tendered in gratitude and thankfulness to the Author of all our sure mercies, the meeting adjourned, to meet again at the usual time next year, if consistent with the Divine will.

BENJAMIN HALLOWELL, *Clerk.*

FERNS.

In the cool and quiet nooks,
By the side of running brooks;
In the forest's green retreat,
With the branches overhead,
Nestling at the old trees' feet,
Choose we there our mossy bed.

On tall cliffs that woo the breeze,
Where no human footstep presses,
And no eye our beauty sees,
There we wave our maiden tresses.

In the mouths of mountain caves,
Whence the rapid torrent gushes,
Joying in the spray that laves,
As it wildly foaming rushes.

In the clefts of crumbling walls,
On old ruins sad and hoary,
Filling up the ancient halls
With a new and verdant glory.

Where the shady banks are steepest,
Sheltering from the sunlight's glow,
Loving best the shadiest, deepest,
Where the tallest hedge-rows grow.

In the pleasant wood-land glades,
Where the antlered deer are straying,
Lifting there our lofty heads,
There our mimic gloves displaying.

Then the treacherous marsh's bosom,
Decking with our regal pride,
There alone allowed to blossom,
(Boon to all our kin denied.)

Though we boast no lovely bloom,
That can rival with the flowers;
Though we fling no sweet perfume;
Though no varied hue is ours—

Yet hath Nature framed our race
In a mould so light and fair,
That a beauty and a grace
Shed we round us everywhere.

—*Chambers' Journal.*

JOY COMETH IN THE MORNING.

Oh, deem not they are blest alone
Whose lives a peaceful tenor keep;
For God, who pities man, hath shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

Nor let the good man's trust depart,
Though life its common gifts deny;
Though with a pierced and broken heart,
And spurned of men, he goes to die;

For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

—*William Cullen Bryant.*

NATURAL THEOLOGY OF THE ATMOSPHERE.*

The evidences and illustrations of design in the workings and adaptation of the vegetable and animal worlds, and even in the structure of the solar system, demonstrating the agency of a skilful and provident Creator, have been discussed with tolerable thoroughness, and are now quite familiar to the mass of readers. The natural theology of chemistry,—the evidence of forethought which is given by the properties and relations of the different substances of which the globe is composed,—has not been so well investigated. Indeed it could not be, for notwithstanding the rapid progress of chemical discovery, the science it unfolds is yet very imperfect, and is but dimly understood, even by its most skilful manipulators. The theories of to-day are all likely to be overturned tomorrow by some new development, as those of the last century were by the discoveries of Davy and others. But chemistry also, as far as it is certain, adds new and pertinent illustrations of the harmony of creation, of the perfect adaptedness of the elements to the properties of each other, and joins its emphatic testimony to that of the other sciences, of the divine origin of the Universe.

Professor Cooke has given a very lucid exposition of this subject, particularly as to the proofs of God's plan shown by the atmosphere and its elements, in his lectures on Religion and Chemistry. The atmosphere as a whole, the oxygen, nitrogen, carbonic acid, and water, of which it is composed, show by their individual and collective properties, that they are no accidental agglomeration of elements, but that they are the very substances best suited for the office of an atmosphere, and that they are placed there in the exact proportions in which they can best serve their purpose; that they were created and combined as they are with a design. It would be impossible in the space at our command to follow Professor Cooke throughout his whole argument, and we must content ourselves with extracting a few of his most pertinent illustrations.

How admirably is the atmosphere adapted as a diffuser of light:

"The atmosphere, although very much more pervious to light than any kind of solid or liquid matter, is far from being perfectly transparent. Indeed, the reverse is sufficiently evident from our daily experience. Every one has noticed that distant objects appear less distinct in proportion as they are removed, their colors be-

* *Religion and Chemistry; or, Proof of God's Plan in the Atmosphere and its Elements.* Ten Lectures Delivered at the Brooklyn Institute, Brooklyn, N. Y. On the Graham Foundation. By JOSIAH P. COOKE, Jr., Erving Professor of Chemistry and Mineralogy in Harvard University. New York: Charles Scribner, 1864.

come fainter, the contrast between light and shade less marked, and that they seem as if covered with a pale blue veil. This effect, always noticed on distant mountains, is owing to a partial absorption of the light while passing through the atmosphere; for, were the passage of the rays wholly unimpeded, all objects, although reduced in size in proportion to their distance, would appear equally distinct, and their colors equally brilliant.

"The transparency of the atmosphere differs very greatly under different circumstances, but it has been estimated that under the most favorable conditions at least 30 per cent. of all the light coming from the heavenly bodies is absorbed before reaching the surface of the earth; and in our latitude at this season, even when the sun is on the meridian and the sky clear, fully one-half of his rays are thus spent. Do not suppose, however, that all the light so expended is lost. Quite the contrary; for every particle of the atmosphere, illuminated by the sunbeam, becomes itself a new centre of emission, radiating the light in every direction.

"This diffusion of the sun's rays is the cause of that wonderful effect which we term daylight. I say wonderful effect, for although so familiar, it is one of the most remarkable results of skilful adaptation and infinite wisdom. The very daylight which streams in at the open windows of our houses, filling them with cheerfulness, and penetrating to their inmost recesses, which enlivens the whole landscape, and which bars and bolts cannot wholly exclude even from the prisoner's dungeon, is another evidence of the adjustment of the density of the atmosphere to the constitution of man.

"In order that you may see the force of this evidence, let us inquire what would be the effect of the sun's light if there were no atmosphere, assuming, for the sake of illustration, that man could exist under such conditions. The known principles of optics will furnish an answer to our question. They inform us that while all objects directly illuminated by the sun would shine so brilliantly as to dazzle the eye, everything else would be in complete darkness. The interior of our dwellings would be at mid-day as dark as during the darkest night; and the contrast between light and shadow would be stronger than that between the most brilliant sunlight and the blackest darkness now known. Our eyes, as little fitted to such conditions as our lungs, would be blinded by the sudden alternations, and distinct vision would be rendered impossible.

"Thus it appears that the atmosphere is as much an essential condition of our seeing as of our breathing. But more than this, the immeasurable pleasure which we derive from our sense of vision depends upon the exact adaptation of the density of the atmosphere to the organization of the eye. Similar effects to those just noticed, although of course on a greatly diminished scale, would result were the density of the atmosphere materially diminished. This is not a matter of theory, for such effects have been frequently noticed on the summits of high mountains, where the air is much rarer than at the sea-level. On the top of Mount Blanc the sky has a blackish hue, and the stars are seen at mid-day. The glare of the direct light is insupportable to the eye, and even the reflection from the snow blisters to the unprotected skin, while at the same time the contrast between light and shade, unnaturally increased, gives to all near objects a peculiar and ghastly aspect. This effect results, it is true, from a very great diminution in the density of the air; but when you reflect upon what delicate contrasts of light and shade the beauty of a landscape depends—the clearness of the foreground, the gray of the middle distance, and the tender purple of the distant hills all blending into one harmonious whole—you can appreciate how slight a change would disturb the result, and deprive the sense of beauty of its purest enjoyment."

"It is evident that the atmosphere must act in diffusing heat just as we have seen that it acts in diffusing light. Indeed, this effect is one of the thousand conditions on which the existence of organic life depends. Were it not for the influence of the atmosphere, the greatest extremes of temperature would be produced by the alternation of day and night, and even were the density of the atmosphere reduced only one-half, the variation would be so great as to render the existence of the higher forms of organic life impossible, except, perhaps, in the more favored regions of the earth.

"But not only does the atmosphere diffuse the heat of the sun's rays; it also acts, and even more effectually, in retaining on the surface the heat which the earth is constantly receiving from that great central luminary. The atmosphere has been compared to a mantle, and the comparison is just; for, like a huge cloak, it envelopes the earth in its folds, and protects it from the chill of the celestial spaces through which we are rushing with such frightful velocity."

"The atmosphere not only thus acts in diffusing the sun's rays, and retaining the heat which they bring to us, but it also subserves an equally important end in distributing their genial warmth over the whole surface of the earth, thus moderating the climate of the temperate zone, and mitigating the intense heat of the tropics. Air, like all gases, is expanded by heat, and thus rendered specifically lighter; and on this simple principle all our methods of warming and ventilating are based. When now it is remembered that the atmosphere under

the tropics must become more intensely heated by the vertical rays of the sun than it is in the temperate zones, the result will be obvious. The heated air rises, and the cold air rushes in from the north and the south to take its place. Thus, two general currents are excited in the aërial ocean of each hemisphere—one on the surface of the earth tending towards the equator, and another, higher in the atmosphere, tending towards the poles."

The argument may be summed up as follows:

"The argument from the adaptations of nature is of the kind we call cumulative. Its force depends on the concurrence of many and varied examples. It is not based on one isolated case of adaptation, or even on a thousand; but there is a host of conditions, which no man can number, each adjusted to each, and all bound together in one harmonious whole. Consider only the examples we have discovered in the very narrow field to which we have limited our study. How numberless are the conditions on which the harmonious working of the varied functions of the atmosphere depends! In the first place, there is the expansive tendency of the air, sustained by the solar heat, and restrained by the force of gravity, by which alone it is held to the surface of the globe. Then there is the density, exactly adjusted to the human organism, and depending on the measures and weights of the solar system. Next there are all the delicate relations to light, heat, and electricity. Passing to the separate constituents of the atmosphere, there is oxygen, with its three distinct modifications, endowed with fiery affinities, and yet so carefully guarded as to be a beneficent servant of man, intrusted with the most varied and seemingly incompatible functions, and discharging each with equal fidelity and precision; next there is water, nourishing all nature with its dews and rains, tempering the polar climates with the latent warmth of its genial currents, and protecting with its great frost-blanket the delicate plants from the winter's cold—exceptional in all its qualities, and each adapted to some beneficent end; then comes carbonic acid, concealing in its transparent folds the solid framework of all organized beings, and the source of those priceless beds of coal, with their inexhaustible stores of heat and force; and lastly, but not least in interest or importance, there is nitrogen, so remarkably inert, and yet endowed with such varied affinities, forming such numberless compounds, and imparting to all such singular instability. As we thus hastily review the ground we have surveyed together, you will recall the numerous adaptations which we discovered while studying the wonderful cycles of change in which all these substances conspire, wheel revolving within wheel, and yet all moving with such delicacy and beauty of adjustment that no jar is felt through all this complicated mechanism, and not the slightest derangement occurs in any of its ten thousand parts."—*The Methodist.*

PERVERTED INGENUITY.

It is lamentable to think how many instances of remarkable and even wonderful ingenuity, misapplied to useless and in many cases ridiculously frivolous purposes, are found in the history of the mechanic arts, and how much more advanced might have been the civilization of the world had that ingenuity been devoted to the obtainment of useful results.

The great aim of the earlier mechanicians seems to have been to inspire a feeling of wonder, for some of the earliest Greek historians have left us accounts of wonderful statues, which imitated the various movements of living beings. Some centuries later, Archytas, of Tarentum, who flourished about 400 years before the commencement of the Christian era, added to his renown as a truly wise man and a great mathematician the reputation of having constructed a wooden pigeon, which was "animated by a concealed spirit," and could fly; and Archimedes, who is considered the greatest of the earlier mechanicians, has also the reputation of having constructed similar automata, but of these we have no particular account. Descending to comparatively modern times, we find that a water clock was presented Charlemange by Haroun al Raschid, in the dial-plate of which there were twelve small doors, corresponding to the hours, which doors were opened to allow the egress of twelve little knights on horseback, who struck the hours on a brazen bell. A few centuries after, Albert, bishop of Ratisbon, spent thirty years in constructing a human figure which advanced to a door when any one knocked, opened it and saluted the visitor. Subsequently John Muller made a wooden eagle, which is reported to have flown to meet the Emperor Maximilian when he arrived at Nuremburg, on June 7, 1470. After saluting him like a good loyal subject, the sagacious bird flew back to the gate of the city, and perching upon it waited the emperor's approach, stretching out its wings and making other signs of welcome. Of about the same date we have accounts of an iron fly and a crawling steel spider. At a still later period chemistry was called to the aid of mechanism in producing those wonderful imitations of animals; for it is related of the peacock of Vergennes and the duck of Vaucanson, that not only were both externally perfect imitations of nature—one walking about and picking up grains of corn, and the other muddling in the water, eating, drinking, and crying "quack! quack!" but

they actually expelled the digested food as though it had really been subjected to the action of the stomach. The last mentioned inventor also constructed automatic players of musical instruments; and according to his own account of his flageolet player, the pressure of air required for the highest note was fifty-six pounds, and that for the lowest only a single ounce! Since the date of these last-mentioned inventions we have had accounts of an automaton which drew human figures and other objects, another which performed wonderful feats of "ground and lofty" tumbling; and there are still in existence miniature birds, which not only hop from branch to branch of a tree, but warble like the feathered tenants of the woods.

We have now become so familiar with the automatic machinery employed in our manufactories that mechanisms of the above description have, in a great measure, lost their interest; and surprising as they may appear even to the scientific spectator, the astonishment speedily wears off, leaving a feeling only of regret that so much ingenuity has been perverted from really useful purposes. We have however, still the satisfaction of believing that such inventions have not been entirely without result, for there is no doubt that many of our most useful mechanical movements were invented and first applied in these otherwise useless automata. The same combination of the mechanical powers which made the crawling spider, contributed in future years to purposes of higher import. The elements of the tumbling puppet were revived in the chronometer which guides our ships through the ocean; and the irregular-shaped wheel which directed the hand of the drawing automaton has served, in the present age, to guide the movements of the embroidering machine. Sir David Brewster has remarked on this subject:—"In whatever way the power of genius may invent or combine, and to whatever low or ludicrous purpose that invention or combination may be originally applied, society receives a gift which it can never lose; and though the value of the seed may not be at once recognized, and though it may lie long unproductive in the ungenial soil of human knowledge, it will some time or other evolve its germ and yield to mankind its natural and abundant harvest."—*Am. Artisan.*

HOW SNAKES CHARM BIRDS.

Not long since, after I had been listening to a class reading about birds and beasts, the teacher requested me to say something to them on the subject of their lessons. I asked the children several questions respecting the charming of birds by snakes. They had, as usual, heard some "wonderful stories," but I found they were all inclined to disbelieve the facts asserted. After having assured them that the tales were founded on well established facts, I told them that I had myself seen every thing but the jaws of the snake closing around a bird, and from the situation of each, there was sufficient evidence that in another moment this work would have been complete.

A strong desire appeared in the pupils to know more of the process; and I explained what appeared to me the secret of the operation, which divested the subject of all mystery. In the first place, having explained the fact that snakes frequently seize their prey and devour it when in a live state, I mentioned that there were many instances in which certain species of serpents had been seen upon trees and shrubs in the vicinity of bird's nests. When, in this position, the snake finds from the agitation of the bird that his presence has been discovered, he remains perfectly still, with his head erect. The bird now continues to flutter around, at a shorter distance, and in still lessening circles, until it approaches very near the mouth of its enemy. In all this fluttering, the snake remains perfectly motionless, and before the bird arrives within touching distance, its mouth is opened. Thus, with its eyes fixed on its victim, it remains, until, with a convulsive effort, the bird can be readily reached.

It is believed, when the snake is in a favorable position to seize its prey, it often fixes the attention of birds by a slight motion of its tail. In all the process of taking its prey, the animal appears guided by instinct. There is no reason to believe in any peculiar fascinating power in its eyes. But in seizing its live food, it avails itself of a principle of action common to all animated nature. It is the feeling of curiosity which often excites larger animals. For, while the reptile remained without motion, its character was unknown. The bird saw a mysterious object in an unaccustomed place, and had no knowledge of any thing further. It is also a well authenticated fact that cats and other animals sometimes seize their prey in the same manner. It is done by the same efforts, conducted with very similar movements.

The sportsman is enabled to approach within the requisite distance of his game by the aid of his pointer dog, which is trained to attract the attention of birds, first by a slight noise to arouse them, and afterward by a fixed position with a paw extended.

How often has the mischievous boy, when traversing a pasture-field, drawn around him the various stock that were quietly grazing in the vicinity of some stump, behind which he had concealed a sufficient portion of his body to excite the curiosity of the animals! By raising his hat, or some detached object, the attention of the stock is first drawn to the spot,

and in a short time, the general excitement has reached every beast of the field! The animals are soon seen in a circular position, with their heads directed to the mysterious object in mute astonishment.

The above incidents, often witnessed, are supposed sufficient to account for the phenomena, which I have thought might be explained in a very natural and familiar way. Such as they are they are submitted.—*Clark's School Visitor.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is quiet, but holders manifest no disposition to accept lower prices. There is little shipping demand. Sales are reported at $12 00 for Ohio extra family, and $9 75@10 00 for superfine. The sales to the home consumers range from $9 75@12½ for common and fancy brands—according to quality. There is very little Rye Flour or Corn Meal here, the former selling at $9, and the latter at $7 50 ℔ bbl.

GRAIN.—The Wheat market is dull, and good Red is offered at $2 62 per bushel; and white sold at $2 75@2 85. Rye is worth $1 70@1 72. Corn is lower, with further sales of yellow at $1 78. Oats are in request at 90@92. The last sales of Barley ranged from $1 78 to 1 90, and Malt from $2 15 to $2 30.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WILLIAM WHITALL, No. 1119 Filbert Street, Philadelphia, COLLECTOR of Rents, Ground Rents, Interest, Bills, &c.
Also, Agent for Lycoming county Mutual Insurance Company, and Penn Mutual Life Insurance Company.

References:—Thomas H. Powers, Whitall, Tatum & Co., Algernon S. Roberts, Charles Ellis, Son & Co., William Ellis & Co., William B. Thomas, J. Sydney Keen & Bro., Hugh McIlvain, James Miller, John Dick, Thomas S. and Joseph Wood, Boyd & Stroud. 12mo 10, 1864.

"SISTER RUTH'S STORIES, for the Young; Or, Evenings with John Woolman."

In Press and will be ready for delivery about 12th mo. 10th, 1864. Price 75 cents. Six copies for four dollars, twelve copies for seven dollars. Orders sent in early will receive immediate attention. Sent by mail for 75 cents, free of postage.

T. E. CHAPMAN, No. 5 South Fifth Street
11.19 6t., 1224.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa..
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.

Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c.. &c.
Workmen sent to any part of the country, at city rates.
SAMUEL F. BALDERSTON & SON.
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
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FRIENDS' INTELLIGENCER.

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DORCAS LILLIE.

A brief Account of the Life of Dorcas Lillie; written by herself.

(Continued from page 627.)

This gracious favor gave me renewed strength, and I felt the effects of the love and mercy of my heavenly Father, which gave me a full assurance of his promise to restore my soul to life again; and I knew the book of life was opened in my heart, and the law written in my mind with the finger of God, and that he gives the key of David which openeth and no man can shut, and when it shuts, no man can open.

After my son's funeral, I was drawn into much silence, and felt a desire to be alone in my chamber, where I could hearken to the still voice of Christ, and attend constantly to the teachings of his gracious spirit in my heart. For he had showed me my errors, and from whence I had fallen, by hearkening to the old serpent, the fallen worldly spirit of man, which often daringly presumes to disobey the Lord of life, and draws the innocent, unwary soul to depart from his commandments, and to disregard the advice of their best friends, the children of God.

In this retired state I continued till my husband came home; only sometimes my relations would take me out a little, thinking to divert me, and drive away melancholy, which they thought covered my mind. One day in the time called Lent, they would have me go to the English church; which was the last time I ever attended. As I went early, before the clergyman came in, I had an opportunity of sitting in silence some time, before their service began—and whilst thus sitting, the Lord of life was present with me, and showed me my happy state, when convinced of his gracious love towards me while I resided in Tortola; and how I was strengthened to forsake the world and all its ways, and to wait in pure silence, with others, for his coming to teach us himself, which he never failed to do while we were faithful. But as soon as the clergyman came in, and began his service, all the favor I had been witnessing seemed lost for that time. When I got home, the Lord did graciously appear to me again, and let me know I must forsake that way of worship, and all the ways of the world, and he would be with me, and strengthen me, as he did at the first. The following night, I had a dream or vision, showing me that this kind of worship proceeds only from the mere earthly creature, and is of the world, and not of the Father; and cannot be acceptable unto him.

After this, I staid constantly at home, and would not suffer any of my acquaintance or relations to lead me abroad, lest I should be inattentive to my dear Lord, whose presence I loved and desired more than any thing on earth; for all the endearments of this life were nothing to me, in comparison of Him, to whom my heart was truly devoted. Even when my rela-

tions and neighbors would be officiously talking to me of different things, it could not hinder me from hearing his voice, and feeling his blessed spirit as an anchor to my soul. I became more and more fixed in his love, which was abundantly shed abroad in my heart, overthrowing all the false doctrine they could preach; it signified nothing to me, only to induce pity towards them, with a hope that God would open their eyes to see their errors, and turn them from darkness to his everlasting Light, that they, through sincere repentance, may come to have an inheritance among all those that are sanctified through faith in Christ.

From the time of my son's death, I kept a narrative of what passed in my mind, that my husband might see the Lord's gracious dealings with me, whilst he was away. And in case I should not live to see him again, that he might be excited to turn to the Lord, if haply he might find him in his own heart; for at that time, I did not expect to see him again in this life.

Letters being sent to my husband in England, concerning the death of my son, my poor state of health, and retired life,—stating also that I had forsaken the church, and embraced my former principles amongst the Quakers, and that his presence was much needed in his family—it gave him great uneasiness, and made him despatch his business as soon as possible, and return home. When he arrived, to his great surprise and satisfaction, he found things much better than he had expected from the accounts in the letters he had received. All his friends coming to welcome him home, we had a concourse of company; which I bore very cheerfully, although, at times, a little uneasy in mind.

After all the visiting was over, and the house quiet again, I showed my husband the narrative I had written for his satisfaction when he should come home. He read it with deliberation, and was greatly affected, so much so, as to shed many tears, and never after, that I remember, asked me to go to church with him, but once, and then I refused

I now had great exercises of mind, and being often alone in my house, that scripture passage was frequently in my thoughts, where David says, he was as a sparrow alone on the house top. Many sighs and tears were my portion; but they were followed by a hope of seeing better times, when joy and gladness should fill my heart with refreshment and comfort.

Some time after, my husband spoke to me, very seriously, concerning what he had read in my narrative; for as yet he was not acquainted with the teachings of grace in his own heart; —the teachers of the world being strangers to it themselves, cannot direct their hearers how to find it. That God should teach his people immediately by his spirit, is so contrary to their doctrine, that it is counted by many as a very great presumption, for any to look for or expect the inspiration of God's holy spirit in these days; as (they say) he has made known his will in the Scriptures of truth already, and we are all to learn from them and the clergy only, what is our duty both to God and man. Of course, I was called a lunatic, and it was said that grief had deprived me of my reason. But when my husband came to converse with me on serious matters, he was convinced that they who so judged of me, were mistaken. And the Lord opened his heart by degrees, to attend to the teachings of his gracious spirit within; and by his blessed power, he was first made sensible of the Truth, which I professed; then, forsaking the world and its ways, he became a humble follower of the Lord Jesus Christ.

Although he was captain of the burghers, in Christianstadt, at St. Croix, and also a member of the burgher council, yet he forsook all for Christ, and his blessed gospel's sake; and being thus convinced of the Truth in his own mind, he made open confession of it, and applied to government for liberty to erect a meeting-house on a lot of land which we intended for a burying place. For this purpose, he wrote to General Chexon, and his father-in-law, Remuth Haganson, at Copenhagen, to obtain permission from the king; which was granted, and registered in the office of the Recorder, by Harry Grandy, deputy recorder. This Harry Grandy was a seeking religious-minded man; and after our meeting house was finished, he and his wife Mary, attended our meetings, and becoming convinced of the Truth, they left the church of England, and joined us. Harry Grandy's convincement was from the silent operations of Truth in his own mind; and through the stability of his conduct, he continues a respectable Friend, and is as a living seal of the right authority in which those meetings were held.

Among the Friends who composed our little meeting, I ought first to have named Thomas Burling, with Phebe his wife, and their two children, Elizabeth and Walter, also Phebe's brother, William Vandike, and Catharine Vandike, her younger sister; all of whom were educated, and remained members among Friends in the city of New York; they joining us at first, contributed to the building of the meeting house. Also Thomas Greaves, a Friend from Philadelphia, a carpenter by trade, who gave his work gratis, in erecting it. Afterwards, Henry Shayltz, a religious seeker from Germany, who coming sometimes to our little meeting, became convinced of the Truth, as it is in Jesus, and was joined with us. Mary Durant also was convinced, and died in the faith, being buried in our burying ground. After these we were joined by Jacob Calver and wife with their three children, Friends from

New York,—Isaac Barnes, from Trenton, and Stephen Large, from this continent, who also professed like faith before they joined us. Many of other societies would come to our meetings, and sit very quietly and attentively, whenever the Lord was pleased to give me any thing to say therein.

In a little time after our meeting house was finished, I had a desire to visit my friends in Tortola, and made it known to my husband, and our friends. They all approved of my going, and Thomas Burling, with his wife and sister, Mary Calver, accompanind me. We were kindly received by John Scott Lawrence and wife, who lived in a house belonging to Samuel Nottingham, near the meeting house. As soon as Dorothy Thomas heard we were arrived, she came immediately to see us, with several other Friends who were yet remaining there; amongst whom was Tabitha Madix, sister to Mary Nottinghan, and Isaac Pickering, nephew to John Pickering, deceased, by all whom we were kindly received. I then applied to them, as being the only members of our society remaining on the island of Tortola, to know whether I had ever been disowned by them. They said I never was; but I desired they would search the records, that I might be sure of it; for I was then willing to make every requisite acknowledgment to the church for my past errors; —the Lord having visited me again, and let me see my folly, in marrying out of the society, contrary to their advice, and the wholesome, well-grounded rules of the Discipline of Friends. On which request, Isaac Pickering and John Scott Lawrence did search, and testified that they found no mention made of it in the records of the meeting of Discipline. At that time there was no Monthly Meeting held there.

We were at meeting several times, and the Lord made my testimony acceptable to them, and they thought my acknowledgment sufficient. So we parted in great love, and were brought on our way by John Scott Lawrence and others, as far as Norman's Island; where we took our leave, and proceeded to St. Croix, much to the satisfaction of my husband, and our friends.

(To be continued.)

From Elements of Character by M. G. Chandler.

COURAGE.

Let us consider courage specially in its four principal relations,—physical, intellectual, moral, and religious.

Physical courage,—the courage of practical life,—though it seems the lowest form of this virtue, is perhaps quite as rare as either of the others. There is abundance of foolhardiness, of brutal rashness, indifferent to all consequences, in the world; but very little of that calm self-possessed courage that leaves to one the full use of his faculties in the midst of danger, and allows him to act wisely even when meeting death face to face. The only sure foundation for this form of courage is unshrinking trust in the overruling power of God,—a trust that shall make us feel his providence ever clasping its arms about us in all the circumstances of life, causing us ever to bear in mind, that he who watches the fall of the sparrow cannot permit us to perish or to suffer by chance. This trust will give us power to meet the prospect of death with calmness, let it threaten in what form it may, whether the summons come in the crash of the shattered car, the howlings of the ocean-storm, the flash of the lightning, or the quiet of our own chamber. We shall feel that the hand of God is in, or over them all; and when danger threatens, our faculties will rather be quickened than diminished by the consciousness, that, in times of emergency, if we look to him, he will be the more abounding in pouring his grace upon us to supply our need. Calm, self possessed courage comes to us the moment we lean upon God for strength; while we are rendered helpless by fear, or rash by arrogance, if we look only to ourselves.

There are those who would feel that they were passing away by the will of God, if disease came to them with slowly wasting hand, and would meet his will, coming in that form, with meekness and patience, perhaps with willingness; and yet, were they called to die by sudden casualty, would pass into eternity shrieking with terror. Much of this fear of sudden death is a mere physical passion, arising from a mistaken idea that there must be great pain in a death by violence; and some even, in spite of the direct teaching of the Lord to the contrary, look upon such a death as a manifestation of the wrath of God against the individual. Yet there is, in fact, much less suffering in most deaths by casualty than by prolonged disease; while in many such there is probably entire freedom from suffering. The mercy of God, no less than his power, is everywhere, and in all forms of death, no less than in life; and were our love for him as universal as his for us, we could no more fear while remembering that we are in his hands, than the infant fears while clasped to its mother's breast.

The possession of this trust in God, because it makes one calm in all positions and under all emergencies, is the surest of all safeguards against danger. How often, in the shocking records of disaster by land and water, is the loss of life directly traceable to the want of that true courage that retains self-possession everywhere, and under all circumstances, giving the power to ward off threatening danger, even when it seems most imminent and irresistible. In pestilence, the terrified are the first to fall victims to the scourge, while none walk so se-

curely as those who possess their souls in quietness.

Intellectual courage,—the courage of thought,—comes second in the ascending scale. As physical courage gives us the ability to use our faculties with the same freedom in the most imminent danger as we should with no alarming circumstance to excite us, making us as it were to rise above circumstance, so intellectual courage gives us the power to think with independence, just as we should if we did not know the opinion of another human being upon the subject which engages our thoughts.

Persons having an humble estimate of their own abilities are apt to take their opinion without reserve, from those whom they most respect, without making any effort on their own part to judge for themselves between truth and falsehood. If this were right, it would take all responsibility in relation to matters of thought from this class of persons; yet every human being must be responsible for the opinions he holds. We cannot excuse ourselves by saying we took our opinion from another, and it is his fault if it be false. Each one must be prepared to answer for his own opinions, just as he must be responsible for his own actions.

Persons of a combative disposition take just the opposite course from this, and adopt opinions merely because they are opposed to some particular person or to some class of persons. Such persons fancy themselves very independent, and announce their opinions with a movement of the head, that seems to say, "You see I am afraid of nobody, and dare to think for myself." There is, however, quite as little independence in adoptiong an opinion because somebody else does not think so, as in accepting it because he does. Independence of thought is thinking without any undue regard to the opinion of any one else, one way or the other.

A third class of persons having large love of approbation is very numerous. These are unwilling to express any opinion in conversation until they have ascertained the views of the person they address; cannot tell what they think of a book until they know what the critics say; and seem to have no idea of truth in itself, but look merely to please others by changing their opinions as often as they change their companions. There are many authors of this class who, in writing, strive only to please the vanity of the reader by presenting him with a reflection of his own ideas; and whose constant aim is to follow public opinion, instead of leading it. They do not care whether the ideas they promulgate are true or false, if they are but popular; and if they fail to please, are filled with chagrin, and sometimes have even died of despair.

A fourth class of persons, possessed of strong self-esteem, arrive at independence of thought through pride of intellect, and this is even more dangerous than to depend upon others for our opinions; for of all idolatry, there is none so interior and hard to overcome as the worship of self. If we would arrive at truth of opinion, we must be independent of our own passions and prejudices no less than of our neighbor's. There is but one source of truth, and whoever believes that he finds it elsewhere is an idolater. The Lord has declared, "I am the way and the truth and the life;" and it is only through him as the way that we can find the truth, and we seek it through him when we love it because he is the truth, and so seek it for its own absolute beauty and excellence, desiring to bring it out into life.

Look where we may along the pages of history and the records of science, it is the devout men who have been the successful promulgators of new ideas and searchers after truth. The scoffer and the infidel make great boasts of their progress through their independence of Scripture; but in a little while a devout man follows in their footsteps and proves that their deductions are false, and that even their observations of facts were not to be trusted. Scoffers and infidels come, promising to set the world in order by subverting governments; but though they are quick to pull down, they have no power to build up; and it is only when the devout man comes, that the reign of anarchy and misrule ceases.

Common, daily life is the epitome of history. The devout man is the only one whose opinions are trustworthy; and just so far as we become truly devout will the scales that hinder us from seeing the truth fall from our eyes. "If the eye be single," looking to the Lord alone, unbiassed in its gaze by the thousandfold passions of earth, "the whole body shall be full of light."

Moral courage, the third phase of this virtue, is that faculty of the soul by which we are enabled to act in all the social relations of life, with perfect independence of the opinions of the world, and governed only by the laws of abstract propriety, uprightness, and charity. It gives us power to say and to do whatever we conscientiously believe to be right and true, without being influenced by the fear of man's frown or the hope of his favor. This is very difficult, because the customs and conventionalisms of society hedge us about so closely from our very infancy, that they constrain us when we are unconscious of it, and lead us to act and to refrain in a way which our better judgment would forbid, did we consult its indications without being influenced by the world.

It was a saying of a wise man, that "he who fears God can fear nothing else;" and

there is certainly no healthy way in which we can be delivered from that fear of the world which destroys moral courage, but the learning to fear, above all things, failing to fulfil our duty before God. If we would have moral courage, we must accustom ourselves to feel that we are accountable to God, and to him only, for what we do. There is a spurious moral as well as intellectual courage, the offspring of pride and arrogance, that pretends to independence in a spirit of defiance of the opinion of the world; but this will never give us the power to act wisely, for wisdom is ever the twin sister of charity that loves the neighbor even while differing from him in opinion. True courage of every kind is perfectly self-possessed, but never defiant. A spirit of defiance springs from envy or hate if it be honest, and from a consciousness of inferiority if assumed; and is sometimes only a disguise self-assumed by fear, when it seeks to be unconscious of itself. True moral courage results from the hope that we are acting in harmony with the laws of eternal wisdom. Fear of every kind is annihilated by a living hope that the Lord is on our side.

If we would test the quality of our moral courage, we must ask ourselves, is it defiant? is it disdainful? is it envious? does it hate its neighbor? or are its emotions affected in any way by the opinion of the world? If we can answer all these questions in the negative, we must go a step farther, and ask if we have gained a state of independence of our own selfish passions, as well as of the world; for our most inveterate foes, and those before whom we cower most abjectly, are often those that dwell within the household of our own hearts. If the love of ease or of sensual indulgence rules there, we need to summon our moral courage to a stern strife, for there is no conquest more difficult than over the evil affections that are rooted in our sensual nature. Wise and good men have gone so far as to believe that this conquest is never entire in this world; that the allurements of indolence and the gnawing of sensual cravings are never quieted save when the body perishes. It is, however, difficult to believe that passions exist in the body apart from the soul, and if not, there can be no absolute impossibility of conquest, even in this world. If this may be attained, it must be through the building up of a true moral courage, that shall fight believing that the sword of the Lord is in the hand of him who strives, trusting in that eternal strength which is mighty even as we are weak.

Religious courage develops naturally in proportion as the growth of moral courage becomes complete. Fear is nowhere so distressing as in our relations with our Creator. That which is by nature best, becomes worst when it is perverted; and as the blessed hope to which, as children of God, we were all born heirs, is in its fulness an infinite source of joy and blessing to the soul, so when it is reversed and perverted into fear, it becomes the source of unspeakable misery, sometimes resulting in one of the most wretched forms of insanity.

The morbid state of the mind which induces this distressing passion is the result of a peculiar form of egotism, which leads the thoughts to fasten upon one's own evils so entirely, that the mind ceases to recognize, or even to remember, the long-suffering patience and mercy of the Heavenly Father. A more common, but less painful form of this fear is the result of vagueness in one's ideas of the Divine character and attributes. * * * *

EDUCATION OUTSIDE OF BOOKS.

Do you know that your best educated women are the most economical without being mean. They stop to count costs. They are never deluded by fashion. They only pay a decent respect to other people's opinions, and fit their garments by the length of their purses. They can give liberally to God's poor, and be happy with an ingrain carpet. They can look neat and be contented in a plain bonnet, because they love a wild rose better than one made by a French milliner. They can be intelligent and entertaining without reading more than one book a year, because, keeping their eyes, and ears and hearts open, rich and beautiful experiences are daily falling out to them. And, after all this is the great secret of happiness and efficiency in life—this is what you are educated up to—an earnest appreciation of the capabilities and the treasured joys of the present. Your true learning, what makes others richer for being with you, are the golden sparks struck out of your own being. Your worthiest opinions are not borrowed from books, but those born of the thought and culture you have brought forward into your life work. The symmetry and harmony of your character was not drilled into you at once by your teachers, but grew by daily accretions, until you had learned to live as if you were accountable to God and not to man for deeds done in the body.—*E. H. Arr, in Springfield Republican.*

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 630.)

The nest of the trap-door spider, is a great curiosity in its way, not only as a cunning and useful contrivance, but also because it is a work, so to speak, of the spider's own hands. The little dusky artisan devised and made it, just as fairly and fully as a human artisan invents and fits a door to a house, or a valve to a pump. It is true we do not award the spider even an

"honorable mention" for her skill, believing she is guided only by an unchanging instinct, while man is directed by a free and intelligent mind. There is a vast difference, of course, in the scope of these two powers; but we must judge of trees by the fruit they bear, of workers by their performances.

With our workmen, the rule always holds good, that the simpler the tool, the more skilful must the user be. If the tool have not the power of self-guidance, this deficiency must be supplied by mind and muscle. It is certain that the spider does not use any instruments except those provided by nature, and they seem wholly inadequate to her task.

She must then be endowed with great skill in the use of her mandibles, and must possess a power and facility of adaptation to the different parts of the work she performs, not commonly bestowed upon animals.

Whether we regard this little creature as working under the guidance of instinct or intelligence, she becomes an object of interest, and must impress us with the display of wisdom and goodness manifested in her creation, and in the endowment and use of her faculties, approaching, as they do, so nearly the adaptability and skill of our own.

While discussing the constructive capabilities of the Trap-Door Spider, the opportunity offers to call attention to the difference between the ingenuity, or industrial ability, so to speak, of the brute creation and of man. In the former, each particular organism or animal has a work to perform in which it has no choice, and for which it needs no training. The insect artisan has a very short childhood, escapes the errors and perils of adolescence, and serves no tedious apprenticeship; but actuated by an inflexible purpose, it goes to work early in life at the time-honored trade of its "kith and kin." It is furnished with organs adapted to no other operations, except those suited to its wants and the necessities of its kind, and these, from the first to the last use, are incapable of improvement. The first work of its hands is not inferior to the last, and all are perfect.

This perfection of organism and skill of performance, is the law of the lower animated existence, and every form and feature is created for some service, each animal having a different nature and organization and mission peculiar to itself to work out. With man, however, the case is different; he has every thing to learn, and has much choice in all he does. The way to success with him has many false steps, and perfection is unattainable. Far from having an unalterable way and work, the tide of his ingenuity and skill fluctuates with his wants and opportunities, and rises and falls with his nation and time. Y.

Phila., 12 mo. 3d, 1864.

From Meditations on Death and Eternity.

THE CONSOLATION OF THE PATIENT SUFFERER.

Continued from page 629.

Thou art pining in helpless poverty, and can see no end to thy tribulations. Thou hast labored honestly and industriously, and yet hast laid by no store, and each succeeding day makes thee tremble more and more for the future. Though faithful in the fulfilment of the duties of thy vocation, though trustful in thy prayers to the Giver of all good gifts, thou nevertheless sinkest deeper and deeper into poverty and misery. Instead of diminishing, thy difficulties increase every day with fearful rapidity; thou seest no means of rescue. Before thy family lies a future full of pain and privation—before thyself a life robbed of honor and happiness. Yet man thyself, O unhappy mortal! and though all forsake thee, forsake not thou the path of virtue. Though every hope break faithlessly away from thee, do not lose thy hold on God! Save the innocence of thy soul, and thou wilt have saved everything. Many have been more deeply involved even than thou, and yet have been wonderfully rescued by Providence. Fight a good fight, and keep thy faith. Even when all have forsaken thee: God is still thy God.

And thou, who never sparedst labor or pains when thou couldst promote the well-being of thy fellow-citizens; who didst sacrifice the best years of thy life, fortune, time, and rest to the welfare of others—why dost thou chafe at the heartless ingratitude of men? They requite thy love with shameless calumny, thy noble-mindedness with baseness, thy sacrifices with scorn, thy fidelity with contempt and desertion. Malice triumphs, prejudice prevails, thou succumbest. Yet be of good heart, fight trustfully the good fight to the end. There is ONE who does not misjudge thee; there is ONE who will deal justly by thee. He is the Omniscient, the Rewarder! Did Jesus do less than thee? Did the world reward him better?

Thou who art stricken down in the prime of thy strength by painful illness, that deprives thee of all enjoyment and all hope in life—despair not! As regards thy earthly prosperity, those hours are indeed lost which thou sighest away on thy bed of pain; but to thy soul they are not lost. In these bitter moments of agony thou art securing higher gain. Thou who once stood there so proudly in the fulness of thy health and strength, who wert so rich in plans for the future—thou acknowledgest now with fear and trembling the hand of a Mighty One above thee, which rules the fate of worlds, and of the meanest creature. It is His will that has fixed thy destiny. It is true thy wealth will suffer, now that thy arm fails that kept it up; it is true thy children, almost uncared for, move like orphans round thy bed,

casting sad and anxious glances at thee; it is true deep sorrow gnaws at the heart of thy loving spouse, though she endeavors to hide it from thee—yet do not despair! A strong arm upholds thee,—the arm of Divine Providence. And should even thy illness become still more painful, thy fortune still more impaired, thy prospects still more hopeless, God is still thy God! Fight the good fight in thy hours of suffering, and keep thy faith. Not as thou seest it, but as God ordaineth it, will be the fate of thy children. And shouldst thou be doomed to part from thy loved ones, should the tears in the eyes of thy dear relatives be the first tears of the last parting,—then blessed art thou! The father of all is calling thee a few moments earlier into the better world. We shall follow thee in a few brief hours, after another short dream. Why sorrowest thou with faithless anxiety for those, who will linger on earth but a short time after thee? Who cared for thee, when no mortal watched over thee? Is thy God, not also the God of thy dear ones?

And thou, who with loving heart hast attached thyself, as thou thoughtest, to a congenial mind, and sought the happiness of life in this friendship only—why art thou so downcast? Because that heart deceived thee? Because those lips only feigned the love, which thou gavest with all thy soul? Because those eyes falsely smiled on thee? Because thy faith was responded to with base perjury, and thy tenderness requited with shameless treachery? Unhappy mourner, thou hast indeed lost much; thy experience has perhaps for ever embittered thy gentle heart, and robbed thee of thy faith in mankind. The treachery thou hast met with has perhaps filled thy heart for ever with disbelief in human virtue. Thou hast no longer a friend in whom thou canst trust, to whom thou canst devote thyself. Thou standest alone in the world; and without friendship life has no attractions for thy delicately moulded soul. Nevertheless, bear up manfully. Thou, also, prepare to fight the good fight of the Christian; be generous-minded to the last! God is faithful, though none else be so! If the whole world deceive thee, there is ONE who never deceiveth. He is thy God, the God of truth and love, the God who endowed thy soul with its tender yearnings. Even shouldst thou be doomed to pass through life without an earthly friend, ONE Friend remaineth to thee—the Eternal Father, thy Creator! If those who are dearest to thee abandon thee: let this play of shadows, this constant shifting of the sublunary scene, strengthen thy spirit in self-dependence, and lead thee closer to what is eternally true and lasting—to God.

Wherefore weepest thou, sorrowing widow, by the coffin of thy husband? And thou, faithful child, on the grave of thy father, thy friend? And thou, disconsolate mother, by the bier of thy infant? What is it that they bear to the grave? Is it not merely the mortal coil? Or can spirits die and moulder away in the ground? Why fixest thou thine eyes, sore with weeping, on the earth? Ah! that which hath fled from thee, that which thy eye seeketh, is not there! Lift thine eyes to heaven, let them penetrate the boundless universe! Thy friend is there. The mysterious power which animated the dust, and which we call soul, the same that so often smiled lovingly on thee through tender eyes, that spoke to thee from friendly lips, now with solemn earnestness, now with joyful mirth—it has gone to God, is with God, has entered into more glorious connexions, into higher spheres of action, is more elevated, freer, happier, more perfect than thou! Why, then, turn thine eyes upon the grave? the ashes that lie buried there were only a borrowed raiment, did not belong to the immortal being—were but an instrument useful for a short time here below, now no longer needed. The soul has finished its course in this world, has fought the fight, and kept its faith. Henceforth it wears the crown of immortality!—Man thyself, O mourner, and thou, also, prepare to fight the good fight. The loved one whom thou hast lost will one day advance to meet thee at the gate of eternity, to greet thee as a glorified companion, and will cry unto thee: Here also God is thy God!

Oh, God! oh, Father! Thou art also my God, my Father; why, then, should I be bowed down with grief? Why weakly yield myself up before my course is finished, before I have fought the good fight to the end? Oh, give me strength, give me power! whatever suffering Thou mayst impose, I will bear it, for it will bring me nearer to Thee!

HINTS FOR HARD TIMES.

Credit never permits a man to know the real value of money, nor to have full control over his affairs. It presents all his expenses in the aggregate and not in detail. Every one has more or less of the miser's love of money—of the actual gold pieces and the crisp bank notes. Now, if you have these things in your pocket, you see them as you make your purchases, visibly diminishing under your eye. The lessening heap cries to you to stop. You would like to buy this, that, and the other; but you know exactly how much money you have left, and if you go on buying more things your purse will soon be empty. You do not see this when you take credit. You give your orders freely, without thought or calculation; and when the day of payment comes, you find that you have overrun the constable.

On every hand we see people living on credit, putting off pay-day to the last, making in the

end some desperate effort, either by begging or borrowing, to scrape the money together, and then struggle on again, with the canker of care eating at their heart, to the inevitable goal of bankruptcy. If people would only make a push at the beginning, instead of the end, they would save themselves all this misery. The great secret of being solvent, and well to do, and comfortable, is to get ahead of your expenses. Eat and drink this month what you earned last month—not what you are going to earn next month. There are, no doubt, many persons so unfortunately situated that they can never accomplish this.

No man can guard against ill health; no man can insure himself a well-conducted, helpful family, or a permanent income. There will always be people who cannot help their misfortunes. But, as a rule, these unfortunates are far less trouble to society than those in a better position who bring their misfortunes upon themselves by deliberate recklessness and extravagance. You may help a poor, honest, struggling man to some purpose. But the utmost you can do for an unthrift is thrown away. You give him money you have earned by hard labor—he spends it in pleasure which you have never permitted yourself to enjoy.

The best pleasures—those which sweeten life most, and leave no bitterness behind—are cheap pleasures. What greater pleasure can man enjoy than the sense of being free and independent? The man with his fine house, his glittering carriage, and his rich banquets, for which he is in debt, is a slave, a prisoner, forever dragging his chains behind him through all the grandeur of the false world through which he moves."—*All the Year Round.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 17, 1864.

We decline inserting the comments signed T. N. on S. M. J.'s communication in No. 37, the writer's name not having been given to the editors, and also because in the present state of postal arrangements, S. M. J. can have no opportunity for further explanation.

ERRATA.—On page 615, No. 39,—"Mechanism in Nature, No. 1,"—read:—"bright with flossy walls," not *light;* "is very smooth and bright," not *light;* "forming a bevelled surface," not *levelled;* "1¼ inches long" not ¼ inch; "layers of earth and web," not *wet.*

MARRIED, with the approbation of Friends, at James Stabler's, on Third-day, the 22d of 11th month, 1864, SAMUEL M. RUSSELL, of New Market, Frederick county, Maryland, to DEBORAH STABLER, daughter of the late Thomas P. Stabler, of Sandy Spring, Montgomery county, Maryland.

MARRIED, on Fifth day, the 24th of 11th month, 1864, according to the order of the Society of Friends, at the house of the bride's parents, LUKENS WEBSTER, of Philadelphia, and LIZZIE E. HALLOWELL, daughter of Joshua and Susanna E. Hallowell, West Marlboro', Chester county, Pa.

DIED, at her residence, in Baltimore county, Md., on the 19th of 8th month, 1864, after a lingering and painful illness, TACY, widow of the late William Hartley, aged 67 years, 1 month and 27 days.

——, at his residence, near Sandy Spring, Montgomery county, Md., on the 27th ultimo, WILLIAM CHANDLER, son of Mahlon and Catharine Chandler, in the 35th year of his age.

——, near Huntsville, Madison county, Ind., on the 26th of 9th month, 1864, ELISHA D., son of William D. and Sarah Frampton, in the 21st year of his age. Of an amiable and obliging disposition, his loss will be deeply felt by a large circle of relatives and friends. His patience and resignation during his sickness have left the consoling assurance to his bereaved parents that their loss is his gain.

——, on the 6th of 11th month, 1864, at Upper Greenwich, N. J., ELIZABETH TAYLOR, aged 75 years; an elder of Pedricktown Meeting, N. J.

——, on the 30th of 11th month, 1864, EDITH SOMERS, aged 72 years; an elder of Pedricktown Meeting, Salem county, N. J.

——on the 26th of 11th month, 1863, of enlargement of the brain, SAMUEL LIVEZEY, aged 48 years; a member of Solebury Monthly Meeting. He was one of those who never said to his neighbor *go* and come again, being always ready to do a kind act, when in his power.

——, at Sandy Springs, on the 27th of 11th month, 1864, ARCHIBALD D. MOORE, son of Robert R. and Hadassah J. Moore, in the 24th year of his age.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

On the evening of the 29th ult., Dr. J. G. Hunt resumed the subject of "Conversations on Plant Structure." He commenced by taking up the cryptogamic or cellular series of plants, and divided these into nine orders. 1st. the Fungi, or mushroom family. 2d. the Algæ, or sea-weeds; 3d. The Lichens; 4th. Hepaticiæ, or liverworts; 5th. Musci, or Mosses; 6th. Hydropterides, or guillworts; 7th. Lycopodiaceæ; 8th. Felices, or ferns; and 9th. Equisetaceæ, or horsetails. The different orders being of unequal importance to a general audience, more time will be given to the consideration of those which have most common interest.

The order Fungi, was first considered, and it formed the subject for the evening's conversation. The characters of the Fungi were stated to be, leafless, flowerless, ærial plants, destitute of vascular tissue, with no distinct axis of growth; made up of cells formed by the process of cell multiplication—explained in a former conversation—with the sporules lying loose in the tissue of the plant, or enclosed in cases, called sporidia.

Humble though these plants appear, there is not one of them but sparkles with some beam of the skill of its Great Maker; and inasmuch as they represent the organized material out of which all other vegetables are made, we must study them in a degree, at least, in order to acquire an idea of vegetable structure. It was not the object to enter into the detailed classification of this order of plants, but to convey only a general view of their structure and peculiarities.

The most simple forms of Fungi, were stated to be common moulds;—these steal like thieves into our closets and pantries, and we cannot bar them out.

Other genera of this order were shown to be of more importance. That peculiar disease of the silk-worm, called muscardine, was stated to be caused by a fungus, the Botrytis Bassiana. This plant was described, and also the breathing apparatus of the silk-worm, a figure of its spiracle or air holes was shown, and how the spores of the fungus obtained admission into the body of the worms was explained. To destroy by fire every worm attached, was stated to be the only sure preventive of this disease.

The Botrytis of the potato, was also described and figures shown illustrating the plant ramifying among the cells of the tuber. When its mycelium enters the potato, the starch contained in its cells disappears, being appropriated by the fungus.

The blight of wheat, and of other grains was alluded to, and referred to fungi as their cause. The Ergot of rye was shown to be caused by Corayceps Purpurea, and a draft of Tulasne's figures shown and described, in which this peculiar fungus is clearly made out.

The genus Agaricus, containing the mushrooms, was described. The edible fungi are found here. The danger of employing poisonous species for food was alluded to, and Amatine was stated by the speaker, to be the poisonous principle of these plants. It is not volatile, and therefore not dissipated by cooking.

The Amanita Muscaria belongs to this family. It is employed by Russians and Tartars to produce intoxication. Its peculiar effect on the nervous system was described. Among some tribes the Amanita is used as an element in their worship, and the idea was suggested that the oracles proclaimed under its influence may have instigated the superstitious Mongolians to make their incursions into Europe.

To illustrate the rapidity with which some of these plants grow, and the size to which they attain, an Antemaria which grew in the cellar of Sir Joseph Banks, was spoken of. That plant grew, so long as it found organizable food in the juice of the grape; and there was no reason why it might not have enlarged indefinitely, except the exhaustion of such food. Many fungi are phosphorescent. The genus Rhigomorpha, grows in coal mines, where daylight *never* shines. The ceilings and walls of the Dresden coal mines are lighted up in places, with a pale phosphorescence, resembling moonlight, forming a scene of strange suggestion to the imaginative traveller.

The "dry rot," was next alluded to, and stated to be caused by the Polyphorus destructor. This plant was stated to destroy annually large quantities of timber, stored away in our navy-yards. To guard against its attacks the process of ryanizing timber has been invented. This consists of filling the pores of the wood with substances unfavorable to the development of fungi.

In this connection was portrayed the effect these humble plants have upon the ancient works of art. The colliseum was shown to be crumbling before their invincible attacks, and from the seven hills of the old Imperial city, the voice of her orators has departed, but their eloquence is transmuted into the crash of falling columns and crumbling porticoes, dissolving beneath the rending arm of vegetation.

A number of ground stars, or Geastra were exhibited, and although their beauty was compared to that of spiders and toads, repelling to common sight, the class, by permission appropriated every specimen.

What is the apparent object in the creation of the fungi? This question was dwelt upon, somewhat, by the speaker. He stated the stream of Life to be one majestic current flowing forever from the right hand of the Creator, passing in multitudinous currents into all his creatures. On one side, a little flower lifts its blue eye above the tide; on the other a man or a monkey, easily or sorrowfully floats upon its bosom. All these animated forms are rapidly passing through their appointed changes. Drop by drop—little by little—cell by cell, the storms of heaven—the tooth of time, and the fungi, are nature's great, irresistible disintegrators. They fix themselves upon organic forms, and hurry them more rapidly through their appointed changes.

The effects of various substances in arresting the development of fungi were introduced, and their resemblances to animals pointed out. In concluding the subject, attention was called to the surprising minuteness of these spores, and to the wonderful provision made for the perpetuation of the numerous species.

The effects on the mind, produced by a proper study of the subject were spoken of, and Wordsworth's lines were quoted in illustration of the speaker's views:—

> "Nature never did betray
> The heart that loved her; 'tis her privilege,
> Through all the scenes of this our life, to lead
> From joy to joy. For she can so inform

The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us; nor destroy
Our *cheerful faith*, that all which we behold
Is full of blessings."

REPORT OF A VISIT TO MASON'S ISLAND AND CAMP WADSWORTH.

To the Education Committee of Friends' Association for the Aid and Elevation of the Freedmen.

In company with our friend James Mott, of the Executive Board, I visited Mason's Island, which is now a Government reception camp, on the 4th and on the 6th inst. We found that the condition of the people had improved since the visits of Louisa J. Roberts, and Margaret A. Griscom. Several of the abuses, which they had represented to Col. Elison having been wholly or partially relieved.

The new school room is large, well lighted and ready for the stoves which are promised this week. The discontinuance of the school taught by a daughter of the superintendent places all the children under our care; these at present number about one hundred who can be accommodated in this commodious room.

The supply of water, although still insufficient, is somewhat greater than it has been. Another well has been commenced; we complained of its unfinished state to the superintendent, who promised it should be finished at once. In our interview with Capt. Brown of the Contraband Department at his office in Washington this promise was repeated.

Government now furnishes some clothing to the most suffering cases on the island.

The sanitary arrangements are good. Cleanliness is apparent throughout, and it is evident that the sanitary officer does his duty. He has the floors of the barracks cleaned every day, and there was neither rubbish nor offal to be seen on the premises.

At present there are but four inmates of the hospitals.

Not more than four hundred persons are now here; these are mostly women and children. We visited every barrack, and had an opportunity for conversing freely with the occupants of each. The countenances of a few beamed with pleasure, as they showed us useful articles which they had purchased, with the proceeds of their paid labor. Some were preparing their dinners, but the greater number were sitting listlessly around the stoves, evidently suffering for want of something to occupy their thoughts and attention. Upon our asking them whether they would like to do some kind of work, their faces brightened and their answers conveyed the idea that any thing would be better than idleness, even if they received "no pay," but they preferred "pay." The suggestions we thus gathered from observation and from conversation with them induced us to believe that an industrial school in which they could be employed in making up new, and mending their partly worn clothing; also receive instruction in cutting out, making and mending such, would tend to fit them for future usefulness, whilst, the idea of labor would be associated with their earliest experience of a life of freedom.

When we introduced this subject to Capt. Brown, we found him ready to co-operate with us in establishing a school of this kind; we offered to supply one or more teachers, whilst he agreed to provide us with a suitable room, and to furnish us with cut out clothing, together with the trimmings and implements necessary for making it up. We look forward to include in this branch of our duties, cobbling for the men.

Capt. Brown also told us that Government was unwilling to make costly outlays, as the permanency of the camp in this place is doubtful, on account of the unhealthiness of the island during several months of the year.

Both here and at Camp Wadsworth we had opportunities for conversing with separately or addressing publicly nearly every individual in the respective camps. In this way we became better acquainted with their true condition than through any hearsay evidence which we have herotofore been able to obtain; and whilst their trying situation during this period of transition from slavery to freedom, called forth our deepest sympathies we could but feel thankful for their present state of comparative comfort.

We visited Camp Wadsworth on the 5th inst. Before leaving home we had learned that there were but few children at either the upper or lower camp. The present policy of the Government is to find homes for all children of suitable age to bind out. Many parents not wishing to be parted from their children have left these camps, preferring the uncertainties of seeking their own livelihood without the aid of Government to the probability of what may prove a permanent separation from them. This movement has nearly broken up Lydia T. Atkinson's school, and we suggest the transfer of her remaining pupils to the lower camp, which is under the care of Mary McLain, and her removal to Mason's Island where our school has been so greatly increased.

We regret this change, as the children under her care had advanced rapidly in their studies and the adults had greatly improved in housekeeping.

At the lower camp we found that our teach-

er had been equally faithful in the performance of her duties, but we were much disappointed to see that the superintendant had built her a very small cabin, which judging from its loose construction will barely protect her from the winter weather. We called at his house in order to direct his attention to this; he was not at home. We had however an interview with his wife, and from our conversation with her we were led to the conclusion, that if we wish to do our work well, we must use our influence to induce conscientious farmers and their wives to seek such situations as this man holds, for unless those who have the care of these Government farms go hand in hand with us, and with our teachers, we shall be able to do our duty but partially, and throw discouragements in the path of those who look to us as their true friends.

The greater part of the Freed-people, in these two camps are earning money by cultivating the farms. They are inclined to spend it judiciously. We therefore suggest that our teacher here, be furnished with a stock of trimmings and a few other articles in order to form a nucleus for a small store in case it should prove desirable to establish one here. Now, they are obliged to send nine miles to Georgetown for needles, tapes, and other similar articles. We should not consider our report complete without adverting to the obligations which we feel we are under, to our noble hearted teachers, who are doing by far the heaviest part of the work for us, considering our interests and the interests of the Freedman as paramount, and neglecting their own so far as to be sufferers from sickness and discomforts of many kinds.

In our comfortable homes let, us remember them, and seriously ask of ourselves whether we are doing all that we might do to evince our sympathy for them.

In conclusion we would add that we think it advisable, for our committees when they visit the camps under our especial care, to visit also the camps in Washington, and acquaint themselves with the condition of the freed-people in that city, who are endeavoring to support themselves without the aid of the Government. We regretted that the inclemency of the weather prevented our doing this.

It is well we believe for our Association to labor in the government camps at this time. We must not, however, forget that it is equally our duty to obtain all the information we can, upon the various modes for elevating the Freedman, in order that we may be prepared to work in other directions, so soon as it is thought best for us to do so. HELEN G. LONGSTRETH.

Philada. 11th mo. 9th, 1864.

Inquire often, but judge rarely, and thou wilt not often be mistaken.—*Penn.*

BRYANT ON HIS BIRTH-DAY.

BY JOHN G. WHITTIER.

We praise not now the poet's art,
The rounded beauty of his song;
Who weighs him from his life apart
Must do his nobler nature wrong.

Not for the eye, familiar grown
With charms to common sight denied—
The marvellous gift he shares alone
With him who walked on Rydal-side;

Not for rapt hymn nor woodland lay,
Too grave for smiles, too sweet for tears;
We speak his praise who wears to-day
The glory of his seventy years.

When Peace brings Freedom in her train,
Let happy lips his songs rehearse;
His life is now his noblest strain,
His manhood better than his verse!

Thank God! his hand on Nature's keys
Its cunning keeps at life's full span;
But, dimmed and dwarfed, in times like these,
The poet seems beside the man!

So be it! let the garlands die,
The singer's wreath, the painter's meed,
Let our names perish, if thereby
Our country may be saved and freed!

—*Independent.*

GOD'S WORKERS.

BY ANNA CORA RITCHIE.

(A boy of eight years, in seeming health, used the language quoted in the following lines upon one morning, and died the next. The incident was related to the writer by the mother of the child, in Richmond, Virginia.)

A boy stood musing at his mother's knee,
His saint-like face and holy eyes,
Effulgent with a wisdom strange to see,
Were lifted to the morning skies.
Eight times had Summer crowned him with her flowers,
Eight times her floral pages spread,
Where mystic lessons, traced by unseen powers,
His sentient eyes had quickly read.

Still rapt in thought, he bends his earnest gaze
Upon the orient-tinted cup,
Called "Passion flower," his fingers clasp—and says,
"Last night these leaves were folded up,
Last night I stood and watched them, mother, dear,
And though I've risen with the light,
Look, mother, how they're smiling open here,
Though shut but yester eve so tight!

"Mother! that shows that God is working ever,
That even at night he labors still!
These leaves could not unclose—the stamens quiver—
Unless it were God's work, God's will!
But God must many loving *helpers* need;
And, darling mother, but for *you*,
That he would call *me* to his home I'd plead,
That I might work and help him too!"

A shuddering awe crept through the mother's frame!
In speechless agony she heard
That holy wish! A gloomy presage came
To make prophetic every word.

She clasped the lovely muser to her breast,
And raised her prayerful eyes above,
And lo! upon a seraph-band they rest,
Who smile in pity and in love.

On her in tender *pity*, for they knew
Her soul must feel the chastening rod,
But, oh! with *love* unspeakable they view
The child self offered to his God!
Bless'd boy! the flower where those sweet eyes of thine,
Illumined by celestial ray,
Had read, as in a book, of work divine,
Had scarcely withered where it lay,

Before the bow of Azrael was bent,
And God, the Giver, claimed his own!
That night his angel-messengers were sent
To summon thee before his throne!
And ere another sun on earth could rise
And wisdom's page with flowers unfold,
Thy willing spirit, soaring to the skies,
Among God's *workers* was enrolled!

EXTRACT FROM HERBERT SPENSER'S ILLUSTRATIONS OF UNIVERSAL PROGRESS.

If the advance of Man towards greater heterogeneity is traceable to the production of many effects by one cause still more clearly may the advance of Society towards greater heterogeneity be so explained. Consider the growth of an industrial organization. When, as must occasionally happen, some individual of a tribe displays unusual aptitude for making an article of general use—a weapon, for instance—which was before made by each man for himself, there arises a tendency towards the differentiation of that individual into a maker of such a weapon. His companions—warriors and hunters all of them,—severally feel the importance of having the best weapons that can be made; and are therefore certain to offer strong inducements to this skilled individual to make weapons for them. He, on the other hand, having not only an unusual faculty, but an unusual liking, for making such weapons (the talent and the desire for any occupation being commonly associated), is predisposed to fulfil these commissions on the offer of an adequate reward: especially as his love of distinction is also gratified. This first specialization of function, once commenced, tends ever to become more decided. On the side of the weapon-maker continued practice gives increased skill—increased superiority to his products: on the side of his clients, cessation of practice entails decreased skill. Thus the influences that determine this division of labor grow stronger in both ways; and the incipient heterogeneity is, on the average of cases, likely to become permanent for that generation, if no longer.

Observe now, however, that this process not only differentiates the social mass into two parts, the one monopolizing, or almost monopolizing, the performance of a certain function, and the other having lost the habit, and in some measure the power, of performing that function; but it tends to initiate other differentiations. The advance we have described implies the introduction of barter,—the maker of weapons has, on each occasion, to be paid in such other articles as he agrees to take in exchange. But he will not habitually take in exchange one kind of article, but many kinds. He does not want mats only, or skins, or fishing gear, but he wants all these; and on each occasion will bargain for the particular things he most needs. What follows? If among the members of the tribe there exist any slight differences of skill in the manufacture of these various things, as there are almost sure to do, the weapon-maker will take from each one the thing which that one excels in making; he will exchange for mats with him whose mats are superior, and will bargain for the fishing gear of whoever has the best. But he who has bartered away his mats or his fishing gear, must make other mats or fishing gear for himself; and in so doing must, in some degree, further develop his aptitude. Thus it results that the small specialities of faculty possessed by various members of the tribe, will tend to grow more decided. If such transactions are frequently repeated, these specializations may become appreciable. And whether or not there ensue distinct differentiations of other individuals into makers of particular articles, it is clear that incipient differentiations take place throughout the tribe: the one original cause produces not only the first dual effect, but a number of secondary dual effects, like in kind, but minor in degree. This process, of which traces may be seen among groups of schoolboys, cannot well produce any lasting effects in an unsettled tribe; but where there grows up a fixed and multiplying community, these differentiations become permanent, and increase with each generation. A larger population, involving a greater demand for every commodity, intensifies the functional activity of each specialized person or class: and this renders the specialization more definite where it already exists, and establishes it where it is nascent. By increasing the pressure on the means of subsistence, a larger population again augments these results; seeing that each person is forced more and more to confine himself to that which he can do best, and by which he can gain most. This industrial progress, by aiding future production, opens the way for a further growth of population, which reacts as before: in all which, the multiplication of effects is manifest. Presently, under these same stimuli, new occupations arise. Competing workers, ever aiming to produce improved articles, occasionally discover better processes, or raw materials. In weapons and cutting tools, the substitution of bronze for stone, entails upon

him who first makes it a great increase of demand—so great an increase that he presently finds all his time occupied in making the bronze for the articles he sells, and is obliged to depute the fashioning of these to others: and, eventually, the making of bronze, thus gradually differentiated from a pre-existing occupation, becomes an occupation by itself.

But now mark the ramified changes which follow this change. Bronze soon replaces stone, not only in the articles it was first used for, but in many others—in arms, tools, and utensils of various kinds; and so affects the manufacture of these things. Further, it affects the processes which these utensils subserve, and the resulting products—modifies buildings, carvings, dress, personal decorations. Yet again, it sets going sundry manufactures which were before impossible, from lack of a material fit for the requisite tools. And all these changes react on the people,—increase their manipulative skill, their intelligence, their comfort,—refine their habits and tastes. Thus the evolution of a homogeneous society into a heterogeneous one, is clearly consequent on the general principle, that many effects are produced by one cause.

Our limits will not allow us to follow out this process in its higher complications; else might we show how the localization of special industries in special parts of a kingdom, as well as the minute subdivision of labor in the making of each commodity, are similarly determined. Or, turning to a somewhat different order of illustrations, we might dwell on the multitudinous changes—material, intellectual, moral,—caused by printing; or the further extensive series of changes wrought by gunpowder. But leaving the intermediate phases of social development, let us take a few illustrations from its most recent and its passing phases. To trace the effects of steam-power, in its manifold applications to mining, navigation, and manufactures of all kinds, would carry us into unmanageable detail. Let us confine ourselves to the latest embodiment of steam-power—the locomotive engine.

This, as the proximate cause of our railway system, has changed the face of the country, the course of trade, and the habits of the people. Consider, first, the complicated sets of changes that precede the making of every railway—the provisional arrangements, the meetings, the registration, the trial section, the parliamentary survey, the lithographed plans, the books of reference, the local deposits and notices, the application to Parliament, the passing Standing-Orders Committee, the first, second, and third readings: each of which brief heads indicates a multiplicity of transactions, and the development of sundry occupations—as those of engineers, surveyors, lithographers, parliamentary agents, share-brokers; and the creation of sundry others—as those of traffic-takers, reference-takers. Consider, next, the yet more marked changes implied in railway construction—the cuttings, embankings, tunnellings, diversions of roads; the building of bridges and stations; the laying down of ballast, sleepers, and rails; the making of engines, tenders, carriages and waggons; which processes, acting upon numerous trades, increase the importation of timber, the quarrying of stone, the manufacture of iron, the mining of coal, the burning of bricks: institute a variety of special manufactures weekly advertised in the *Railway Times;* and, finally, open the way to sundry new occupations, as those of drivers, stokers, cleaners, plate-layers, &c. &c. And then consider the changes, more numerous and involved still, which railways in action produce on the community at large. The organization of every business is more or less modified: ease of communication makes it better to do directly what was before done by proxy; agencies are established where previously they would not have paid; goods are obtained from remote wholesale houses instead of near retail ones; and commodities are used which distance once rendered inaccessible. Again, the rapidity and small cost of carriage tend to specialize more than ever the industries of different districts—to confine each manufacture to the parts in which, from local advantages, it can be best carried on. Further, the diminished cost of carriage, facilitating distribution, equalizes prices, and also, on the average, lowers prices: thus bringing divers articles within the means of those before unable to buy them, and so increasing their comforts and improving their habits. At the same time the practice of travelling is immensely extended. Classes who never before thought of it, take annual trips to the sea; visit their distant relations; make tours; and so we are benefitted in body, feelings, and intellect. Moreover, the more prompt transmission of letters and of news produces further changes—makes the pulse of the nation faster. Yet more, there arises a wide dissemination of cheap literature through railway book-stalls, and of advertisements in railway carriages: both of them aiding ulterior progress.

And all the innumerable changes here briefly indicated are consequent on the invention of the locomotive engine. The social organism has been rendered more heterogeneous in virtue of the many new occupations introduced, and the many old ones further specialized; prices in every place have been altered; each trader has, more or less, modified his way of doing business; and almost every person has been affected in his actions, thoughts, emotions.

Illustrations to the same effect might be indefinitely accumulated. That every influence brought to bear upon society works multiplied effects, and that increase of heterogeneity is due to this multiplication of effects, may be

seen in the history of every trade, every custom, every belief. But it is needless to give additional evidence of this. The only further fact demanding notice, is, that we here see still more clearly than ever, the truth before pointed out, that in proportion as the area on which any force expends itself becomes heterogeneous, the results are in a yet higher degree multiplied in number and kind. While among the primitive tribes to whom it was first known, caoutchouc caused but a few changes, among ourselves the changes have been so many and varied that the history of them occupies a volume.* Upon the small, homogeneous community inhabiting one of the Hebrides, the electric telegraph would produce, were it used, scarcely any results; but in England the results it produces are multitudinous. The comparatively simple organization under which our ancestors lived five centuries ago, could have undergone but few modifications from an event like the recent one at Canton; but now the legislative decision respecting it sets up many hundreds of complex modifications, each of which will be the parent of numerous future ones.

From the Scientific American.

THE WAY TREES GROW.

At a recent meeting of the Farmers' Club, Mr. Bartlett, being called on by the President, made the following report:—

Mr. Chairman,—The committee to whom was referred the communication of S. Crosby, respectfully report. The several queries in that communication constitute a request for a general account of the circulation of sap in trees, and the formation of maple sugar. We proceed to give such an account in the briefest and clearest manner at our command.

Trees are made up of fine tubes which extend from the root to the leaf, and it is through these tubes that the circulation of the sap is carried on. If a growing tree is pulled up by the roots, and the roots are placed in a vessel of water containing some colored solution which they will absorb, we can trace the course of this colored solution through the tree by cutting notches into it at successive periods. The coloring matter is always found first in the body of the wood near the root, then in the wood higher up, and so on until it reaches the leaf; then it begins to appear in the inner bark near the leaf, and it passes down through the bark again to the root. This observation shows that the circulation of the sap is up through the wood, and down through the bark.

We are not able to answer the question of your correspondent, what is the force that causes the sap of plants to circulate. There has been much speculation in relation to it, but it has never been settled by observation and experiment. It is pretty well established that sap circulates in the winter, though less rapidly than in the summer, and less rapidly at that time in deciduous than in evergreen trees.

The formation of sugar in the maple.—The solid portions of thoroughly dried wood, and other parts of plants, are composed mainly of water and charcoal. When charcoal is burned, a small portion of ash is left. This ash is the mineral or inorganic portion of the substance of the tree, and consists principally of potash, lime, and flint or silex. That portion which burns is carbon. In burning, the carbon unites with oxygen to form carbonic acid, an invisible gas that floats away in the atmosphere.

The water and the inorganic matters enter the tree through the roots; the carbon enters mostly through the leaves. Carbon forms about one half of the solid substance of the tree, and water the other half.

Water is composed of two elements, oxygen and hydrogen, in the proportion of eight pounds of oxygen to one of hydrogen. These in entering into a chemical combination with carbon, lose the liquid state of water, and form the various solid substances which make up the body of the tree.

In its course the sap undergoes important transformations. The trunks and leaves of trees are scenes of constant chemical operations, many of them more mysterious than any of the operations of the laboratory. One of these is the decomposition of carbonic acid in the leaf. The affinity of carbon and oxygen is very strong, indeed, and there are few forces in nature that can rend these two elements asunder; but the combined action of light and vegetable life is separating them throughout every day in the leaves of all growing plants. Carbonic acid is absorbed from the atmosphere by the leaf, its two elements are torn apart, the oxygen is returned to the air, and the carbon combining chemically with other elements in the sap is carried to the places where new wood is being formed, and is there deposited in its proper place to help build up the structure of the tree. The symmetrical order in which the carbon is deposited in a tree may be seen by looking at a piece of charcoal.

If wood is examined under a powerful microscope, it is found that the tubes through which the sap circulates are formed of minute sacs or cells. The substance of which the walls of these cells are formed is called cellulose. It has been the subject of a great deal of chemical research, and is found to consist of carbon and water, or more strictly, of carbon and the elements of water, oxygen and hydrogen. Cotton and linen are almost pure cellu-

* "Personal Narrative of the Origin of the Caoutchouc, or India-Rubber Manufacture in England." By Thomas Hancock.

lose. Each atom of cellulose contains 12 atoms of carbon, 10 atoms of hydrogen and 10 of oxygen, $C_{12} H_{10} O_{10}$. Starch, gum, and sugar all have the same composition $C_{12} H_{10} O_{10}$. This is one of the wonders of chemistry, that substances composed of the same elements, combined in the same proportion, should have properties so different, as gum, starch, sugar, and cotton or linen fiber. Their different properties must of course result from the different modes in which the atoms are arranged.

Besides these four substances, there is one other constituting a considerable portion of the body of trees, which is also formed of the same elements as the others, but in slightly different proportions. This is lignin. It is an incrustation on the inner surfaces of the cell walls, and its office appears to be to strengthen and stiffen these walls. Its constitution is $C_{12} H_8 O_8$. In this case, as in the others, there are just as many atoms of hydrogen as of oxygen; these two elements enter into the compound in the same proportion to each other as that in which they unite to form water. If a tree or other plant is thoroughly dried so as to expel all of its uncombined water, nine-tenths of the remaining substance consists of the five compounds, cellulose, lignin, starch, gum, and sugar, and all of these are composed of hydrogen and oxygen in the same relative proportion as that in which they exist in water, chemically combined with carbon.

Why it is that the atoms of these substances are so arranged in one part of the plant to form cellulose, and in another to form starch; why it is that they are so arranged in one tree as to form gum, and in another to form sugar, are mysteries which lie beyond the present boundaries of human knowledge.

There is one organic element, and several inorganic, besides those mentioned, which enter, though in small quantities, into the constitution of plants, but a full discussion of the part which they perform in vegetable economy would demand an exhaustive treatise on agricultural chemistry and vegetable physiology. The presentation of this general view of the growth of plants is deemed the most proper discharge of the duties of your committee.

Two centuries ago not one in a hundred wore stockings. Fifty years ago not one boy in a thousand was allowed to run at large at night. Fifty years ago not one girl in a thousand made a waiting-maid of her mother. Wonderful improvement in this wonderful world.

"God never forgets any labor of love; and whatever it may be, of which the first and best portions or powers have been presented to Him, He will multiply and increase sevenfold."

For Friends' Intelligencer.

ELEVENTH MONTH.

REVIEW OF THE WEATHER, &c.

	1863.	1864.
Rain during some portion of the 24 hours,	4 days	10 days.
Rain all or nearly all day,	3 "	4 "
Snow, including slight falls,	4	2
Cloudy, without storms,	5 "	3 "
Clear, as ordinarily accepted	14 "	11 "
	30 "	30 "

TEMPERATURE, RAIN, DEATHS, &c.	1863.	1864.
Mean temperature of 11th month at Penna. Hospital,	45.25 deg.	45.80 deg.
Highest do. during month,	67.50 "	69.50 "
Lowest do. do. do.	29.50 "	25.00 "
Rain during the month,	4.79 in.	3.93 in.
Deaths during the month, counting four current weeks for 1863, and five for 1864.	1061	1212

Average of the mean temperatures of this month for the past *seventy-five* years,	43.20 deg.
Highest mean of do. during that entire period, 1849,	50.50 "
Lowest do. do. 1793, 1827, '42	38.00

FALL TEMPERATURES.	
Mean temperature of the three fall months of 1863,	56.17 deg.
Mean do. do. do. do. months of 1864,	55.18 "
Average of the "fall temperatures" for the past *seventy-five* years,	54.60 "
Highest fall temperature during that entire period, 1850,	58.16 "
Do. do. do. do. 1862,	58.14 "
Lowest do. do. do. 1827,	49.33 "

COMPARISON OF RAIN.	1863.	1864.
During first six months of the year,	31.05 inch.	22.24 inch.
During the 7th month,	6.00 "	3.77 "
" 8th "	1.44 "	1.92 "
" 9th "	0.87 "	7.16 "
" 10th "	2.46 "	1.82 "
" 11th "	2.70 "	3.93 "
Totals,	44.52 "	40.84 "

The above exhibit shows the temperature of the 11th month of this year to have exceeded that of last year about half a degree, though about two and one-half above the average for seventy-five years past. Not much variation will be found in the *Fall* temperatures, while with double the number of days on which rain has fallen, as compared with last year, the *quantity* was only increased about one inch and a quarter.

J. M. E.

Philadelphia, 12th mo. 3, 1864.

Men improve their own miseries, for want of an equal and just estimate of what they enjoy or lose.—*Penn.*

For Friends' Intelligencer.

"The Women's Association for the Relief of the Freedmen."

All business of this Association will in future be transacted in the 3d story No. 800 Arch St.

The Third-day afternoon Sewing Circle will also meet there, and the auxiliary societies in the city and county will obtain their packages from that room, and return them to the same place when completed.

For the last three years Alfred H. Love has generously offered his store as a receiving and forwarding depot; but in order to facilitate the operations of the Association, it has been concluded to have all the business conducted in the same building.

By order of the Association,

H. E. STOCKLY, *Cor. Secretary.*

Subscriptions in money will be sent to the Treasurer, Margaret A. Griscom, 1028 Arch Street. Donations in goods, clothing, &c., 800 Arch Street, 3d story.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is very little demand for Flour either for export or home consumption, but the stock is small, and holders firm in their views. The sales reported are in small lots at $9 50@10 00 for superfine; $10 50@11 25 for extra, and $11 50 to 12 50 for low grade and good extra family, and at higher figures for fancy lots, according to quality. In Rye Flour and Corn Meal nothing doing.

GRAIN.—The offerings of Wheat are small, but the demand has fallen off. Small sales of Red at $2 60@2 65 per bushel. White ranges from $2 75@2 80. Rye is selling at $1 72 to 1 75. Corn—sales of old yellow at $1 88, and new at $1 70@1 72. Oats command 82 cents. The last sale of Barley was at $2 00 per bushel. Malt—Last sale at $2 15@2 40.

SEEDS.—Cloverseed is scarce at $14 00a14 50 per 64 pounds. Timothy at $5 00 per bushel, and Flaxseed at $3 55a 3 60 per bushel.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WILLIAM WHITALL, No. 1119 Filbert Street, Philadelphia, COLLECTOR of Rents, Ground Rents, Interest, Bills, &c. Also, Agent for Lycoming county Mutual Insurance Company, and Penn Mutual Life Insurance Company.

References:—Thomas H. Powers, Whitall, Tatum & Co., Algernon S. Roberts, Charles Ellis, Son & Co., William Ellis & Co., William B. Thomas, J. Sydney Keen & Bro., Hugh McIlvain, James Miller, John Dick, Thomas S. and Joseph Wood, Boyd & Stroud. 12mo 10, 1864.

"SISTER RUTH'S STORIES, for the Young; Or, Evenings with John Woolman."

In Press and will be ready for delivery about 12th mo. 10th, 1864. Price 75 cents. Six copies for four dollars, twelve copies for seven dollars. Orders sent in early will receive immediate attention. Sent by mail for 75 cents, free of postage.

T. E. CHAPMAN, No. 5 South Fifth Street

11.19 6t., 1224.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information, apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. RUSH ROBERTS.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards, engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. CHAPMAN, No. 5 South Fifth St.

FOR RENT.—Valuable Store Stand and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c.. &c.
Workmen sent to any part of the country, at city rates.
SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
10th mo. 1.—12t. 1217.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

T. ELLWOOD ZELL & CO., Publishers, Booksellers and Stationers, Second Floor No's. 17 and 19 South Sixth Street, Philadelphia. Also, Manufacturers of Photograph Albums, and Publishers of Friends' Books, and Foulke's Almanac.
3d mo. 12, 1864. tf.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, TWELFTH MONTH 24, 1864. No. 42.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.
Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver *Huntingdon, Ind.*
James Baynes *Baltimore, Md.*

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DORCAS LILLIE.

A brief Account of the Life of Dorcas Lillie; written by herself.

(Concluded from page 643.)

After this, Thomas Burling and his wife went on a visit to New York, to see their parents;—when Joseph Delaplaine and Anthony Benezet, hearing from them of our little meeting, and of the Lord's gracious visitation to me, kindly wrote, and sent some books as a token of their love to me and my husband, encouraging us with the little flock, to persevere in the way of purity and holiness. After which the correspondence was kept up by A. B. till he died. We were much comforted thereby, as well as by letters from other friends, who wrote to us from England; particularly my dear and worthy friend James Beckett, of Lancashire, who had often been with us at Tortola, and now congratulated us on account of the Lord's gracious visitation to us, at St. Croix,—from him I received the Journal of Samuel Bownas. As my husband was as fond of reading Friends' books as myself, he sent to England for William Penn's Works, George Fox's Journal, Sewell's History, and many others; which much comforted and confirmed him, as well as were the means of opening the eyes of many to see the beauty of holiness.

In the year 1772, the island of St. Croix was visited with a terrible storm, which did much damage, destroying the sugar works, and houses of every kind; the crops also were much injured,—all the churches were thrown down, and our little meeting house was brought from the top of a hill into a valley, but not hurt, for which we were thankful, and had it fitted up in a few days. My husbands' loss was considerable;—the first damage and repairs amounted to full ten thousand pounds. Our lives also might have gone, had not the Lord in mercy interposed. For when my husband saw and heard the house giving way, he took me by the hand, and bid the rest to follow us; but I felt a sudden stop, as if an inward voice said, except you abide in the ship you cannot be saved. I immediately informed my husband of what had passed in my mind, and we all sat down in a room in the front of the house, where we saw the lightning through the glass doors, and that all the buildings were falling down. After we had sat about two hours, the wind abated, and day-light appeared; then we saw plainly that we should in all probability have been killed or maimed by the beams or boards that were thrown with such fury, that some had sunk a foot or more into the ground, in or near the place to which we had proposed going. The same night, our manager lost his life, by a beam blown off one of the other houses, which struck him dead.

I hope I never shall forget the care of Providence towards us during the storm, but while I live, praise and magnify his holy name, who so miraculously preserved our lives that erri-

ble night of horror and destruction. And may it be a warning lesson to all that read this, carefully to attend to the voice of God in their own hearts on all occasions.

But I may say this was only a prelude to greater trials. For by the time my husband had repaired his house and works, with the other necessary buildings and expenses,—and having a short crop, he fell vastly in debt to the loan, and could not pay the interest money. This occasioned some enemies to write against him to the creditors. By taking his difficulties too much to heart, it injured his health; yet he was cheerful under the pressure of the approaching calamity, which he plainly saw was near; though he hid it from me, lest I should be afflicted by the apprehension of it. However it weaned him entirely from the world, and caused him to turn his mind and his desires more to the Lord, who is greater riches than all the world can give or take away.

Thus, we often find the truth of David's words, when he said, "before I was afflicted, I went astray." So many of us may say with great propriety of ourselves; for the Lord never afflicts his children and people, but for their good. For my part, I can truly acknowledge his goodness, in preparing me for the event before it happened, by giving me an humble heart, and weaning me from the world, and all its ways of grandeur in living, as well as idolatrous worship.

For there was a time when we sought nothing so much as to eat and drink, and rise up to play, dance, and make merry with our companions,—a state of idolatry, like that of the children of Israel formerly, who, when Moses stayed in the mount too long for their impatient spirits to wait on the Lord,—who had so miraculously brought them out of Egypt,—must have a molten calf to decorate to their own taste and earthly notions. So also, in this day, is all will-worship, and the splendor of this world's inventions. O my soul, praise thou the Lord, and give thanks to him, for his mercy endureth forever. Oh! praise him who led thee out of spiritual Egypt, out of the house of the bondage of sin, into the heavenly Canaan, to rest with, and in him forevermore.

In the year 1775, my dear husband was suddenly taken ill, with a violent pain in his head which deprived him of his senses. The doctors called it the gout in his head and stomach. He continued almost senseless for six or eight days: and afterwards recovered but slowly, being so changed that he was become as a little child. As he could not read, through fear of the pain in his head returning, he desired me frequently to read by him, which I did; and when any moving circumstance in Friends' books was read to him, the tears would run down his cheeks, at the hearing of their sufferings, He loved to read Sewell's account of the early rise and progress of Friends, although it reminded him of his false friends, who had become his persecuting enemies. There was a time when he could not have borne such treatment as he received from some; but now, submitting all to Christ, he tried to bear all things patiently for his sake.

He continued in that lowly state until the 26th of the 1st month, 1776, when he was seized much in the same manner as before, about one o'clock in the afternoon, and at three, departed this life, leaving a character of sweet savor behind him, and being lamented by all his friends; yea, even his foes were afflicted at his sudden departure, and all showed kindness towards his family. He was buried in Friends' burying ground, in the evening of the day following, when I was enabled to bear testimony to the honest integrity and faithfulness of his heart, both towards God and man; as also to beseech those present to turn to the Lord in time, whilst it was allowed them, and seek him in their own hearts, that they might hear his voice, and live. The power of Truth appeared to reach the hearts of almost all present, and they were baptized into a flood of tears, much to the glory of God, and the astonishment of all the people, who were very attentive.

The counting room where my husband's books and papers were kept, being sealed up by government according to custom, all business rested for a month, and my dear friends were often with me.

As I must have a curator, according to the law there, I chose Harry Grandy, being a steady man, and one that understood the Danish language and the law. (He is now a respectable Friend, in Bristol, and clerk to the Monthly Meeting there.) He and my brother-in-law had the will confirmed by the king; but the executors would not act, but threw the estate into the dealing court, and in about two years time sold every thing my husband had been owner of, in order to pay off the loan, and other creditors. So I was obliged to quit my habitation, and hire a house in town, working with my few servants who were given me during my life, or as long as I should have need of them. As we worked together, and supported one another, we were happy one with another, paid our house rent, and lived comfortably, each having a room furnished suitable to their station, and being content. As it was their choice to be with me, they were indulged, being old, to do as they liked best; being purchased by my near and dear relations and intimate friends, for that purpose; as they knew how heavy it would lay on me, to see or know that those dear servants, whom I loved as my

friends or my children, should go into severe slavery to those who did not know their good principles, nor our kind attachment to each other. They had been left free by my husband's will; but the will was broke; in consequence of which, we the people called Quakers, were obliged to claim our meeting house, and apply to the general for it, as belonging to the Society, and not to Thomas Lillie, as his property.

In the settlement of my husband's effects, it was found that the property I had left in the English islands could not be taken for his debts. This proved a help and a comfort to me and mine, in our distresses. Having received five hundred pounds for a piece of land that I sold in Tortola, I immediately purchased the house I then rented; which made me a little easier in my circumstances, having some left, to help in the retailing way.

Harry Grandy and his wife, having some time before gone to England, I had recommended them by letter to doctor John Coakley Lettsom, a near relation of mine, who introduced them to Friends of London and Bristol. About this time Harry returned to the Island, and was instrumental in getting me the money for my land in Tortola. And as he intended to go back to England immediately, so as to be at the Yearly Meeting in London, he joined us in forwarding a petition to the general at St. Croix to permit us to erect a meeting house in the town of Christianstadt—for we had lost the other at Harmon-Hill—which was granted, and confirmed by the king, with a lot of land for the purpose. Harry Grandy also joined us in an epistle to the Yearly Meeting in London, requesting assistance to build our meeting house, in said town. Which request being granted, we put in execution, as far as the money which we contributed, and that for which we sold the frame of the old meeting house, would effect, under the care and direction of Henry Shayltz. At this time, there was not any of the meeting remaining on the Island, but Henry, with Mary his wife, and myself; the other families having gone to settle in other places.

Having a great desire to visit Friends in Philadelphia, I humbly prayed to the Lord, if consistent with his will that I should come, he would open a way for me to leave my family, which was large, but being grown to years of discretion, they were able to provide for themselves. And the Lord was graciously pleased to answer my request; for all things seemed to be made ready, even a companion, who, of her own accord, offered to come with me, and the unexpected reception of a sum of money due me from Tortola, to bear my expenses in the voyage. And now, for all his gracious mercies extended to me, I ascribe unto the Lord, all power, praises, glory and honor, forever. Amen. DORCAS LILLIE.

Philadelphia, 12th month, 1785.

The visit of Dorcas Lillie to Philadelphia appears to have been satisfactory to Friends;—by whom she was received as a sincere member of society. She returned to the West Indies, where it is probable she closed her days. —*Friends Miscellany.*

EMPLOYMENT, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.

For Friends' Intelligencer.

OUR PRIVILEGES.

How is it with us? Do we duly appreciate our privileges, as members of the Society of Friends? Do we number among these, being associated in religious fellowship with those who acknowledge the immediate teaching of the Divine spirit, and are we enough mindful of the fact, that in this our day we may worship God our Father, according to the dictates of our own consciences? A liberty denied our forefathers, the ancient worthies of this people, who suffered not only imprisonment and the spoiling of their goods, but even death, rather than be found wanting in allegiance to the unfoldings of truth with which they were blessed.

Our situations in life may greatly differ, but each may have its own peculiar advantages—Some of us are in the midst of our friends, basking in the sunshine of religious sympathy, and within such easy reach of our different meeting houses, that no sacrifice is needed in order to attend our religious meetings. These are favors—let us be watchful that they be not converted into snares—for it may be, that which costs us nothing, will be but little prized.

On the other hand, some of our Friends are thinly scattered over a large extent of country, their homes so isolated, that they are much separated from those who are of the same religious profession, having many miles to ride to meeting, and but few within available distance. But there may be in connection with these difficulties or privations, such an appreciation of the value of religious fellowship, that when the few meet for the exalted purpose or reasonable service of publicly waiting upon the Great Head of the Church, they may be prepared to receive even most eminently the blessing of the heavenly Presence.

A free intercourse with those who are of the same household of faith, is indeed an inestimable privilege; but we must not forget, when numbering our blessings, that the nature of our profession opens the way, if I may so speak, for the enjoyment of another privilege, richer and more glorious—a privilege equally within the

reach of *all*, however situated, whether "on the wide waste or in the city full." A privilege which is embraced in the language of promise. "If any man hear my voice and open unto me, I will come in and sup with him and he shall sup with me." All are invited to partake of this holy and living communion or intimate intercourse with the Divine mind.

This experience is the ground upon which rests the testimony held by this Society since its first rise, that the Lord is the teacher of his people; for it is when we hold this intimate communion with Divine Intelligence, that we realize the blessed Truth, that we are not dependent upon our brother man for a knowledge of the way of life and salvation, nor for those daily renewings upon which the growth of our spiritual life depends. And to those who are shut out from frequent intercourse with their fellow-members, the Eternal Fountain of life and strength is ever open, equally as unto such as may appear more favorably situated.

We may *all* realize that to those, whose place of defence is the Munitions of Rocks, bread shall be given, and water shall be sure. The bread of heaven and the water of life will be received from the hand of the wise Householder, who dispenseth food in due season to all whose dependence for sustenance is upon Him.

A letter recently received from a valued correspondent, touches so interestingly upon the subject before us, that I think he will excuse an extract being taken from it:

9th mo. 1864.

"We feel a want here, which you in Philadelphia know nothing of—*Congenial Society*—the company of those who *manifestly* feel an interest in Society affairs, and the concernments of our higher nature. We are very much deprived of the comfort and strength which are derived from such associations, while you in Philadelphia may find it so easily, and at almost every turn. I wonder if you know how much you are favored, and fully appreciate your privileges.

While getting ready this morning, to set out to-morrow to our Quarterly Meeting, 19 miles beyond Baltimore, and 48 from here, over hilly and very rough roads, requiring the greater part of two days to go, and keeping us from home five days at the very least, I was thinking how different it was with you around Philadelphia, where you have several different Quarterly Meetings, within an easy morning ride of your homes. But we do not think it lost time, but rather that it pays well. The social intercourse that it promotes, sometimes several carriages going in company, and the sweet mingling with Friends from different neighborhoods, for two or three days, in the families of the Friends, where the Quarterly Meeting is held, in addition to the religious communion of feeling, when assembled for Divine worship, are encouraging, strengthening, and cheering; and are esteemed by us as of great value. So we have a share of blessings, and I trust are grateful therefor." J.

Phila., 12th mo. 1864.

If you would teach secrecy to others, begin with yourself.

For Friends' Intelligencer.

ELIZABETH STERRIDGE.

The following extract from the life of Elizabeth Sterridge, will, I think, be new to most of the readers of the Intelligencer. It furnishes an interesting example of the manner, in which the early Friends stood forth in the cause of Christ, neither regarding the threats and abuse of their cruel persecutors, nor the terrors of the dreary dungeons and prisons, into which they were often thrown. S. B. F.

The priest of the parish of Chew Magna, where she resided, was much enraged against Friends for their faithfulness, and especially against this individual, insomuch, that he said, 'if he could but live to see her ruined, and her husband for her sake, he cared not if he died the next day.' His resentment appeared to be first excited by a religious opportunity which she had at the bedside of a sick neighbor, when several of his hearers were present. To deter Friends from holding any kind of religious meeting, the priest threatened the justice, that it should cost him an hundred pounds, if he did not execute the laws against the Quakers.

Being thus urged by the priest, it was not long before the justice had an opportunity of showing his readiness to engage in the work. Whilst E. Sterridge was attending an interment, which occurred when several justices were holding their petty sessions near the burying ground, a warrant was issued to bring away preacher and hearers, if any one should undertake to preach. A great concourse of people assembled, some to see what the officers would do, and others to perform the last rites to the dead. 'No sooner were we come into the yard,' says E. S., 'but the power of the Lord seized upon me, and made me to tremble, that I could hardly stand on my feet; but taking hold on a friend that was near me, I said, 'There is a day coming, in which the God of heaven and earth will be too strong for the stout-hearted amongst you; therefore repent, and amend your lives, while you have a day and a time, for as the tree falls, so it lieth; and as death leaves, judgment finds, for there is no repentance in the grave. Therefore hasten, hasten to repentance, and amendment of life; for the great God of heaven and earth will thin this nation, for the people are too many that are sinning against the Lord.'

This and much more ran through me, for my

heart was opened, and my spirit greatly enlarged by the mighty power of the Lord, and drawn forth in bowels of love towards the people; for I saw the tears running down many faces, and many said they would never be again as they had been. And the officer standing by me with a warrant in his pocket, exceedingly trembled, and could hardly open it without tearing it. He said, 'Oh that I had been twenty miles from my habitation—that I had not had a hand in this work; pray, do not you take it ill of me for I am forced to it; you must go with me before the justices; pray do not you be angry with me!' I said, 'Do not be troubled so much, I am not offended, I will go with thee.'

When they came before the justices, one of them, in an angry tone, addressed her, 'You are an old prophetess, I know you of old;' and threatened to send her to prison, and that he would ruin her husband. He then asked her? Where is he? He careth little for you, I will warrant you, else he would have come with you, and not have suffered you to go to prison by yourself. You are a troublesome woman; parson Cross complains of you; you scatter his flock, and have done him more injury than all the Quakers ever did; you made an oration at the daughter's grave last week, and now at the father's also; you shall certainly go to prison; that shall be the least I will do to you.'

As he thus vented his passion, she stood before him, looking him in the face, without making him any reply, which increased his irritation, and produced the remark, 'You are a subtle woman; your tongue is at liberty when you are with your conventicle; but you are dumb now you have come before us; I will send you to prison?' She fearlessly replied, 'I am not so much affrighted at a prison as thou thinkest I am; but if thou send me to prison, and shorten my days because of my weakness, thou wilt but bring innocent blood upon thy head, and that will cry aloud for vengeance.' He rejoined, 'Why do you break the king's laws, then? and why do you not go to church? You are running headlong into popery?' 'I deny the Pope,' said she, 'and his acting!' 'Do you love the king?' 'Yes.' 'Why do you not obey his law, then?' 'I have broken no law this day;' said she; 'I was at a burial, and it is no breach of the law to bury our dead.' 'Well,' said he, 'you say you have broken no law, will you keep the king's law for the time to come, and leave off holding conventicles and preaching?' 'So far as the king's laws do not wrong my conscience I will keep them;' was her answer; 'but I will not wrong my concience for the king nor no man else; and I do not know whether ever the Lord may open my mouth again, but if he do, and unloose my tongue to speak, I shall not keep silent?'

'So you can talk now, when you please; but,' he observed to those who sat with him, 'she will be dumb again by and by. I will ask her one question, that shall make her dumb again.' 'Well,' you say you have not broken the king's laws, you were but at a burial, but I will warrant you held a conventicle amongst the people at John Hall's house before you brought him forth; what say you to that?' Elizabeth did not reply immediately, and he added, 'Why do not you answer? I knew she would be dumb.' To which she said: 'I am no informer; Judas was an informer when he betrayed his master.'

Struck with the shrewdness of the reply, he remarked to his associates, 'I tell you these Quakers are the subtlest people that ever we have to do withal, there is no dealing with them; one while they will not speak at all, and, another while, such cross answers as this; I protest I will send her to prison!' His displeasure increased as the investigation progressed; he called the clerk to make a mittimus for her, and then addressing himself to the officer who had taken her, he said, 'You silly fellow, you have let all the men go, and have brought a troublesome woman here to trouble us; you should have brought two or three rich men to have paid for all the conventicle.' 'Sir, I did not know them,' said he. 'No?' 'I will make you swear you did not know them; give him the book; make him kiss the book.' The poor man, frightened at this unexpected turn, cried out, 'Pray sir, don't you do it, I cannot swear.' Roused with honest indignation at this unprincipled and overbearing conduct, Elizabeth Sterridge, turning to the justices, said, 'My soul is grieved to see you oppress men's spirits, in forcing them to wrong their consciences; do you not think that the just and righteous God will visit for these things? Yes, verily, a day of reckoning will the great God of heaven and earth call for, and dreadful and terrible will it be to all the workers of iniquity.'

One of the justices, a moderate man, who was not forward to prosecute his neighbors, and had kept silent all this time, seeing the temper of his colleague, took up the business. 'Let us come to the matter in hand: this woman was at a burial, and there are many religions in the world, and all have their way to bury their dead, and we cannot hinder them. But come, officer, let us know the truth of the matter; was this a conventicle or no? If it was, there must be a place prepared for her to stand up over the people to preach; was it so?' 'No, sir,' said the officer. 'What, then, stood she on?' 'Nothing but the earth of the graves.' 'And what said she?' 'I never heard the like in all my life;' and repeating some of her expressions, he acknowledged that it made his heart tremble. 'How? what a woman make your heart tremble?' 'Yes, sir, and I had

no power to touch her until she had said all she had in her heart to say.' 'How,' said the angry justice, you silly fellow, you are an officer, and had a severe warrant in your pocket to bring away preacher and hearers, and you let her say all she had to say; you are not fit to be a king's officer; send him to prison." The moderate justice went out of the room, and sent a person in to desire Elizabeth Sterridge to go home; but the honest confession of the officer interested her feelings so much that she remained until the justice came in and discharged her.

For Friends' Intelligencer.

PUBLIC LIBRARIES.

The propriety of opening the Public Library of Boston on the First-day of the week has recently been brought before the authorities of that city, and unfavorably reported on by the Board of Aldermen. This question involves such serious and important results, that its decision cannot be regarded with indifference.

When we remember the vast number of young men congregated in our large cities—many of them removed from home ties and responsibilities, and almost alone amid the multitude, with few friends to counsel, or control them, and deprived of most of the blessed influences that strengthen us in the path of virtue—we must admit the necessity for wise legislation on their account. This necessity is not confined to the inhabitants of the city; every town, village and neighborhood has its peculiar temptations for the idle and the social, which might be greatly counteracted by providing innocent sources of recreation and enjoyment.

Of the means calculated to raise the moral tone of a community perhaps none may be considered more efficient than properly conducted Public Libraries, to which the homeless and the friendless may retire after the fatigues of business, and in a cheerful, well-lighted apartment find friends in books, and refresh their wasted powers with mental food.

What to do with their leisure hours is often a question with the young, and it is the duty of every corporation to make provision for the rational and healthful improvement of the unemployed. If this is necessary during the week when the general appearance of the city gives evidence of occupation, how much more important is it when the closed shutters and the partially deserted streets show that business is suspended and that thousands of clerks and salesmen are consequently removed from the restrictions which it imposed, with liberty to follow their own inclinations. While the haunts of vice and dissipation *are never closed*, the resorts of profitable or innocent recreation are expressly forbidden by legal enactments. The unoccupied, thrown upon their own resources, with few surroundings calculated to elevate the feelings or give a wholesome stimulus to their idle hours, too readily yield to the temptations so freely offered to the indulgence of their lower nature; and for want, it may be, of higher provisions for purer enjoyment, enter into those avenues "going down into the chambers of death."

Many of the homeless young men who feel the leisure of the First-day of the week a burden, would gladly welcome the opportunity for intellectual culture afforded by the opening of our Public Libraries, and in their privacy would find warmth and comfort, while in the way of mental, moral, and religious improvement. We, who have at all times, volumes upon nearly every subject at our command, should endeavor properly to estimate the privations and disadvantages of those who have no books of their own, and no means of getting them, other than that furnished by the Public Library.

H.

12th month, 1864.

FOR THE CHILDREN.

THE BEAUTIES OF WINTER.

When children first write "composition," they are very apt to choose for their subject, the seasons,—most frequently spring, and commence by saying, "Spring is the most beautiful season of the year." It is true that the vegetable kingdom then comes forth in its most attractive form. Every one must love to gaze upon the trees as they gradually put on their robes of green; some lighter, some darker. Then the grass and the violet peep above the snow, saying, "Here we are, and a host of other beauties are on the way." Well, you may continue to admire that beautiful season, and we will admire it with you.

But, cold, stern winter! what beauties can that have? We know it has its pleasures, its recreations; but where can be its beauties, when the trees are bare, and the earth is covered with its cold, white mantle; not a green thing to be seen! Ah! this covering is not so very cold. It is a wise provision of Providence to shield the grass and the grain, whose tender roots would perish, were they not thus protected. And what can be more delicate, or fairy like than the snow-flake? Have you ever watched it from your window, as it was falling so gently, so silently, and observed its beautiful form? Then as they come in contact with each other, what a variety of figures they assume. But if you attempt to take hold of them to examine their crystalline form, they are gone, leaving you none the wiser. They are among the things that may be seen, but not handled.

Again, let us look up in the air when the snow is falling, and in vain may we attempt to describe its appearance. We cannot compare it to any thing, for it is unlike everything else.

It is snow, beautiful snow, and nothing more. But its pure whiteness may be compared to the loving spirit of a little child that diffuses happiness among her companions, and brings joy and gladness to a parent's heart.

Now let us trace the frost-work upon the window. Observe that beautiful landscape with its spires and trees, its valleys and mountains, and, with a little aid of the imagination, we can see more objects combined in the picture, than the eye of the artist can find in nature. And how is all this brought about? Why Jack Frost takes the moisture in the room for his paint, lays it upon the glass, and without brush or pencil, just sends up one little crystal after another until the work is finished. And all this is frequently done while we are quietly sleeping, little dreaming that our breath is taking such beautiful forms.

I suppose your mothers would hardly thank me for hinting at the propriety of your breathing upon the windows in order to see the work go on. But if you should *chance* to do so when the glass was enough colder than your breath to congeal it, I think they would pardon you just once, for the pleasure it would give you, and the lesson you would learn by observing the things around you. Then you would find that every season has its pleasures, its advantages and its beauties.

E. H.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 646.)

The value of the valve as a mechanical element in ancient, but more particularly in modern mechanism, is too great to pass by with merely a brief notice. Its importance is sufficient to justify any amount of effort which may be made to secure the simplest form and the best performance.

The history of the origin and early use of valves, like that of nearly every mechanical device, is neither clear nor full, but it appears that those chiefly used were of the flat-hinged variety, now commonly known as *clacks*.

With regard to the early use of them, Ewbank writes:—"Doors are valves, and were so named by the ancients. It is probable that all valves were in the form of doors; that is mere flaps or clacks turning on a hinge, and either laying horizontally like a trap-door, inclined like some of our cellar doors, opening vertically as an ordinary door, or suspended by hinges from the upper edge, and sometimes they consisted of two leaves like folding doors. Examples of all these are still common."

"Isis was represented by the ancient Egyptians with the key of the sluices of the Nile in her hands—the instrument by which the doors or valves, like the locks in our canals, were opened and closed."

"The most ancient wind-instruments known in the Eastern world are provided with valves, as the primitive bag-pipes. The Chinese variation of this instrument which Toreen describes as consisting of a hemisphere to which thirteen or fourteen pipes are applied, and catching the air blown into it by valves."

"Valves were of course employed in the organs of Jubal as well as in the bellows belonging to his celebrated brother, and other antediluvian blacksmiths. "In most of the old representations of pumps, flaps of leather, loaded and stiffened with pieces of wood or lead are figured.

"The first approach to the ordinary valve, was a device that is still common in the bellows of some African tribes. A bag formed of goat-skin, has a reed attached to it to convey the blast to the fire, and the part which covered the neck of the animal is left open for the admission of air. This part is *gathered up* in the hand when the bag is compressed; the air being compelled to pass through the reed, and opened for the admission of air, when it is distended.

"The primitive bellows of Asia consisted of a bag having the mouth stitched to two strips of wood with close fitting edges. These are grasped in the middle by the hand of the workman, who alternately opens them when he raises the mouth to admit air, and closes them when he presses on the bag to expel it.

"The next improvement seems to have been that by which the slit was superseded by a flap or clack, so as to be *self-acting*, as in our ordinary bellows; in other words, a *valve*, which opened by the pressure of the atmosphere when the bag was raised, and which closed by its own weight or by the pressure of the confined air.

"Figures of such bellows have been found sculptured in a tomb at Thebes which bears the name Thothmes III, one of the Pharaohs who was contemporary with Moses.

"Ancient doors were constructed to be operated by secret machinery. Those of the private apartments of Juno were contrived by Vulcan to close of themselves. Thus Homer writes:—

> "Touched with the secret key, the doors unfold;
> Self-closed behind her shut the valves of gold."

"Those of Augsburg were famous. A single person only could enter at a time, and he was enclosed between the gates till the object of his visit was ascertained. The magistrates of Nuremburg, desiring to have a gate of the same kind for the security of their city, sent some engineers to take a model; but after several examinations, they returned home and reported,—that without pulling down the walls, and all the masonry, it was not in the power of Beelzebub himself to find out how it was contrived, or to make one like it in a thousand years."

There appears a correspondence in the valves of men to those of organic construction. The primitive bellows of Asia and Africa have their likeness in the lips and nostrils of animals which serve a use as valves in drinking, eating and respiration. The self-acting improvement as applied to the bellows and other apparatus is pre-figured in the epiglottis, pylorus and in the veins and heart, and these indeed are more strikingly self acting than any valves of human construction. Even in the cunningly-formed lids of eggs which kind Nature has endowed with a self-movement, opening the portals of birth just at the appointed time for entering atmospheric life,—the infant insects being powerless in effecting a passage,—we find a wonderful evidence of design and skill surpassing any human work.

On the other hand, the Saw-fly, provided with a separating instrument, makes, in the first trial of its mechanical skill, a door of escape in the tough walls of its natal shell, claiming the right to live by a positive proof of its power to carve its own fortune in the outer world.

The trap-doors of the New Holland insect, and of the spider, bear the closest analogy to the doors of our own houses, and serve an exactly similar purpose, that of the spider, however, being much more ingenious and thorough in its endowments, save perhaps in those of Augsburg, which history invests with fabled instinct and mysterious movement.

Were a committee of engineers appointed to report upon the exact method by which the trap-door spider delves and weaves and constructs her abode, they would not, in all probability, be able to return an account more satisfactory than that given by the Nuremburg engineers. Y.

Phila., 12th mo. 12th, 1864.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 24, 1864.

CITY RAILWAYS.—The late decision of the Directors of the Girard College Passenger Railway, "that cars should run every hour from each end of the line, for the accommodation of colored persons," is a move in the right direction. It has been almost unaccountable, that the chief metropolis in a State settled upon principles of universal religious toleration and the recognition of the rights of all, should so long restrict one class of our citizens from the conveniences of city transportation; and this is more surprising, when we remember that this restriction is confined almost entirely to our city.

A colored man can travel in every Railroad conveyance on the continent, except in the Passenger Cars within the limits of Philadelphia. He may be ever so religious, highly-educated, distinguished, or respectable, may be a large property-holder, and regularly pay his requisite proportion of taxation, but if he has "a skin not colored like our own," he may not sit in our city car, be the exigency ever so great.

It is to be hoped a new era is about to be inaugurated, and that other Railroad Companies will see the justice of providing similar accommodations for colored passengers.

DIED, on the 27th of 11th month, 1864, in Philadelphia, CYRUS HILLBORN, aged 57 years.

——, on the 9th of 12th month, 1864, FRANCIS W. MOORE, aged 70 years; a constant attender of Race Street Meeting,

——, on the 10th of 12th month, 1864, REBECCA ANN, widow of Samuel P. Stackhouse, aged 66 years; a member of Green Street Monthly Meeting.

——, on the 12th of 12th month, 1864, SARAH EVANS, in her 77th year; a member of Spruce St. Monthly Meeting.

——, at his residence, in West Fallowfield township, Chester county, on the 25th of 11th month, 1864, THOMAS WHITSON, in the 69th year of his age. He passed away, after a prolonged confinement to his chamber, with much composure and serenity of mind. The deceased had been for many years an untiring advocate for the claims of humanity and justice, in regard to the bondmen of our country, and showed his sincerity and devotion to that cause, by abstaining, as far as possible, from the produce of their labor. The writer of this heard him say, probably thirty-five years ago, that if he had any particular mission to perform among his fellow-creatures, it was upon this subject. He was often brought into deep mourning and exercise since the breaking out of the present war. Being for many years a strong advocate for the peaceable principles of the Christian religion, his kindly, gentle spirit could not but mourn because of the desolations of the sword. As I stood beside the coffin that contained the earthly tabernacle, and beheld the sweet serenity of his countenance, which was beautiful to look upon, the following lines presented to my mind:—

"He slumbers at length with his fathers,
Secure from the tempest of time,
For the storm that on earth often gathers,
Is unknown in that heavenly clime.

Calm, soft, and serene was the slumber
Preluding his glorious rise;
And free from the cares that encumber
The moment he wings to the skies.

O, there's joy in the grief of the weeper,
Whose loss may above be restored;
And sweet is the sleep of the sleeper,
That rests in the name of the Lord."

He was a member of Sadsbury Monthly Meeting of Friends. His funeral, which was numerously attended, took place on the 27th, where appropriate testimonies were borne to his worth. W. B.

DIED, at Trenton, N. J., on the 13th inst., FREDERICK W., infant son of Thomas P. and Sophie B. Marshall.

THE HOME FOR AGED AND INFIRM COLORED PERSONS.—This organization having secured a suitable location, are desirous of raising sufficient funds to purchase the same, so as to go into operation free of debt. Donations of *suitable* furniture, &c., would be very acceptable.

Cash contributions may be sent to Samuel R. Shipley, *Treasurer*, 1623 Filbert Street; and those willing to contribute furniture, &c., will please notify Priscilla H. Henszey, 509 Green Street; Mary Shaw, 1121 Callowhill Street; Sarah Parrish, 1626 Filbert Street; or, Sarah M. Douglass, 661 North 13th Street.

For Friends' Intelligencer.

"*The Women's Association of Philadelphia, for the Relief of the Freedmen.*"

All business of this Association will in future be transacted in the 3d story No. 800 Arch St.

The Third-day afternoon Sewing Circle will also meet there, and auxiliary societies in the city and country will obtain their packages from that place, and return them to the room when completed.

The Room open from 9 till 4 o'clock.

By order of the Association,
H. E. STOCKLY, *Cor. Secretary.*

A letter just received from Wm. F. Mitchell, dated Nashville, Tenn., 12th month 8th, 1864, asking for Clothing from this Association, says, "Never were supplies more needed than now. At least 3000 are camped within half a mile of our lodge to-night, and many of them are without bedding of any kind. I have seen to-day, 1200 persons living in five rooms, *without a fire in any one of them.*

Fires to cook with were built out of doors, and about them were gathered groups of women and children, trying to get warm. They had travelled seventy miles within a week to find this kind of refuge, escaping the bullets of those on their track, to die with exposure here. Every article that can be sent is needed.

Women stood three hours in the cold, yesterday, waiting their turn to get warm clothing. The aged, infirm, crippled, mothers' with children, and motherless children, and one insane woman, who had lost her reason because one after another had been sold from her."

We hope this appeal will meet a ready response.

Subscriptions in money will be sent to Margaret A. Griscom, Treasurer, 1028 Arch Street. Contributions in goods, clothing, &c., to 800 Arch Street, 3d story.

"IT is for want of inward retirement and prayer, that our lives are so imperfect, and that we are neither penetrated nor warmed with the divine light of truth,—Christ the Light."

For Friends' Intelligencer.

The Association of Friends for the Relief of the Suffering Poor, which has for about thirty years aided in the relief of suffering by the distribution of Fuel during the winter to the poorer classes, are about to commence operations for the present season.

The following are the rules of the Association in regard to membership and the class this charity is intended to benefit, viz:

1st. All Friends or professors with them, who contribute to the funds of the Association, *are constituted visitors*, and are authorized to draw orders for fuel in accordance with the rules.

2d. *Visitors are requested not to give fuel* belonging to the Association if *timely relief can be obtained* from the "Visitors of the Poor" or other source.

3d. Applicants for relief *in all cases* are to be *visited by a contributor*.

4th. All grants of fuel shall be recorded in the district in which the applicant resides.

Contributions may be sent to the Treasurer, T. Morris Perot, 621 Market street—to any of the collecting committee, or to John T. Walton, 2022 Vine street, the authorized collector on behalf of the Association.

The amount of coal distributed last winter was 110 tons; of wood 3½ cords, in several cases the parties were relieved the second or third time.

Including the children, the entire number benefited was over 800 persons.

As far as those particulars were entered on the books, 124 were Irish families, 14 other foreigners, 145 American, 79 were colored, 147 were white, 180 were widows, 10 single, 97 married.

As to age, 90 were between 20 and 40 years.
84 " " 40 and 60 "
73 " " 60 and 80 "
15 " " 80 and 90 "
1 over 90 "
1 white person 104 "
1 colored " 102 "

J.

DEATH OF PROFESSOR SILLIMAN.

The "great light" of natural science in this country is removed. Professor Silliman, of Yale College, who has stood for nearly sixty years the acknowledged head of all our philosophers in these sciences, has been called to his rest. He died in his bed, on Thanksgiving morning, Nov. 24, in the 86th year of his age. He was the son of Gen. Gold S. Silliman, of a highly respectable Connecticut family, was born in the town of Trumbull, Ct., in 1779; graduated Yale College 1796; tutor 1799—1804, when he became Professor of Chemistry, in which station the whole active portion of his life was passed until 1853, when he be-

came Emeritus Professor, and thenceforward discontinued his labors in college.

This is not the place for a biographical sketch of his public services. Our part is a simple testimonial to his eminent worth. In bodily presence and mental characteristics, he was a most perfect model of manhood. All his faculties were well-balanced, and always in order for use. He was never taken by surprise, or thrown off his balance by any casualty. He was the most attractive lecturer in the country, from the amenity of his manner, the fluency of his diction, the clearness of his instruction, the aptness of his topics, and the beauty of his experiments. When he entered upon his career, the science of chemistry had but just assumed its form, mineralogy was in a crude state as an appendage of chemistry, and geology was hardly thought of as a science. In the wonderful advances made since, he always kept himself abreast of the foremost in his intimate and accurate knowledge of every new discovery. If he did not himself make so many original discoveries as some others of his contemporaries, it is not to be ascribed to his lack of originality, as his connection with the compound blowpipe and his analysis of the Weston meteorite clearly show. But it is to be remembered that he was all his life a working member of the faculty of a college of undergraduates, beginning at a time when there was only one professor beside himself, binding him to a laborious routine of daily duties in teaching and governing. His position as the most widely-known American, with his personal attractiveness, made his company and correspondence to be sought by eager thousands in both hemispheres. Having a tolerable patrimony, he was able to exercise a liberal and graceful hospitality, and hundreds will remember the hours spent in his house as among the brightest oases of life. As a citizen, he was foremost in the promotion of all public improvement. He bore his part with his co-professors in all those heroic and self-sacrificing struggles and expenditures of labor and money by which the college was enabled to hold on its way and keep up with the time during the many years when public munificence was either withheld or doled out with scanty hand for its support. He was always ready for every good word and work, whether it was to counsel the young, to guide anxious souls in time of revival in college, to bear his part in the weekly prayer meeting, to deliver a popular lecture, to stand up for his country in the great assembly, to consult among learned savans for the advancement of knowledge, or to appear before the rulers of the land, as a man among men, or a prince among the chief men, wherever a good object was to be promoted. His devotion to the cause of science led him to establish the *Journal of Science*, which he sustained alone for twenty years, in the most liberal manner, at a great outlay of money, as well as of care and labor. No elevated and patriotic American ever regretted that, for a whole generation, Benj. Silliman stood before the world more widely known than any other as the representative mind of our country. Amid all his engagements, he forgot nothing, he neglected nothing, he was never in a hurry, he never shrank from duty. The whole working of his nature was so regulated and even, that it surprised no one to see him maintain himself, unchanged, at the age of fourscore.

Professor Silliman mingled in the reunions of the last college commencement, in July, with his usual vivacity and cordial amenity; but it was plain to be seen that the last five years had told upon the firmness of his step and his power of endurance on public occasions. He was unwell week before last, so as to be prevented from attendance at the laying of the corner-stone of the Hall of Art, to be built for the college by the munificence of Mr. Street, as the first step in the entire architectural renovation of the college buildings, in which he had taken a deep and fatherly interest. But he seemed entirely recovered last week, and awoke on Thanksgiving morning in his usual health, telling his wife what a refreshing night he had passed, and hoping to join in the Thanksgiving services. He then, as had been his custom for many years, prayed with his wife before rising, and repeated a morning hymn. Mrs. Silliman left him in bed. He told her very affectionateiy how much he was indebted to her kindness for his comfort, and received her few words in reply. Presently he said, in a quick manner, "Lift up my head." She was by his side in an instant, and put her hand under his head to raise it, but found it a dead weight on her hand. Life was already gone. A most fitting end of a most beautiful life. The model organism, so balanced in all its parts, and so true and regulated in its movements, had run its full time—and stopped.—*N. Y. Independent.*

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The subject which most warmly enlisted Professor Silliman's sympathies and to the elucidation of which he most zealously devoted his faculties, was the harmony of science and religion.

From his learning, his ability, his position and his zeal, he was enabled, by showing the eternal harmony of the two, to render a service to both science and religion which will never be fully appreciated.

Professor Silliman was remarkable for his warm and genial nature; his life was an exemplification of the Christian virtues; and after doing more, perhaps, than any other man of his generation for the advancement and dif-

fusion of knowledge, his long and useful career has been brought to a close amid the sorrow not only of his countrymen, but of all lovers of science throughout the civilized world.—*Sci. American.*

SERVICE.

J. T. TROWBRIDGE.

When I beheld a lover woo
A maid unwilling,
And saw what lavish deeds men do,
Hope's flagon filling,—
What vines are tilled, what wines are spilled,
And madly wasted,
To fill the flask that's never filled,
And rarely tasted:

Devouring all life's heritage,
And inly starving;
Pulling the spirit's mystic edge,
The banquet carving;
Feasting with Pride, that Barmecide
Of unreal dishes;
And wandering ever in a wide,
Wide world of wishes:

For gain or glory, lands and seas
Endlessly ranging,
Safety and years, and health and ease
Freely exchanging;
Chiselling Humanity to dust
Of glittering riches,
God's blood-veined marble to a bust
For Fame's cold niches:

Desire's loose reins, and steed that stains
The rider's raiment;
Sorrow, and sacrifice, and pains,
For worthless payment:—
When ever as I moved, I saw
The world's contagion,
Then turned, O Love! to thy sweet law
And compensation,—

Well might red shame my cheek consume!
O service slighted!
O Bride of Paradise, to whom
I long was plighted!
Do I with burning lips profess
To serve thee wholly,
Yet labor less for blessedness
Than fools for folly?

The wary worldling spread his toils
Whilst I was sleeping;
The wakeful miser locked his spoils,
Keen vigils keeping;
I loosed the latches of my soul
To pleading Pleasure,
Who stayed one little hour, and stole
My heavenly treasure.

A friend for friend's sake will endure
Sharp provocations;
And knaves are cunning to secure,
By cringing patience,
And smiles upon a smarting cheek,
Some dear advantage,—
Swathing their grievances in meek
Submission's bandage.

Yet for thy sake I will not take
One drop of trial,
But raise rebellious hands to break
The bitter vial.

At hardship's surly-visaged churl
My spirit sallies;
And melts, O Peace! thy priceless pearl
In passion's chalice.

Yet never quite, in darkest night,
Was I forsaken;
Down trickles still some starry rill
My heart to waken.
O Love Divine! could I resign
This changeful spirit
To walk thy ways, what wealth of grace
Might I inherit!

If one poor flower of thanks to thee
Be truly given,
All night thou snowest down to me
Lilies of heaven!
One task of human love fulfilled,
Thy glimpses tender
My days of lonely labor gild
With gleams of splendor!

One prayer, "Thy will not mine!"—and bright,
O'er all my being,
Breaks blissful light, that gives to sight
A subtler seeing;
Straightway mine ear is tuned to hear
Ethereal numbers,
Whose symphonies insphere
The dull earth's slumbers.

"Thy will!"—and I am armed to meet
Misfortune's volleys;
For every sorrow I have sweet,
Oh, sweetest solace!
"Thy will!"—no more I hunger sore,
For angels feed me;
Henceforth for days, by peaceful ways,
They gently lead me.

For me the diamond dawns are set
In rings of beauty,
And all my paths are dewy wet
With pleasant duty;
Beneath the boughs of calm content
My hammock swinging,
In this green tent my eves are spent,
Feasting and singing.

Atlantic Monthly.

From the Atlantic Monthly.

THE HIGHLAND LIGHT.

This light house, known to mariners as the Cape Cod or Highland Light, is one of our "primary sea-coast lights," and is usually the first seen by those approaching the entrance of Massachusetts Bay from Europe. It is forty-three miles from Cape Ann Light, and forty-one from Boston Light. It stands about twenty rods from the edge of the bank, which is here formed of clay. I borrowed the plane and square, level and dividers, of a carpenter who was shingling a barn near by, and, using one of those shingles made of a mast, contrived a rude sort of quadrant, with pins for sights and pivots, and got the angle of elevation of the bank opposite the light-house, and with a couple of cod-lines the length of its slope, and so measured its height on the shingle. It rises one hundred and ten feet above its immediate base, or about one hundred and twenty-three feet above mean

low water. Graham, who has carefully surveyed the extremity of the Cape, makes it one hundred and thirty feet. The mixed sand and clay lay at an angle of forty degrees with the horizon, where I measured it, but the clay is generally much steeper. No cow nor hen ever gets down it. Half a mile farther south the bank is fifteen or twenty-five feet higher, and that appeared to be the highest land in North Truro. Even this vast clay-bank is fast wearing away. Small streams of water trickling down it at intervals of two or three rods have left the form of steep Gothic roofs fifty feet high or more, the ridges as sharp and rugged-looking as rocks; and in one place the bank is curiously eaten out in the form of a large semi-circular crater.

According to the light-house keeper, the Cape is wasting here on both sides, though most on the eastern. In some places it had lost many rods within the last year, and erelong the light-house must be moved. We calculated, *from his data*, how soon the Cape would be quite worn away at this point,—"for," said he, "I can remember sixty years back." We were even more surprised at this last announcement —that is, at the slow waste of life and energy in our informant, for we had taken him to be not more than forty—than at the rapid wasting of the Cape, and we thought that he stood a fair chance to outlive the former.

Between this October and June of the next year I found that the bank had lost about forty feet in one place opposite the light-house, and it was cracked more than forty feet farther from the edge at the last date, the shore being strewn with the recent rubbish. But I judged that generally it was not wearing away here at the rate of more than six feet annually. Any conclusions drawn from the observations of a few years or one generation only are likely to prove false, and the Cape may balk expectation by its durability. In some places even a wrecker's foot-path down the bank lasts several years. One old inhabitant told us that when the light-house was built, in 1798, it was calculated that it would stand forty-five years, allowing the bank to waste one length of fence each year, "but," said he, "there it is," (or rather another near the same site, about twenty rods from the edge of the bank.)

The sea is not gaining on the Cape everywhere: for one man told me of a vessel wrecked long ago on the north of Provincetown whose "*bones*" (this was his word) are still visible many rods within the present line of the beach, half buried in sand. Perchance they lie alongside the *timbers* of a whale The general statement of the inhabitants is, that the Cape is wasting on both sides, but extended itself on particular points on the south and west, as at Chatham and Monomoy Beaches, and at Billingsgate, Long, and Race Points. James Freeman stated in his day that above three miles had been added to Monomoy Beach during the previous fifty years, and it is said to be still extending as fast as ever. A writer in the "Massachusetts Magazine," in the last century, tells us, that "when the English first settled upon the Cape, there was an island off Chatham, at three leagues' distance, called Webb's Island, containing twenty acres, covered with red-cedar or savin. The inhabitants of Nantucket used to carry wood from it;" but he adds that in his day a large rock alone marked the spot, and the water was six fathoms deep there. The entrance to Nauset Harbor, which was once in Eastham, has now travelled south into Orleans.

The islands in Wellfleet Harbor once formed a continuous beach, though now small vessels pass between them. And so of many other parts of this coast.

Perhaps what the ocean takes from one part of the Cape it gives to another,—robs Peter to pay Paul. On the eastern side the sea appears to be everywhere encroaching on the land. Not only the land is undermined, and its ruins carried off by currents, but the sand is blown from the beach directly up the steep bank, where it is one hundred and fifty feet high, and covers the original surface there many feet deep. If you sit on the edge, you will have ocular demonstration of this by soon getting your eyes full. Thus the bank preserves its height as fast as it is worn away. This sand is steadily travelling westward at a rapid rate, "more than a hundred yards," says one writer, within the memory of inhabitants now living; so that in some places past meadows are buried deep under the sand, and the peat is cut through it; and in one place a large peat-meadow has made its appearance on the shore in the bank covered many feet deep, and peat has been cut there. This accounts for that great pebble of peat which we saw in the surf. The old oyster-man had told us that many years ago he lost a "crittur" by her being mired in a swamp near the Atlantic side, east of his house, and twenty years ago he lost the swamp itself entirely, but has since seen signs of it appearing on the beach. He also said that he had seen cedar-stumps "as big as cart-wheels" (!) on the bottom of the Bay, three miles off Billingsgate Point, when leaning over the side of his boat in pleasant weather, and that was dry land not long ago. Another told us that a log canoe known to have been buried many years before on the Bay side at East Harbor in Truro, where the Cape is extremely narrow, appeared at length on the Atlantic side, the Cape having rolled over it; and an old woman said,—"Now, you see, it is true what I told you, that the Cape is moving."

The bars along the coast shift with every

storm, and in many places there is occasionally none at all. We ourselves observed the effect of a single storm with a high tide in the night, in July, 1855. It moved the sand on the beach opposite the light house to the depth of six feet, and three rods in width as far as we could see north and south, and carried it bodily off no one knows exactly where, laying bare in one place a large rock five feet high which was invisible before, and narrowing the beach to that extent. There is usually, as I have said, no bathing on the back side of the Cape, on account of the undertow; but when we were there last, the sea had, three months before, cast up a bar near this light-house, two miles long and ten rods wide, over which the tide did not flow, leaving a narrow cove, then a quarter of a mile long, between it and the shore, which afforded excellent bathing. This cove had from time to time been closed up as the bar travelled northward, in one instance imprisoning four or five hundred whiting and cod, which died there, and the water as often turned fresh and finally gave place to sand. This bar, the inhabitants assured us, might be wholly removed, and the water be six feet deep there in two or three days.

(To be continued.)

THE BATTLE FOR LIFE BETWEEN THE NEW AND OLD WORLDS.

The *Scientific Record*, a popular scientific journal recently started in England, cites a large number of facts to prove that the animals and vegetables of the new world are being supplanted by those of the old. It says:—

"It would appear that, as in the case of the human inhabitants, there is a law that the new comers should eventually take the place of the native denizens of the soil. W. T. Locke Travers, Esq., F. L. S., an active New Zealand botanist, thus writes from Canterbury: 'You would be surprised at the rapid spread of European and other foreign plants in this country. All along the sides of the main line of road through the plains, a *Poligonum aviculare*, called 'Cow Grass,' grows most luxuriantly, the roots sometimes two feet in depth, and the plants sometimes spreading over an area from four to five feet in diameter. The dock *Rumex obtustfolius* or *R. crispus*, is to be found in every river bed extending into the valleys of the mountain rivers, until these become mere torrents. The water-cress increases in our rivers to such an extent as to threaten to choke them altogether. In some of the mountain districts, where the soil is loose, the white clover, *Trifolium repens*, is completely displacing the native grasses, forming a close sward. In fact the young vegetation appears to shrink from competition with these more vigorous intruders. Dr. Hooker says that he has in vain urged on his colonial correspondents the importance of systematically recording and collecting facts on this important subject. Every problem of the geographical diffusion of plants is directly interfered with by these intruders. Mr. Darwin is the only author who has had the boldness to approach the subject. 'This great naturalist,' says Dr. Hooker, 'believes that the facts hitherto observed favor the supposition that, in the struggle for life between the denizens of the Old continents and the New, the former ones are prepotent; and he attributes this to the longer period during which they have been engaged in strife and the consequent vigor acquired. European weeds have established themselves abundantly in North America, Australia, and New Zealand, but comparatively few plants of these countries have become naturalized, and ultimately complete weeds in England. We may hence infer why it is that the indigenous plants of St. Helena and Madeira show no tendency to increase whilst European and African trees, shrubs, and herbs are rapidly covering these islands.' The rapid propagation of European animals is no less remarkale than that of plants. J. Hart, Esq., Government geologist, Canterbury, writes as follows to Mr. Darwin: 'The native (Maori) saying is, 'as the white man's rat has driven away the native rat, so the European fly drives away our own; and as the clover kills our fern, so will the Maories disappear before the white man himself.' It is wonderful to observe the botanical and zoological changes which have taken place since Captain Cook first set foot in New Zealand. Some pigs, which he and other navigators left with the natives, have increased and run wild in such a way that it is impossible to destroy them. There are large tracts of country where they reign supreme. The soil looks as if ploughed by their burrowing. Some station holders of 100,000 acres have had to make contracts for killing them at 6d. per tail, and as many as 22,000 on a single run have been killed by adventurous parties without any diminution of their number being discernible. Not only are they obnoxious by occupying the ground which the sheep farmer needs for his flock, but they assiduously follow the ewes when lambing, and devour the poor lambs as soon as they make their appearance. Another interesting fact is the appearance of the Norwegian rat. It has thoroughly extirpated the native rat, and is to be found everywhere growing to a very large size. The European mouse follows closely, and what is more surprising, where it makes its appearance it drives to a great degree the Norwegian rat away. Amongst other quadrupeds, cattle, dogs, and cats are found in a wild state, but not abundantly. The European house-fly is another importation. When it arrives it repels the blue bottle of New Zealand, which seems to shun its company. But

the spread of the European insect goes on slowly, so that settlers, knowing its utility, have carried it in boxes and bottles to their new island stations.' 'It must be long,' says Dr. Hooker, 'before facts enough to theorize upon can be collected. Meanwhile, the inquiry appears to be, perhaps, the most interesting and important in all biology, and as such, it is most earnestly desired that all who are favorably circumstanced to pursue it, will do so both systematically and carefully"—*Scientific American.*

"Oh thou Spirit of Truth! visit our minds once more.

Give us to read, in letters of light, the language celestial,

Written all over the earth,—written all over the sky;

Thus may we bring our hearts at length to know our Creator.

Seeing in all things around, types of the Infinite mind."

From the Christian Recorder.

HOW TO MAKE LIFE PLEASANT.

Some people seem to live in perpetual sunshine, and wherever they go carry sunshine with them; others diffuse a kind of chilliness and gloom, and are always managing to say uncomfortable things. It is a secret worth learning, to know how to be cheerful one's self, and how to make other people, and especially the home circle, happy. We think H. W. Beecher gives some good hints in this direction in a sermon on courtesy.

The same may be said in respect to the saying of disagreeable things. There are some persons who seem to treasure up things that are disagreeable, on purpose. I can understand how a boy that never had been taught better might carry torpedoes in his pocket, and delight to throw them down at the feet of the passers-by and see them bound; but I cannot understand how an instructed and well meaning person could do such a thing. And yet there are men that carry torpedoes all their life, and take pleasure in tossing them at people. "O," they say, "I have something now, and when I meet that man I will give it to him!" And they wait for the right company, and the right circumstances, and then they out with the most disagreeable things. And if they are remonstrated with, they say, "It is true," as if that was a justification of their conduct. If God should take all the things that are true of you, and make a scourge of them, and whip you with it, you would be the most miserable of men. But he does not use all the truth on you. And is there no law of kindness? Is there no desire to please and profit men? Have you a right to take any little story that you can pick up about a man, and use it in such a way as to injure him, or give him pain? And yet how many men there are that seem to enjoy nothing so much as inflicting exquisite suffering upon a man in this way, when he cannot help himself?

This bears on another point—that of saying pleasing things instead of disagreeable things. There is a person that never fails to say a pleasant thing when I meet him. If for the sake of saying a pleasant thing he ever said an untrue thing, I should be sorry, but I trust that all of us do things in one place or another that are sufficiently praiseworthy to justify their being pleasantly spoken of; and I would rather have a person take notice of my good points than of my bad, and speak of them. It makes me happier, and I feel better toward him, and toward every body else. But this saying of pleasant things is often inveighed against by persons who, not being alive to the duty of pleasing, and not having a natural desire to please, think that many of these little attentions which people bestow on each other are foolish. . . . .

If a man has done anything that is creditable; if he has written an article, or issued a poem, or made a speech, or effected a bargain, or built a house, or done anything else that reflects credit upon him, is it best to praise him for that, or to find fault with him for something which he has done that is not so creditable? Is it best to encourage men by commending them for that part of their conduct which is commendable, or to discourage them by holding up to condemnation that part of their conduct which is faulty? I know that there is danger of going to the extreme in this direction; and yet, it is right for us to maintain a thousand courtesies that tend to give pleasure, and to avoid many rudenesses that tend to give pain. Choose things that will please men. Nutgalls are not the only things in the world. There are roses and honey-suckles. Wasps are not the only things in the world. There is honey as well.

In the family the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants, if you expect them to please you. Some men are pleasant in the household, and no where else; I have known such men. But the opposite is apt to be the case. When we are among our neigbors, or among strangers, we hold ourselves with self-respect, and endeavor to act with propriety; but when we get home we say to ourselves, "I have played a part long enough, and am now going to be natural." So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest things like velvet, and that make life pleasant. We expend all our politeness in places

where it will be profitable — where it will bring silver and gold.

My friends, our kindness should begin at home. It should not stay there; but there it should begin, and there it should be nourished. And nowhere else should you be so considerate of politeness as in your own house, when there is nobody there but your wife and children; for what has a man that is worth more to him than his wife and children?

AFRICAN OIL SEEDS.

Of fruits, seeds, etc., having oleaginous properties, there are many. Cocoa-nut, sesamum, and ground nuts are all articles of export from Zanzibar, chiefly to Marseilles. The cocoa-nut grows in immense forests. The oil is not expressed for exportation, but the dry copperah is sent in large quantities for expression by European machinery; a large trade is also done in the seed of the sesamum (sesamum indicum), and ground nuts (arachis hypogæa). Both these oils are well known in this country, as much in the manufacture of soap as for burning in lamps. Sesamum oil is also much employed for adulterating olive oil. The principal African oil seed, however, is that now so well-known and so extensively used in the manufacture of candles, the elais guineensis. This is a native of Western Africa, and is imported into Liverpool in immense quantities. The introduction of this oil by Price's Patent Candle Company has been the means of giving employment to thousands in this country, as well as of establishing a profitable speculation in Western Africa, and in some measure supplanting the slave traffic. Of seeds which are at present quite unknown in commerce, but which would appear to have great claims upon the attention of the soap and candle-maker, may be mentioned, firstly, those of trichilia capitata, known on the Zambesi as "motsakiri" seeds; these are small black seeds about half an inch long, and contain a large quantity of solid fat, which would, no doubt, prove a valuable addition to our oil seeds were they exported. These seeds are the produce of a large handsome tree, growing abundantly in the vicinity of rivers. The natives apply the wood to the manufacture of small canoes. The castor oil is also found growing wild in this part of Africa, and attains a height of from 12 to 14 feet. On the west side of Lake Nyassa, Dr. Kirk discovered a small oil palm, in habit quite unlike that of the West Coast, but more resembling the date palm. The albumen was found to contain an abundance of oil, very similar to palm oil. It is not known to be in use in any way whatever among the natives. The tree, which grows to about 40 feet high, was not seen in great abundance anywhere. A nut much resembling an almond, both in shape and size, and called by the natives "boma nut," yields an abundance of a sweet fluid oil, much used by the natives in their cooking. The fruit itself with the fleshy covering, is about the size of a walnut. The natives cultivate the trees abundantly near the Victoria Falls. It is also found in the Shire Valley, but does not extend further south than Lake Naomi; it is probably a species of vitex. Moringa pterygosperma is another good oil seed, but it is only found in the neighborhood of villages, and has probably been introduced. In Western Africa the seeds of carapa guineensis furnish an oil much in use amongst the natives for burning in lamps, and also for anointing their bodies. In Sierra Leone it is given as a purgative medicine, one tea-spoonful being considered a dose. It is imported into the south of France for soap-making. The seeds of carapa touloucouna also contain a large quantity of oil, the residual nut, after expression, making a good oil-cake for cattle. This plant is a native of Senegambia. The seeds of the bassia parkii are well known as furnishing the shea butter of Western Africa. Mungo Park, in writing of this vegetable fat, says that the natives were then "employed everywhere in collecting the fat of the shea trees." The butter or fat, which is contained in large quantities in the seeds, is extracted by boiling in water, and is afterwards bleached. This butter is in great request by the natives for many domestic uses, and it forms one of the principal articles of inland commerce. The above-mentioned writer, speaking in high praise of the delicious flavor of this butter, says: "It is whiter, firmer, and, to my palate, a better flavor than the best butter I ever tasted made of cow's milk." I cannot, however, bear out this testimony, except as to its firmness and whiteness; for the specimens which I have had the opportunity of tasting have been of the most rank and disgusting flavor, though it is said it will keep perfectly sweet for several months. But if this butter or fat is not suited to a refined palate, it seems to have many advantages as an article of commerce, and would, no doubt, prove a valuable import for the purposes of soap and candle-making.—*Jackson in Technologist.*

TRIFLES.

It was not long ago that a large tract of reclaimed land was shining in all the richness and beauty which good farming and rich crops can give. A large sluice-gate kept out and regulated the once triumphant waters. In one day, almost in one short hour, this beautiful extent of land was covered with the again triumphant waters, and acres upon acres inundated, crops destroyed, and many a hard-working

agriculturist brought to the verge of ruin. The embankment had given way, the sluice-gate washed from its bearings, and the water again, with a mighty roar, as if exulting over man's carelessness, rushed over its old possessions. It could n't be helped. It was no one's fault. Who would have thought it? Such, probably, were the excuses made after the mischief was done. It is true some one, perhaps several persons, had seen a few days before that there was a little stream of water spirting through the embankment or by the side of the sluice. But what of that? That was only a trifle, quite a little thing; no one would think anything of that; and yet what are the consequences? Those who saw what eventually led, what if they had thought about it they would have known would be sure to lead, to such a dire catastrophe, what was really but the beginning of the end, never said a word about it; and if they had, those to whom they told their tale would have echoed back the stereotyped observation, "Little things like that are of no importance," or words to that effect, and would have given no more thought to the subject till the final blow came.—*Sci. Amer.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The flour market is inactive, from the fluctuations in the price of gold. There is no shipping demand for flour, and the sales are confined to the home consumers, at $8 75@11 00 for low grades superfine extra, brands; and $11 50@ to $13 for extra family and fancy lots. Rye Flour commands $9 @$9 25. Corn Meal nothing doing.

GRAIN.—Sales of red Wheat at $2 63@2 65 per bushel; and good white at $2 90@2 95. Rye is held at $1 72. Corn is more abundant, and prices are weak. Sales of old yellow at $1 88, and old and new mixed at $1 80@1 87 was bid for new. Pennsylvania Oats sale at 92 cents.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

WILLIAM WHITALL, No. 1119 Filbert Street, Philadelphia
COLLECTOR of Rents, Ground Rents, Interest, Bills, &c.
Also, Agent for Lycoming county Mutual Insurance Company, and Penn Mutual Life Insurance Company
References:—Thomas H. Powers, Whitall, Tatum & Co., Algernon S. Roberts, Charles Ellis, Son & Co., William Ellis & Co., William B. Thomas, J. Sydney Keen & Bro., Hugh McIlvain, James Miller, John Dick, Thomas S. and Joseph Wood, Boyd & Stroud. 12mo 10, 1864.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information, apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. RUSH ROBERTS.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards, engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. CHAPMAN, No. 5 South Fifth St.

FOR RENT.—VALUARLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

"SISTER RUTH'S STORIES, for the Young; Or, Evenings with John Woolman."
In Press and will be ready for delivery about 12th mo. 10th, 1864. Price 75 cents. Six copies for four dollars, twelve copies for seven dollars. Orders sent in early will receive immediate attention. Sent by mail for 75 cents, free of postage.
T. E. CHAPMAN, No. 5 South Fifth Street
11.19 6t., 1224.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. Jos. FOULKE, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.
By T. ELLWOOD ZELL, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, TWELFTH MONTH 31, 1864. No. 43.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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CHARACTER OF GEORGE FOX.

The simplicity of truth was restored by humble instruments, and its first messenger was of low degree. George Fox, the son of "righteous Christopher," a Lancashire weaver, by his mother descended from the stock of the martyrs, distinguished even in boyhood by frank inflexibility and deep religious feeling, became in early life an apprentice to a Nottingham shoemaker, who was also a landholder, and, like David, and Tamerlane, and Sixtus V., was set by his employer to watch sheep. The occupation was grateful to his mind, for its freedom, innocency, and solitude; and the years of earliest youth passed away in prayer and reading the Bible, frequent fasts, and the reveries of contemplative devotion. His boyish spirit yearned after excellence; and he was haunted by a vague desire of an unknown, illimitable good. In the most stormy period of the English democratic revolution, just as the Independents were beginning to make head successfully against the Presbyterians, when the impending ruin of royalty and the hierarchy made republicanism the doctrine of a party, and inspiration the faith of fanatics, the mind of Fox, as it revolved the question of human destiny, was agitated even to despair. The melancholy natural to youth heightened his anguish; abandoning his flocks and his shoemaker's bench, he nourished his inexplicable grief by retired meditations, and often walking solitary in the chase, sought in the gloom of the forest for a vision of God.

He questioned his life; but his blameless life was ignorant of remorse. He went to many "priests" for comfort, but found no comfort from them. His misery urged him to visit London; and there the religious feuds convinced him that the great professors were dark. He returned to the country, where some advised him to marry, others to join Cromwell's army; but his excited mind continued its conflicts; and, as other young men have done from love, his restless spirit drove him into the fields, where he walked many nights long by himself, in misery too great to be declared. Yet at times a ray of heavenly joy beamed upon his soul, and he reposed, as it were, serenely on Abraham's bosom.

He had been bred in the church of England. One day, the thought arose in his mind, that a man might be bred at Oxford or Cambridge, and yet be unable to explain the great problem of existence. Again he reflected that God lives not in temples of brick and stone, but in the hearts of the living; and from the parish priests and the parish church, he turned to the Dissenters. But among them he found the most experienced, unable to reach his condition.

Neither could the pursuit of wealth detain his mind from its struggle for fixed truth. His desires were those which wealth could not satisfy. A king's diet, palace, and attendance,

had been to him as nothing. Rejecting "the changeable ways of religious" sects, the "brittle notions" and airy theories of philosophy, he longed for "unchangeable truth," a firm foundation of morals in the soul. His inquiring mind was gently led along to principles of endless and eternal love; light dawned within him; and though the world was rocked by tempests of opinion, his secret and as yet unconscious belief was firmly stayed by the anchor of hope.

The strong mind of George Fox had already risen above the prejudices of sects. The greatest danger remained. Liberty may be pushed to dissoluteness, and freedom is the fork in the road where the by-way leads to infidelity. One morning, as Fox sat silently by the fire, a cloud came over his mind;—a baser instinct seemed to say, "All things come by nature;" and the elements and the stars oppressed his imagination with a vision of pantheism." But as he continued musing, a true voice arose within him, and said, "There is a living God." At once the clouds of skepticism rolled away; mind triumphed over matter, and the depths of conscience were cheered and irradiated by light from heaven. His soul enjoyed the sweetness of repose, and he came up in spirit from the agony of doubt, into the paradise of contemplation.

Having listened to the revelation which had been made to his soul, he thirsted for a reform in every branch of learning. The physician should quit the strife of words, and solve the appearances of nature by an intimate study of the higher laws of being. The priests, rejecting authority and giving up the trade in knowledge, should seek oracles of truth in the purity of conscience. The lawyers, abandoning their chicanery, should tell their clients plainly, that he who wrongs his neighbor does a wrong to himself. The heavenly-minded man was become a divine and a naturalist, and all of God Almighty's making.

Thus did the mind of George Fox arrive at the conclusion, that truth is to be sought by listening to the voice of God in the soul. Not the learning of the Universities, not the Roman See, not the English church, not Dissenters, not the whole outward world, can lead to a fixed rule of morality. The law in the heart must be received without prejudice, cherished without mixture, and obeyed without fear.

Such was the spontaneous wisdom by which he was guided. It was the clear light of reason, dawning as through a cloud. Confident that his name was written in the Lamb's book of life, he was borne, by an irrepressible impulse, to go forth into the briery and brambly world, and publish the glorious principles which had rescued him from despair and infidelity, and given him a clear perception of the immutable distinctions between right and wrong. At the very crisis when the House of Commons was abolishing monarchy and the peerage, about two years and a half from the day when Cromwell went on his knees to kiss the hand of the young boy who was Duke of York, the Lord, who sent George Fox into the world, forbade him to put off his hat to any, high or low; and he was required to *thee* and *thou* all men and women, without any respect to rich or poor, to great or small. The sound of the church bell in Nottingham, the home of his boyhood, struck to his heart; like Milton and Roger Williams, his soul abhorred the hireling ministry of diviners for money; and on the morning of a First-day, he was moved to go to the great steeple-house and cry against the idol. "When I came there," says Fox, "the people looked like fallow ground, and the priest, like a great lump of earth, stood in the pulpit above. He took for his text these words of Peter—'We have also a more sure word of prophecy;' and told the people, this was the Scriptures. Now, the Lord's power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, 'Oh, no! it is not the Scriptures, it is the Spirit.'"

The principle contained a moral revolution. If it flattered self-love and fed enthusiasm, it also established absolute freedom of mind, trod every idolatry under foot, and entered the strongest protest against the forms of a hierarchy. It was the principle for which Socrates died and Plato suffered; and now that Fox went forth to proclaim it among the people, he was everywhere resisted with angry vehemence, and priests and professors, magistrates and people, swelled like the raging waves of the sea. At the Lancaster sessions forty priests appeared against him at once. To the ambitious Presbyterians, it seemed as if hell were broke loose; and Fox, imprisoned and threatened with the gallows, still rebuked their bitterness as "exceeding rude and devilish," resisting and overcoming pride with unbending stubbornness. Possessed of vast ideas which he could not trace to their origin, a mystery to himself, like Cromwell and so many others who have exercised vast influence on society, he believed himself the special ward of a favoring Providence, and his doctrine the spontaneous expression of irresistible, intuitive truth. Nothing could daunt his enthusiasm. Cast into jail among felons, he claimed of the public tribunals a release only to continue his exertions; and as he rode about the country, the seed of God sparkled about him like innumerable sparks of fire. If cruelly beaten, or set in the stocks, or ridiculed as mad, he still proclaimed the oracles of the voice within him, and rapidly gained adherents among the country people. If driven from the church, he spoke in the open air; forced from the shelter of the humble alehouse, he slept

without fear under a haystack, or watched among the furze. His fame increased; crowds gathered, like flocks of pigeons, to hear him. His frame in prayer is described as the most awful, living and reverent ever felt or seen; and his vigorous understanding, soon disciplined by clear convictions to natural dialectics, made him powerful in the public discussions to which he defied the world. A true witness, writing from knowledge, and not report, declares that by night and by day, by sea and by land, in every emergency of the nearest and most exercising nature, he was always in his place, and always a match for every service and occasion. By degrees, "the hypocrites" feared to dispute with him; and the simplicity of his principle found such ready entrance among the people, that the priests trembled and scud as he drew near; "so that it was a dreadful thing to them, when it was told them, 'The man in leathern breeches is come.'"

The converts to his doctrine were chiefly among the yeomanry; and Quakers were compared to the butterflies that live in fells. It is the boast of Barclay, that the simplicity of truth was restored by weak instruments, and Penn exults that the message came without suspicion of human wisdom. It was wonderful to witness the energy and the unity of mind and character which the strong perception of speculative truth imparted to the most illiterate mechanics; they delivered the oracles of conscience with fearless freedom and natural eloquence; and with happy and unconscious sagacity, spontaneously developed the system of moral truth, which, as they believed, existed as an incorruptible seed in every soul.—*Bancroft's History U. States.*

A PURE, simple, and constant spirit, is not like Martha, distracted and troubled with the multiplicity of its employments, however great; because, being inwardly at rest, it seeketh not its own glory in what it does, but doth all to the glory of God.

CONVERSATION.

From "Elements of Character."

Of all the physical powers possessed by man, there is none so noble as that of speech; none that distinguishes him so entirely from the brute; yet how few there are who seem in any adequate degree to comprehend its power and value, or who ever pause to reflect upon the sacrilegious abuse to which it is often degraded.

Language is Thought and Affection in form, as works are Thought and Affection in life. . . . By language we are made happy in social life, through interchange of thought and feeling with our fellow-beings. By language, man is made lord of the terrestrial world. By language, the wisdom of past ages becomes an inheritance for the whole earth, instead of perishing with each possessor; and thus man advances from age to age, through the experience of the past, instead of being obliged to work out all the wisdom he gains by his own individual effort.

This is the bright and beautiful side of language; but on the other hand is a dark and hideous side, when language becomes the foul and poisonous medium through which the folly, the vice, and all the moral deformities of humanity, are spread abroad through the world, and handed down through the ages. The same medium that serves as a vehicle for heavenly truth is the tool of the scoffing infidel; it is formed into prayer by the saint, and into blasphemy by the sinner. Alternately, it serves the purest and holiest uses, or the vilest and most atrocious abuses; now formed to the sweet breathings of heavenly charity, and anon to the harsh utterances of malignant hate.

These distinctions are wide and clear, and easily perceived by the most obtuse or indifferent observer; but these distinctly marked varieties pass into milder shades as they are exhibited in common Conversation, and then a nicer observation is needful to detect the varieties of hue that color language when used in the every-day forms of society.

The habitual use we make of language is the result of our own characters, and it reacts upon them. It likewise acts upon those who are about us with an unceasing power, repelling or attracting all whom we approach. Every human being exerts a perpetual influence on every other human being, with an activity as universal as that of gravity in the material world; and language is one of the most efficient means of this influence. Viewed in the light of these truths, common Conversation becomes an object of serious consideration; and the mode of sustaining it worthy of the deepest thought and the most careful watchfulness.

Between the malignity of a fiend and the charity of an angel there is a long interval of inclined plane, and those who walk there may seem a company so mixed that they cannot be separated into two distinct bands; but every individual of the throng is looking toward one or the other extremity, and either ascending or descending in his course. Conversation is the outbirth of our thoughts and affections, and it shows their quality in the most direct manner possible. Actions are said to speak louder than words, and to the appreciation of our fellow-beings our lives are much truer and fuller expositions of our internal natures than our Conversation; but before God, always, and before our own consciences if we really look at ourselves, the insincere words that deceive our fellow-beings stand unmasked,—the deformed

exponents of the falsehood of the soul. We can therefore understand the character of our neighbor better by his actions than by his words; but to understand our neighbor is of little importance compared with understanding ourselves; and is chiefly useful because a comparison of individuals aids us in comprehending our own natures. We can understand ourselves by our own words if we will take the trouble to consider them dispassionately, and analyze the thoughts and affections whence they spring.

So little honesty is believed to exist in ordinary Conversation, that the saying of a witty courtier, that "language is the instrument whereby man conceals his thoughts," has almost passed into a proverb. The question, in which direction is the man walking who wraps duplicity about himself as his constant garment, needs no answer; for all must know that the Divine Being, whose form is truth, hateth a lie.

The first element in Conversation should be sincerity. Not the blunt and harsh sincerity sometimes met with, which is made the cloak of self-esteem and bitterness; for that is an evil of the same nature as the malice and hatred that show themselves in active, outward injury towards the neighbor. When excited by pride or anger, the tongue needs a bridle no less than the hand; and when the heart can utter itself truly only in the forms of such passions, silence is its only safeguard. In speaking of the follies or vices of others, sincerity should be tempered by a Christian charity, which, while it does not gloss over vice, does not dwell upon it needlessly, nor take a malicious pleasure in spreading it abroad, nor indulge self-complacency by dilating upon it, to give the idea that one is superior to such things.

If such motives are allowed to have sway, a person soon becomes confirmed in the habit of gossiping,—a habit that degrades alike the intellect and the heart. The soul of gossip is a contemptible vanity that imagines itself, or at least would have others imagine it, superior to all that it finds of evil and absurdity in the characters of those whom it passes in review. A very little observation will serve to show any one that everybody sees his neighbor's faults, while very few open their eyes upon their own; and that not unfrequently a person condemns with the utmost vehemence in others precisely the same follies and vices in which he himself habitually indulges. Those who study their own characters with most care, and who best understand themselves, are apt to say least of the characters of their neighbors; they find too much to do within themselves, in curing their own defects, to have time or inclination to sit in judgment upon the defects of others.

It is impossible to indulge habitually in this vice without weakening the powers of the intellect. The heart never suffers alone from the indulgence of any wrong passion. The intellect and the affections ever sink as well as rise together. Where the love of gossip becomes a confirmed habit, the mind loses its power of accurately appreciating the value of Character,—of distinguishing truly between the good and the bad. The power of discrimination is weakened and impaired, so that no confidence can be placed in the opinions of the mind in relation to Character or Life. In addition to this, we must bear in mind that all the mental power we bestow in criticising and ridiculing our fellow-beings is just so much taken from our mental strength, which we might have applied to some useful inteliectual exercise. The strength of the mind is no more indefinite than that of the body. We have but a certain limited amount; and all that we apply to idle or bad purposes is just so much abstracted from the good and the useful.

(To be continued.)

"If the mind is wearied by study, or the body worn with sickness,
It is well to lie fallow for a while, in the vacancy of sheer amusement.
But when thou prosperest in health, and thine intellect can soar untired,
To seek uninstructive pleasure, is to slumber on the couch of indolence."—*Tupper.*

LETTER FROM SAMUEL FOTHERGILL.

Warrington, 9th of ye 3d Month, 1758.

Dear Friend,
Mary Yarnall.

I have not forgot ye relief I at Times met with in your Country, by Friends mitigating the Inevitable pain of Absence, by giving my Wife some Account of me, when I might be Prevented doing it by such Engagements as necessarily attend a sincere endeavour to Discharge our Duty—in ye Service of our ever Worthy Lord and Master. Experience hath taught me Sympathy—and the very Sincere regard I have for thy Dear Husband, thyself and the Children, demands a Testimony of it on the present Occasion. I was by a slight Indisposition prevented Accompanying him to ye Quarterly Meeting in Cheshire, to which he set out this Morning, accompanied by my Wife & Saml. Emlen, and we Expect him here again in a few Days. He is bravely in Health; and inwardly & outwardly well, being preserved in that happy Stability—which is in ye Middle of the Path of true Judgement; his Service is truly acceptable to the Living—& by the Haste he is allowed to make, by his Wise and Gracious Master, may be expected to be clear sooner than many others

that have gone from your Land. The tender Connections of Nature, confirmed by the yet stronger Cement of Divine Love—which establish your Union—will doubtless often suggest a secret anxious Wish for his speedy return Home to his Beloved Relatives, but whilst Natural Affection prompts to wish his return, may a suitable Deference ever be paid to that Direction which is Wise, and in whose sacred allotment—ye joyous Events of Human Life are sanctified, and ye Adverse rendered Sweet. I early felt with, & for thee, when he was suffered to fall into the Hands of unreasonable Men; but he whom thy Dear Husband served, set bounds to their Wrath—and Vouchsafed a speedy Deliverance,—and why may we not suppose ye Lord of the Harvest, perfectly wise in now & then lighting a Candle, in those Lands were Darkness prevails. It is doubtless consistent with his Sovereignty & Goodness, who would bless the utmost Borders of his Ample Empire, and make ye Place of his Feet Glorious; He who cares for ye sparrows, and hath numbered the Hairs of our Head, mercifully presides among his people, Divides ye spoils to those who in his Strength go out to War, & allots a share to those, who stay at Home in their Duty, filling up their Places;—I am persuaded beyond a Doubt that the Merciful Father cares for what we Leave behind us, blesses often with prosperity, often and always with Patience, as we Look towards him, if outward Affairs are not beneath his providential Notice; how much more those to whom we stand in a nearer Relation with, those Pledges of Mutual Love—the Example of Tender Parents may be in Measure Vacated, yet ye Deficiency is made up by the Interposition of the ever present and all sufficient Father. I remember as at this Time it is Fresh with me, that in my Honourable Father's (& being in your Land) Absence, ye Humbling, Converting Hand effectually prevailed with me, to embrace the Day of his Visitation, and my Heart is anxious that you, the Beloved Offspring of ye Lord's Servant, may be enriched with ye same Blessing, & give up your Names to be inserted in ye Roll of ye Lord's Servants, which is ye Lamb's book of Life. For this his Prayers Ascend, who having proved the Service of the Most High, found it to be freedom, and perfect Liberty. May an Holy Union of Spirit, unite the whole together, that you may availably follow after those Things—which make for your Peace;—& Innocent Hands be put up to ye Allmighty for a beloved Father's return to you in Safety and with Sheaves in his Bosom. With a Heart replenished with unfeigned Love I salute thee, Dear Friend, & all the Children capable of Receiving it; & am thy very affectionate Friend,

SAMUEL FOTHERGILL.

For Friends' Intelligencer.

The following letter of J. M. was not written for publication, yet, in reply to a request for liberty to make some extracts, he says:—"I wrote hastily, not thinking of its going before the public, but if you regard any portion of it worthy of publication, I have no objections; and especially if there are any suggestions calculated to promote the harmony or growth of our religious Society, particularly at this critical period of its history. I feel, that a fearful responsibility rests upon our Society, in the treatment of the ardent and impressible youth, who have been carried away, amid the exciting circumstances by which they have been surrounded." P

Extract of a letter from JOSEPH MEADE *to* JACOB PAXSON, *Ohio, 2mo. 5th,* 1864.

"Sooner or later this grave question must, with all its responsibilities, come before our religious body in its various branches, for its verdict as to the fate of many of our precious youth who have so far deviated as to baulk one of our Christian testimonies.

I say precious youth, for to many of us whose heads are whitening with the frosts of time, they are precious, notwithstanding their mistakes and their frailties. For their welfare and happiness we feel a very deep interest, and the thought of the separation of our loved ones from the Society of our choice, whose fostering care and protection we have so long enjoyed is painful. But we must remember that our many misses and shortcomings during the thoughtless and unsettled spring time of life were generously forgiven, or overlooked with a gentle rebuke, whereas, had our discipline been rigorously exacted, where and what we would now have been, no one can tell; possibly soured and alienated from the body and its salutary restraints, and wrecked upon the shoals of crime and dissipation. As to myself, I know it was a hedge around about me. But to come directly to the point,—shall we deal rigorously or leniently with our erring children is the question. There are perhaps many who cannot conscientiously say that they have done wrong with their present light, and limited experience. In saying so, they would falsify their present convictions of right and duty; and thereby act the hypocrite; which is of itself a sin. . . .

We are not to be accountable for what we do not know,—hence a uniform standard or test cannot be applied to all states, ages or conditions. Man is a progressive being. It is a law of his nature, true, both as to the natural and to the spiritual man. Paul illustrates this when he says, "when I was a child, I spake as a child, I understood as a child, when I became a man I put away childish things." There are babes in Christ and full grown men,—children

learn little by little, and step by step advance from lower to higher moral lessons. It would be wrong and unjust to require of children to understand and practise those high Christian duties, comprehended only by those high up the mountain of Christian perfection. Jesus recognised this great truth when he said to his disciples near the close of his public ministry: "I have many things to ay unto you, but you cannot bear them now." Peter was not yet prepared to lay down the sword, nor far enough advanced to receive and practise the sublime doctrine of non-resistence, nor did Jesus cut him off from religious fellowship for the use of carnal weapons, but tenderly rebuked him, and continued him in training for higher and future usefulness, throwing around him the mantle of charity. Also, when he denied him and cursed and swore, he retained him still, and may we imitate his bright and holy example as to our offending children, with the pleasing hope that they too will become valiant soldiers in the Lambs warfare. Pray for them, persuade, entreat, lead them by the hand gently on and up to God, and perhaps they may become bright and fixed stars in the church militant. Fruitful and dear to me as this subject is, I must now close. If thou at any time should feel a lively sentiment on this subject, I will gladly receive it.

EXTRACT.

"A spark is a molecule of matter, yet may it kindle a world;

Vast is the mighty ocean, but drops have made it vast.

Despise not, those, a small thing, either for evil or for good;

For a look may work thy ruin, or a word create thy wealth:

The walking this way or that, the casual stopping or hastening,

Hath saved life, and destroyed it, hath cast down and built up fortunes.

Commit thy trifles unto God, for to him is nothing trivial;

And it is but the littleness of man that seeth no greatness in a trifle."—*Tupper.*

FOUR QUATERNIONS OF SOLDIERS.—No book so richly rewards study as the Bible. The closer and more minute one's inquiries, the more striking often are the results.

The phrase quoted above may be cited as an instance. As a "quaternion" is a company of four, the casual reader would be apt to suppose that "four quaternions" is a mere periphrasis for sixteen, just as we say threescore and ten for seventy. But a more careful reading of the narrative shows that the expression is not a mere periphrasis, but is used advisedly. Let us look at the story a little more narrowly.

Herod, on a certain occasion, had seized Peter, and resolved to have him executed on the following day. To prevent the possibility of escape or rescue, he ordered the prisoner to be guarded in the strictest manner practised in the Roman military imprisonment. This method was to chain the arm of the prisoner to the arm of a soldier. In case of escape, the laws of the service required the soldier to be put to death. This penalty effectually prevented collusion. Every other chance of escape seemed equally to be cut off. Even should the soldier fall asleep, any attempt of the prisoner to get away would awaken him. In the case of Peter, to make assurance doubly sure, we are told that he was chained to *two* soldiers, one to each arm. In addition to this, he was locked up in a cell, and the two soldiers with him. More even than this, it would seem that, at the same time, two other soldiers kept watch outside of the cell.

Here then we see why there was a quaternion. He was at the same time in the custody of *four* soldiers, two inside the cell, chained one to his right arm, and one to his left, and two outside of the cell keeping watch against any attempt at rescue. "Peter was sleeping between two soldiers, bound with two chains, and [also] the [two] keepers before the door kept the prison," that is, kept watch.

But why *four* quaternions?

The Romans divided the night into four watches, the first from six to nine, the second from nine to twelve, the third from twelve to three, and the fourth from three to six, or until the morning. This explains why there were four squads of soldiers assigned to this duty. Each quaternion was on duty during one watch, or space of three hours, and was then relieved by another.

This gives us also a pretty near approximation as to the time when the damsel Rhoda let Peter into the house where the disciples were assembled praying for him. A casual reading would lead to the supposition that this occurred some time in the early part of the night, say eight or nine o'clock in the evening.

Let us see. "Now as soon it was day, there was no small stir among the soldiers, what was become of Peter." These soldiers had good reason to be uneasy. They knew well the rigor of the Roman discipline. In fact, they were all that very morning ordered to execution for allowing Peter to escape. Does this throw any light upon the time when he escaped? In which watch of the night was it? Not in the first, not in the second, not in the third, for in either of these the discovery would have been made when the watch was changed, and the fresh relay of soldiers came to take charge. It was then in the fourth watch, between three and six o'clock in the morning, that Peter's res-

cue occurred. It was these last four who were thus miraculously overpowered with sleep, and who woke only at day-light to find their prisoner gone.

That prayer-meeting, then must have lasted nearly all night, for they were still in session when Peter reached the house.—*S. S. Times.*

This article should have appeared some weeks back. The delay of its publication was not intentional —EDS.

For Friends' Intelligencer.

THE COMMUTATION LAW AND THE "REVIEW."

I was willing that my last article in No. 38 should close the discussion on my part; being desirous not to dwell longer upon the subject than may be necessary for its elucidation; but the editorial remark in the Intelligencer of the 26th renders it proper to make a brief addition.

The editorial says, 'We think it was due to S. R. (of the Review) to have had his correction more fully noticed.' I was in hopes that the readers of the Intelligencer, and especially the editors, would re-inspect the original article copied from the "Review," in No. 29, and also my strictures upon the same, in No. 33, for by so doing, they would probably discover that S. R. in his article in No. 35 *made no corrections;* and for the obvious reason, that there were no incorrections in my article that needed emendation.

My first article upon the subject in No. 33 said that "In relation to payment of the $300 commutation fine, the Review slides over it without specification." S. R, in his reply says he "did not slide over it." The question can therefore most easily be decided, by reference to the original article copied from the Review in No. 29 of the Intelligencer; and if S. R., or some one on his behalf, can discover that he did therein treat upon the subject of *the* $300 *commutation fine*, and will please designate the paragraph and sentence, I will cheerfully make the necessary retraction; and on the other hand, if the editor of the Review, upon examination should discover, that he has been led into an inadvertence in this respect, would it not be proper for him to recall his denial? I am willing, however, to leave that to his own sense of propriety.

Our friend S. R. inquires the source of the information relative to the exemption law passed by the Confederate congress. A friend informed me he saw it so reported in the "New York Times."

He also propounds the following query:—"Does G. F. assume that we owe no other service, and that the government has no right to require any service of us? I answer, 'Friends' owe government no service, the performance of which, violates our testimony and our discipline against war; and therefore the performance of *any service in lieu of bearing arms*, is not a duty we owe to government.

The remainder of the article I pass by without comment, consisting mostly of remarks upon the authorship of the commutation law. Secretary Stanton's opinion respecting it, and various other allusions, having, I conceive, no advertence to the merits of the question.

G. F.

BE KIND TO THE CHILDREN.

Many individuals, who are capable of doing actions, which require considerable personal sacrifice, as respects pecuniary matters, to benefit others, do not understand how so to enter into sympathy with them, as to do nothing to wound their feelings. Particularly is this the case with some, as respects their intercourse with children. I remember to have read of a case in which a poor child was taken by a kind-intentioned thrifty woman, from a home of destitution and poverty, to bring up in her family. The woman was very willing to take the expense and trouble of giving her a good education, both as respects school learning and household economy. The child was well clothed, well fed, well cared for every way, but she had no one who could enter into her childish feelings, and was often rendered very sorrowful. One of her schoolmates had given her a broken doll; and one evening, when endeavoring to arrange its dress, she said to the woman who had done so much for her, "See, is not this pretty?" The reply was, "Put away that nonsense, and mind thy lesson, child." Shortly after she threw the poor child's doll into the fire. The little one, heart-chilled, said nothing, for she did not dare to complain, but when laid that night on her bed, she wept bitterly.

To be really kind to children, one must be capable of entering into sympathy with them. If we cannot feel as they feel, we shall be continually in danger of causing them sadness of heart, even when we are doing them substantial kindness. Ah! if we would minister to their comforts, let us endeavor to look back to the days of our own childhood, and remember how our feelings often suffered from the harshness of those who surrounded us; and let us look on them with tenderness and love, endeavoring to feel something of the spirit which dictated the words, "Suffer little children to come unto me, for of such is the kingdom of heaven."—*The Friend.*

AN affection, however misplaced and ill-requited, if honestly conceived and deeply felt, rarely fails to advance the self-education of man.

WORK FOR CHILDREN.

One of the greatest defects in the education of children, is in neglecting to accustom them to work. It is an evil peculiar to large cities. A certain amount of work is necessary to the proper education of children; their future independence and comfort depend on their being accustomed to provide for the thousand constantly recurring wants that nature entails on them. Even if this necessity did not exist, moderate employment of some kind would preserve them from bad habits; promote health, and enable them to bear the confinement of the schoolroom; and teach them more than anything else appropriate views respecting their future welfare. It is too often the case that children, after spending six hours of the day in school are permitted to spend the rest of the day as they please. They do not consider that their success in after life depends upon the improvement of their youthful hours. They grow up in the world without a knowledge of its toils and cares. They cannot appreciate the favors bestowed on them by their parents, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable object, a fashionable girl. The son, if he surmounts the consequences of his parents' neglect, does it probably after his plans and station for life are fixed, when a knowledge of some of its important objects comes too late. No man or woman is thoroughly educated if not required to labor. Whatever accomplishments they possess, whatever their mental training in the voyage of life, they require some practical knowledge and experience derived from accustoming themselves to useful labor of some sort. —*New York Sun.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 31, 1864.

THE OLD YEAR.—Another year is numbered with those that have preceded it. With its golden and its leaden moments it has gone from us forever. Gone though it inevitably is, yet often will its sad or joyful remembrances steal into our hearts, and renew their impress there. "The spirit walks of every day deceased, and smiles an angel or a fury frowns." The same poet tells us, that,—

> "'Tis greatly wise to talk with our past hours,
> And ask them what report they bore to Heaven,
> And how they might have borne more welcome news."

Let us then examine the annals of our experience, and see how our record stands for the recently departed year.

Have we been faithful and wise stewards over the talents entrusted to our keeping, or have we been selfish and worldly-minded, rendering all unto Cæsar and nothing unto God? Have we shown our allegiance to the Father by the love manifested to his children, or have we been unforgiving, supercilious and uncharitable, and while we have "enlarged the borders of our phylacteries," coldly said to our brethren, "Be ye warmed and filled, notwithstanding we *gave* them not those things which are needful to the body?" If from the retrospect it appears that "we have done those things we ought not to have done, and left undone those things we ought to have done," let us "lay no flattering unction to our souls," but leaving the things that are behind, endeavor in the future to emulate a higher and a purer Christianity.

The past has been a year of unusual vicissitude. War and desolation, freedom and the dawning of justice, are all chronicled in its annals. The sudden inflations and depressions in the money-market have attested the uncertainty of all pecuniary possessions, and the heavy clouds that overshadowed us have brought to some of the inhabitants of our land protracted suffering and unsettlement. From many homes the voice of mourning and lamentation has arisen. But while we sorrow for those who no longer number in our earthly circle, and to whom the word of love may no more be spoken, we have had many blessings in which to rejoice. Our religious, benevolent, intellectual and social gatherings have been frequent, and largely attended. An increase of love has been remarked, and we have lacked no good thing.

While we have lived at ease in our possessions, undisturbed by personal inconveniences, how different has been the lot of some of the same household of faith, in other sections of our country. Our Friends in Virginia have endured distressing and continued privations. Many of their young and strong men have, for a long time, been aliens from their homes and kindred, and recently most of their stacks, barns, and mills have been burned, and all their farm-stock driven off. Some who had sufficient to meet their wants, are thus rendered entirely destitute, without any

means of providing for large and dependent families. These accumulated trials and difficulties, separations and sacrifices they have been enabled to bear patiently and uncomplainingly.

On the other hand, the iron fetters that so long unjustly bound a servile population, have been partially sundered, and thousands have arisen to freedom and responsibility. Light and shadow are thus blended in the reminiscences of the past year.

The article signed J., has been received, and will be published as soon as the writer's name is furnished. We do not publish anonymous communications. If correspondents would affix their own name or initials, it would avoid confusion, for in some cases the initial chosen has been previously appropriated.

We have received the suggestion of T. J.

ERRATA.—In No. 41, page 648, Obituary column, for "William Chandler," read, *William Chandlee.*

DIED, at Pedricktown, Salem county, N. J., on the 29th of 11th month, 1864, of a short illness, EDITH SOMERS, aged 72 years. She was concerned in early life, above every other consideration, to live a life of self-denial, manifesting both by precept and example those principles which so truly adorn the Christian life. Well may it be said that a mother in Israel has been taken.

——, on First-day, the 4th of 12th month, 1864, of chronic disease, CALEB HARLAN, in the 57th year of his age. He was raised a member of Little Falls Monthly Meeting, Maryland, from whence he removed to, and lived a member and overseer of Stillwater Monthly Meeting, Ohio, for several years, and the last few years a member of Alum Creek Monthly Meeting, Ohio. He endeavored to live faithful to the testimonies of truth, and near his close left a consoling evidence that he was prepared for a happy change.

——, at his residence, in Attleboro', Bucks county, Penna., on the 16th of 12th month, 1864, AMOS BAILEY, in the 91st year of his age; a member of Middletown Monthly Meeting, and for the past forty-four years the care-taker of the graveyard at Middletown.

——, at his residence, in Brant, Erie county, N. Y., on the 24th of 8th month, 1864, of cholera, GEORGE C. AKELEY, in the 56th year of his age. A few hours before his death, he remarked that he saw nothing in his way. He gave very excellent advice to his family, and told them not to mourn for him, for he had no desire to live.

——, suddenly, by a fall, at Kingston, Ulster co., New York, on the 19th of 10th month, 1864, GEORGE SOUTHWICK, son of the late Ladock Southwick, of Poughkeepsie city, aged 59 years. He took a deep interest in the cause of education, and whatever tended to the welfare of his adopted village, where he had resided over half a century. He was a highly esteemed citizen, an exemplary and devoted Christian.

A Stated Meeting of Friends' Association for the aid and elevation of Freedmen, will be held at the Race Street Meeting House on Fourth-day evening, 4th of 1st month, 1865, at 7½ o'clock. Friends and others interested are invited to attend.

SAMUEL H. GARTLEY, } *Clerks.*
ANNE SHOEMAKER, }

THE HOME FOR AGED AND INFIRM COLORED PERSONS.—This organization having secured a suitable location, is desirous of raising sufficient funds to purchase the same, so as to go into operation free of debt. Donations of *suitable* furniture, &c., would be very acceptable.

Cash contributions may be sent to Samuel R. Shipley, *Treasurer*, 1623 Filbert Street; and those willing to contribute furniture, &c., will please notify Priscilla H. Henszey, 509 Green Street; Mary Shaw, 1121 Callowhill Street; Sarah Parrish, 1626 Filbert Street; or, Sarah M. Douglass, 661 North 13th Street.

For Friends' Intelligencer.

CONDITION OF THE FREED PEOPLE IN MARYLAND.

A correspondent of the "Baltimore American," writing from Kent county, Md., gives a description of the condition of the colored people in that State since the adoption of the new constitution. We learn from his account that "there is an old law in the Black Code which provides for the binding out of colored children when found in a suffering condition without visible means of support." A number of the late slaveholders, taking advantage of this law, although its provisions even in the letter were not complied with, refused to let a portion of the children of the emancipated parents go free. The diseased or deformed, and those too small to be of value, were liberated, but the larger children, who had arrived at an age when their labor would be profitable, were hurried through the forms of law, and, either with or without the consent of their parents, introduced into a new state of servitude. The slaves were told it was the law, and so it must be; and some of the most ignorant submitted to what appeared a necessity, and gave an unwilling consent. Within three days after the publication of the Governor's proclamation, perhaps one-half of these children were taken before the Magistrates and Orphan's Court, and legally conveyed for a term of years away from their natural protectors, without allowing them or their friends any opportunity to manifest their ability to provide for their support.

The decision of the Orphan's Court "that no children should be bound to others than their former owners," excluded non-slaveholders from their services, and virtually kept them in the

same condition of bondage as before the proclamation.

The enfranchised slaves, who had anticipated the coming of freedom as an era that would usher them and their offspring into the promised land, felt aggrieved that "their children must remain in the land of Egypt," and, as the correspondent above alluded to expresses, "the consequence of these proceedings is bitter grief and despondency on the part of the late slaves, unsettlement and dissatisfaction in the rest of the population worth anything, ill-feeling between the oppressors of these poor people and those who have sympathy with them in their affliction, and detrimental to the pecuniary interests and industrial pursuits of the community generally.

It might have been otherwise had this action been avoided. By persuasion and kindness many of these sable creatures would have remained with their former owners, as some have, and thus all the *real* benefit would have been realized without the jostle and disorder and ill-feeling which now exist and will continue."

Some of our Friends and others interested in the welfare of the colored people, made their grievances known to those who had power to redress them, and they were soon placed under protection. Many of the slaveholders became alarmed, and returned the children to their parents, but others still hold on to those they obtained.

Recently another effort has been made to renew the system of servitude, and the blacks are again terrified with the idea of having their children forcibly taken from them and bound out. The same correspondent says,

"You can judge of the terror which this new move is occasioning. We shall lose a large portion of the most valuable of these people *when the spring opens*, and some before. They will leave with their little ones for other places, where rest and protection may be found for their weary spirits."

If the citizens of Maryland desire to retain the services of their colored population, they will have to make wise and equitable arrangements for their comfort and employment. Their local attachments are generally strong, and the climate and association congenial to their habits, and if the advantages presented them in that State equal those offered elsewhere, it is not probable they will desire a change of residence. By the erection of one or more little tenements on each farm or plantation, the landed proprietor can secure to himself and family the services of the inmates and they will have no inducements to leave their native soil. It is to be hoped the people of Maryland will see this subject in its true light, and remove the unjust and oppressive restrictions, and not alienate from them a useful and necessary portion of their inhabitants. H.

Philadelphia, 12th mo. 24th, 1864.

FROM WILLIAM HOWITT'S RURAL LIFE IN ENGLAND.

"It was but the other day that the farming-man of a neighboring lady having been pointed out to me as at once remarkably fond of reading and attached to his profession, I entered into conversation with him; and it is long since I experienced such a cordial pleasure as in the contemplation of the character that opened upon me. He was a strong man; not to be distinguished by his dress and appearance from those of his class, but having a very intelligent countenance; and the vigorous, healthful feelings, and right views, that seemed to fill not only his mind but his whole frame, spoke volumes for that vast enjoyment and elevation of character which a rightly directed taste for reading would diffuse amongst our peasantry. His sound appreciation of those authors he had read—some of our best poets, historians, essayists, and travelers—was truly cheering, when contrasted with the miserable and trippery taste which distinguishes a large class of readers; where a-thousand-times-repeated novels of fashionable life, neither original in conception nor of any worth in their object—the languid offspring of a tinsel and exotic existence—are read because they can be read without the labor of thinking. While such works are poured in legions upon the public, like a host of dead leaves from the forest, driven along in mimic life by a mighty wind—and while such things are suffered to swell the Puffiads of publishers, and shoulder away, or discourage, the substantial labors of high intellect—it is truly reviving to see the awakening of mind in the common people. It is, I am persuaded, from the people that a regenerating power must come—a new infusion of better blood into our literary system. The inanities of fashion must weary the spirit of a great nation, and be thrown off; strong, native genius, from the measureless, unploughed regions of the popular mind—robust, gigantic, uneffeminated by luxury, glitter, and sloth—will rise up, and put all soulless artificialities to shame; and already mighty are the symptoms of such a change manifested, in an array of names that might be adduced. But I must not be farther led away by this seducing topic.

"I found this countryman was a member of our Artisans' Library, and every Saturday evening he walked over to the town to exchange his books. I asked him whether reading did not make him less satisfied with his daily work; his answers deserves universal attention: 'Before he read, his work was weary to him; for in the solitary fields, an empty head measured the

ne out tediously, to double its length; but, ow, no place was so sweet as the solitary lds: he had always something pleasant float- g across his mind; and the labor was delight- l, and the day only too short.' Seeing his dent attachment to the country, I sent him e last edition of 'The Book of the Seasons;' d I must here give a *verbatim et literatim* tract from the note in which he acknowledged s receipt, because it not only contains an ex- rimental proof of the falsity of a common arm on the subject of popular education, but ows at what a little cost much happiness may conveyed to a poor man:—'Believe me, dear r, this kind act has made an impression on my art that time will not easily erase. There e none of your works, in my opinion more luable than this. The study of nature is not ly the most delightful, but the most elevating. his will be true in *every station* of life. But ow much more ought the *poor man* to prize is study! which if prized and pursued as it ght, will enable him to bear, with patient signation and cheerfulness, the *lot* by provi- nce assigned him. O sir! I pity the work- g man who possesses not *a taste* for reading. is true, it may sometimes lead him to neglect e other more important duties of his station; t his better and more enlightened judgment ll soon correct itself in this particular, and ll enable him, while he steadily and diligently rsues his private studies, and participates in tellectual enjoyment, to prize, as he ought, s *character as a man* in every relative duty life.'

"What a nation would this be, filled with a asantry holding such views, and possessing ch a consequent character as this!

"The sources of enjoyment in nature have en too long closed to the poor. The rich can nder from side to side of the island, and ex- ore its coasts, its fields and forests—but the or man is fettered to the spot. The rich can ter the galleries and exhibitions of cities, and ntemplate all the great works of art; the or *ought to be taught to know* that, if they nnot see the works of art—statues and paint- gs—they can see those of God; if they can- t gaze on the finest forms of beauty from the isel of the sculptor, they may be taught to stinguish the beauty of all *living* forms; if ey cannot behold splendid paintings of land- pes, of mountains, of sea-coasts, of sun-rises d sunsets; they can see, one or other of m, all the originals of these—originals to ose magnificence and glory the copies never n approach. To the poor, but properly edu- ed man, every walk will become a luxury, a m, a painting—a source of the sweetest feel- s and the most elevating reflections."

To be dexterous in danger is a virtue.—*Penn.*

FLOWERS FOR CHILDREN.

Oh, the flow'rets, the bonnie wee flow'rets,
Glinting and smiling and peeping through the grass!
And oh the children, the bonnie little children,
I see them and love them and bless them as I pass!
I bless them—but I'm sad for them—
I wish I could be glad for them,
For who, alas! can tell the fate that shall befall?
The flow'rets of the morning,
The greenwood path adorning,
May be scattered ere the noontide by the wild wind's sudden call;
Or plucked because they're beautiful,
By rudest hands undutiful;
Or trampled under foot by the cattle of the stall;
And the smiling little children, the bonnie little children,
That sport like happy moths in the sunny summer sheen,
May perish ere the day time,
Of their sweet expected May time,
And sleep beneath the daisies, and the long grass growing green;
Or a worse, worse fate may light on them
And cast more fatal blight on them:
The bonnie little maiden may be woo'd and cast away,
And the bonnie boy prove ruthless,
Or cowardly or truthless,
Or a gold adoring hypocrite before his head be gray.
But oh, ye fairy blossoms! whatever be the future,
I would not, if I might, peer through its awful glass;
Bloom, flow'rets of the wild wood!
Rejoice, oh happy childhood!
I look at you and love you and bless you as I pass.

—*Charles Macay.*

TO MY WIFE.

BY THE LATE GEORGE W. BETHUNE, D.D.

Away from thee! the morning breaks,
But morning brings no joy to me;
Alas! my spirit only wakes
To know that I am far from thee.
In dreams I saw thy blessed face,
And thou wert nestled on my breast;
In dreams I felt thy fond embrace,
And to my own thy heart was pressed.

Afar from thee! 'tis solitude,
Though smiling crowds around me be—
The kind, the beautiful, the good—
For I can only think of thee;
Of thee, the kindest, loveliest, best,
My earliest, and my only one;
Without thee I am all unblest,
And wholly blest with thee alone.

Afar from thee! the words of praise
My listless ear unheeded greet;
What sweetness seemed in better days,
Without thee seems no longer sweet.
The dearest joy fame can bestow
Is in thy moisten'd eye to see,
And in thy cheeks' unusual glow,
Thou deem'st me not unworthy thee.

Afar from thee! the night is come,
But slumbers from my pillow flee;
Oh! who can rest so far from home?
And my heart's home is, Love, with thee.

I kneel me down in silent prayer,
And then I know that thou art nigh;
For God, who see'st everywhere,
Bends on us both his watchful eye.

Together in His loved embrace
No distance can our hearts divide:
Forgotten quite the medium space,
I kneel thy kneeling form beside.
My tranquil frame then sinks in sleep,
But soars the spirit far and free;
Oh! welcome be night's slumbers deep,
For then, sweet Love, I am with thee.

NATURE PRINTING.

The plant, perfectly dry, or any other suitable subject, is placed on a plate of fine rolled lead, the surface of which has been polished by planing. The plate and subject are then passed between rollers, by the pressure of which the subject is forced into the surface of the lead. The leaden plate is then subjected to a moderate heat, by the action of which the subject is loosened from its bed and easily removed. This mould is then subjected to the galvano-electric process, the second cast being a perfect facsimile of the leaden mould. When the subject to be printed is of one color only, that pigment is rubbed in, and any superfluity removed; but when it is of two or more colors, the process is simple, but it is believed, perfectly novel in any process of printing heretofore practised. In the case, for instance, of flowering plants, having stems, roots, leaves, and flowers, the plan adopted in the inking of the plate is to apply the darkest color, which generally happens to be that of the roots, first, the superfluous color is cleaned off; the next darkest color, such, perhaps, as that of the stems, is then applied, the superfluous color of which is also cleaned off; this mode is continued until every part of the plant in the copperplate has received the right tint. In this state, before the plate is printed, the color in the different parts of the copper looks as if the plant were imbedded in the metal. The plate thus charged, with the paper laid over it, is placed upon a copperplate press, the upper roller of which is covered with five or six layers of blanket of compact fine texture. The effect of the pressure is, that all the colors are printed by one impression; for when the paper is removed the plant is seen quite perfect, highly embossed, with the roots, stems, and other parts, each of its proper tint.

The great national work which the Austrian establishment has produced, as the exemplar of the new art, is truly imperial. The *Physiotypia Plantarum Austriacarum* consists of five volumes, large folio, containing 500 plates (about 600 plants) with a quarto volume of plates and text. The first production of the English press, though it will bear no comparison, in extent with the imperial magnificence of the Austrian work, fully equals it in beauty of execution. It is *The Ferns of Great Britain and Ireland*, by Thomas Moore, edited by Dr. Lindley, imperial folio, with 51 plates. It is printed by Henry Bradbury.—*Enclyclopedia Britanica.*

From the Atlantic Monthly.

THE HIGHLAND LIGHT.

(Continued from page 669.)

The light-house keeper said, that, when the wind blowed strong on to the shore, the waves ate fast into the bank, but when it blowed off they took no sand away; for in the former case the wind heaped up the surface of the water next to the beach, and to preserve its equilibrium a strong undertow immediately set back again into the sea, which carried with it the sand and whatever else was in the way, and left the beach hard to walk on; but in the latter case the undertow set on, and carried the sand with it, so that it was particularly difficult for shipwrecked men to get to land when the wind blowed on to the shore, but easier when it blowed off. This undertow, meeting the next surface-wave on the bar which itself has made forms part of the dam over which the latter breaks, as over an upright wall. The sea thus plays with the land, holding a sand-bar in its mouth awhile before it swallows it, as a cat plays with a mouse; but the fatal gripe is sure to come at last. The sea sends its rapacious east-wind to rob the land, but before the former has got far with its prey, the land sends its honest west-wind to recover some of its own. But, according to Lieutenant Davis, the forms, extent, and distribution of sand-bars and banks are principally determined, not by winds and waves, but by tides.

Our host said that you would be surprised if you were on the beach when the wind blew a hurricane directly on to it, to see that none of the drift-wood came ashore, but all was carried directly northward and parallel with the shore as fast as a man can walk, by the in-shore current, which sets strongly in that direction at flood-tide. The strongest swimmers also are carried along with it, and never gain an inch toward the beach. Even a large rock has been moved half a mile northward along the beach. He assured us that the sea was never still on the back side of the Cape, but ran commonly as high as your head, so that a great part of the time you could not launch a boat there, and even in the calmest weather the waves run six or eight feet up the beach, though then you could get off on a plank. Champlain and Poutrincourt could not land here in 1606, on account of the swell, (*la houlle,*) yet the savages came off to them in a canoe. In the Sieur de la Borde's "Relation des Caraibes," my edition of which was published at Amsterdam in 1711, page 530, he says:—

"Couroumon a Caraibe, also a star [*i. e.*

;od,] makes the great *lames à la mer*, and overturns canoes. *Lames à la mer* are the long *vagues* which are not broken (*entrecoupées,*) and such as one sees come to land all in one piece, from one end of a beach to another, so that, however little wind there may be, a shallop or a canoe could hardly land (*aborder terre*) without turning over, or being filled with water."

But on the Bay side, the water, even at its edge is often as smooth and still as in a pond. Commonly there are no boats used along this beach. There was a boat belonging to the Highland Light, which the next keeper, after he had been there a year, had not launched, though he said that there was good fishing just off the shore. Generally the life-boats cannot be used when needed. When the waves run very high, it is impossible to get a boat off, however skilfully you steer it, for it will often be completely covered by the curving edge of the approaching breaker as by an arch, and so filled with water, or it will be lifted up by its bows, turned directly over backwards, and all the contents spilled out. A spar thirty feet long is served in the same way.

I heard of a party who went off fishing back of Wellfleet some years ago, in two boats, in calm weather, who, when they had laden their boats with fish, and approaching the land again, found such a swell breaking on it, though there was no wind, that they were afraid to enter it. At first they thought to pull for Provincetown; but night was coming on, and that was many miles distant. Their case seemed a desperate one. As often as they approached the shore and saw the terrible breakers that intervened, they were deterred. In short, they were thoroughly frightened. Finally, having thrown their fish overboard, those in one boat chose a favorable opportunity, and succeeded, by skill and good luck, in reaching the land; but they were unwilling to take the responsibility of telling the others when to come in, and as the other helmsman was inexperienced, their boat was swamped at once, yet all managed to save themselves.

Much smaller waves soon make a boat "nail sick," as the phrase is. The keeper said that after a long and strong blow there would be three large waves, each successively larger than the last, and then no large ones for some time, and that, when they wished to land in a boat, they came in on the last and largest wave. Sir Thomas Browne, (as quoted in Brand's "Popular Antiquities," p. 372,) on the subject of the tenth wave being "greater or more dangerous than any other," after quoting Ovid,—

"Qui venit hic fluctus, fluctus supereminet omnes:
Posterior nono est, undecimoque prior,"—

says, "Which, notwithstanding, is evidently false; nor can it be made out by observation either upon the shore or the ocean, as we have with diligence explored in both. And surely in vain we expect a regularity in the waves of the sea, or in the particular motions thereof, as we may in its general reciprocations, whose causes are constant, and effects therefore correspondent; whereas its fluctuations are but motions subservient, which winds, storms, shores, shelves, and every interjacency irregulates."

We read that the Clay Pounds were so called "because vessels have had the misfortune to be pounded against them in gales of wind," which we regarded as a doubtful derivation. There are small ponds here, upheld by the clay, which were formerly called the Clay Pits. Perhaps this, or Clay Ponds, is the origin of the name. Water is found in the clay quite near the surface; but we heard of one man who had sunk a well in the sand close by, "till he could see stars at noon-day," without finding any.

Over this bare highland the wind has full sweep. Even in July it blows the wings over the heads of the young turkeys, which do not know enough to head against it; and in gales the doors and windows are blown in, and you must hold on to the light-house to prevent being blown into the Atlantic. They who merely keep out on the beach in a storm in the winter are sometimes rewarded by the Human Society, If you would feel the full force of a tempest, take up your residence on the top of Mount Washington, or at the Highland Light in Truro.

It was said in 1794 that more vessels were cast away on the east shore of Truro than anywhere in Barnstable County. Notwithstanding this light-house has since been erected, after almost every storm we read of one or more vessels wrecked here, and something more than a dozen wrecks are visible from this point at one time. The inhabitants hear the crash of vessels going to pieces as they sit round their hearths, and they commonly date from some memorable shipwreck. If the history of this beach could be written from beginning to the end, it would be a thrilling page in the history of commerce.

To be continued.

THE OIL REGION.

Character of the Monongahela Valley—The Stack Water Company—Brownsville—Geneva—The Oil Wells thereabouts—The Dawson Mansion.

(Correspondence of The Press.)

PITTSBURG, December 16, 1864.

I arrived in the "Smoky City" in time to take the Monongahela boat for the New Petrolea now rising into notice in Greene and Fayette counties, near the Virginia line. I confess I was a stranger to the interest which this valley is calculated to awaken in the visitor. From the time of our departure from the Pittsburg wharf, I was constantly reminded of the wealth

and importance of this comparatively unnoticed portion of the country. Manufacturing in its various departments extends along its banks, showing everywhere the most cheering activity. Industry is the salient characteristic of the population. The idlers appear to be few.

The river, without an island, runs through its whole course among hills skirted by rich bottoms. These pleasantly alternate from side to side with the meanders of the stream. Agriculturally the whole valley will vie in richness with any portion of Pennsylvania, but its mineral wealth constitutes its prominent distinction. In the vicinity of Pittsburg the coal lies near the top of the hills, and is run down to the boats by an automatic arrangement of cars and tram-ways, the full descending car drawing up to the mouth of the mine the empty one. Mining the coal here, as you are probably aware, is by the *adit*, and never by the shaft. Boring has frequently demonstrated the existence of rich veins of coal below the water level, and shafting will, probably, be eventually resorted to, but the supply above ground will probably prove inexhaustible for centuries. As we ascend the river the chief coal vein, averaging more than nine feet in thickness, dips rapidly towards the water, till a mile below Brownsville it is submerged when the stream is at flood. It then rises again fifty feet or more in the hills in the vicinity of that town, and in the main, though at one or two points above Brownsville dipping below the river, it so continues beyond the State line. The coal interest gives employment to a vast number of operatives, and to an annually increasing fleet of flat-boats, barges, tugs and steamers. In 1845 the number of tons taken to market did not exceed one hundred thousand; now, in 1864, it amounts to two millions. The market extends from Pittsburg to New Orleans, and the time is not far distant when the coal trade of this valley will equal that of the Lehigh or Schuylkill. Darby, the historian and geographer, a native of this region, pronounced the valley of the Monongahela the richest district of country in the world. This was the first settled country west of the Alleghanies, and, originally the recipient of a sturdy and intelligent population, it has ever since maintained a character for industry and enterprise. Boat-building for the whole valley of the Mississippi has been done largely upon the banks of this river, and many a steamboat man starting hence to the rivers of the far West and South has there gathered wealth with which to return and make himself comfortable among his native hills. The abundance of fine white oak timber in this country gives it special advantages for the construction of vessels.

Apart from the utilitarian view of the Monongahela valley, it presents much to interest in its natural beauty and by historical associations. The hills are studded with their primeval growth of forest, or trimly cleared, and smiling under the hand of the cultivator. * *

Brownsville, on the site of Redstone Old Fort, is a town of about 5, 00 people, the place extending chiefly over a romantic bluff some 300 feet above the river. This was the point from which emigration for the West and South, for half a century, first took water. The old National or Cumberland road crosses the river here in its route to Wheeling. In the manufactures of iron and glass, in boat building, and in local trade, the town is one of the most thriving and important in this section of the State.

Thirty miles above Brownsville, or about eighty from Pittsburg, I arrived at Geneva, close in the vicinity of the oil operations. Preferring to perform the rest of my journey as a cavalier, I obtained a horse at Geneva, and rode over, first to the wells on Dunkard Creek, and next to those on the Whitely. They are all within three or four miles of Geneva. None of these wells have as yet had success sufficient to give them a prominent place on the stock list, but it is to be borne in mind that, although oil was found here to some extent at the outbreak of the war, that event had the effect to suspend operations, and it is only very recently that they have been renewed. For the length of time that they have been worked, and for the capital thus far embarked in the business, the prospects could hardly be more encouraging. More than three thousand barrels have already been obtained in a few months during which the search has been prosecuted, though none of the borings have yet reached a depth which could be considered as any test of their capacity. The "Wylie Well" has yielded as much as eighty barrels in a single day, but owing to some accident in the working, operations have been suspended upon it for the present. The "Kramer," "St. Clair," and "Pioneer" have all had partial success, abundantly sufficient to encourage the lessees to further efforts. The same may be said of the attempts made on Whitely Creek. The whole business, however, is still in its incipient stage throughout the New Petrolea, yet I am convinced that it presents a field for enterprise which will amply reward the capitalists who may embark in it. From all I have seen and heard, I am of opinion that the indications are quite as encouraging here as they were at first, either on the Alleghany or Kanawha. How large a portion of the Monongahela Valley will eventually be found to yield the peculiar product, time alone can determine; but traces of it have, from time to time, in boring for salt, been found at widely-different localities. Geologically, there is very much of this region which has the petroleum character, and the future will probably develop its exicnoes where it is now little suspected,

For the present it is probable that operators will be disposed, for the most part, to direct their attention to those localities, which, while presenting such indications as are considered reliable, are at the same time in closest proximity to the wells in which it has already been found. One thing appears certain, that the whole country has been waked up on the subject.

After leaving the Maple Farm, on the Dunkard, I followed the stream to its mouth, and turned my horse to Geneva by the river road, and as I loitered in my journey, enjoying the fresh December air and sunshine, I found myself opposite the handsome estate which, for many years, was the home of Albert Gallatin, now the property of Hon. John L. Dawson, the Representative of this Congressional District. It extends along the Monongahela to the mouth of George's Creek, a mile and a half of distance. It contains, I am told, 550 acres, about half beautiful woodland and in a high state of cultivation. This is regarded as valuable oil territory,

Leaving my horse at a farm house on the western side of the river, I got a boy to row me across in a skiff, and climbed up the steep upheaval bluff to the house. Mr. Dawson being absent in Congress, I was allowed by the family having it in charge to walk about the premises at will. It lies about two and a half miles below the mouth of Cheat river. The situation is beautiful beyond description; the Monongahela, in its beautiful sweep, forming its boundary on the north-west; the valleys of Dunkard and George's Creeks opening up pleasant prospects from either extremity of the river front, and the mountains rising for twenty miles in lovely view to the east. This was the home of Mr. Gallatin for forty years.

Having satisfied my curiosity, I returned to the river, and hallooing across for my ferryman, was soon again landed on the other side. Mounting my horse once more, I returned to Geneva, which I had left the day before in time to get the afternoon boat for Brownsville. Connecting at that place with the boat for Pittsburg, I returned here this morning, and now write from the Monongahela House, a most excellently-appointed hotel.

From the Illustrated London News.

THE USE OF MOSSES.

Of the use of mosses in the economy of nature, very little is known, except that they are very often the precursors of a higher order of vegetables, for which they prepare a soil, by retaining amongst their matted branches, the drifting sand and dust in places which would otherwise remain bare and sterile. They afford refuge in winter, and food as well as lodging in summer to innumerable insects. They overspread the trunks and roots of trees, and in winter defend them against frost. In wet weather, they preserve them from decay; and during the greatest drought, provide them with moisture, and protect them from the burning heat of the sun. Indeed, to the traveller in the dense and trackless forests of North America, they are pretty sure guides to the points of the compass, growing chiefly upon the northern sides of the trunks and branches of the trees—as if, it is said, to shelter them from the cold north wind, but in reality, because they find there most shade and moisture. The poor Laplanders find several of their comforts from mosses. The Golden Maiden Hair, one of the largest species of the moss tribe, forms excellent beds, by cutting thick layers of it, one of which forms the mattress, the other as a coverlet. Linnæus tells us, that he, himself, often made use of such a bed, when travelling in Lapland. These mossy cushions are so elastic, that a bed may be rolled up into a parcel small enough to be carried under a man's arm, and the inhabitants take them about with them on their journeys. The Lapland women also make use of the grey bog moss, which is particularly soft, like a great fur or fleece. In this they wrap their infants, without any other clothing, and place them in leathern cradles, which are also lined with moss—the little babies are thus completely protected from the cold, like young birds in soft and warm nests. The Greenlanders use their moss as tinder, and for wicks to their lamps.

THE FOSSIL ELEPHANT OF MALTA.—More remains of this animal have been discovered by Dr. Leith Adams, F. G. S., in extensive excavations lately made by that gentleman among the cavern deposits and breccias near Crendi. One of the chief points with reference to the fossil elephant found in Malta is the small size of the teeth, which, coupled with other characteristics, leaves no doubt that it was not only distinct from any living or extinct species, but was, as regards dimensions, a pigmy compared with them. It is supposed not to have been larger than a lion. Such relics, together with the bones and teeth of the hippopotami, which of late years have been met with in great abundance in different parts of Malta and Gozo, tend to show that these islands are but fragments of what may at one time have been an extensive continent, in all probability connected with either Europe or Africa, or both. At all events, the physical geography of this portion of the Mediterranean must have changed very much since the above-mentioned animals wandered over our islands. To those who take an interest in the wonderful discoveries made by geologists of late years, it is worthy of notice that teeth and bones of the living elephant of Africa, and

and another larger fossil species, together with the hippopotamus, have been lately discovered by Baron Anca in the Palermo caves, thus showing that in all probability no less than three distinct descriptions of elephants and two species of hippopotami frequented an area embraced within the southern point of Sicily and Malta, and during the post-pliocene period, when we find the earliest traces of man's existence. None of the latter have yet been met with in Malta; but there is every probability that flint implements and the like will turn up as they have done in the Sicilian caves, more especially now that the attention of scientific enquirers has been earnestly directed to this important subject. Without the invaluable testimony afforded by the remains of the quadrupeds above mentioned, there are downcast fragments of the strata and faults along the shores of Malta, which testify to the submergence of the land. Besides, the subaqueous plateau, named Adventure Bank, uniting Sicily to Africa by a succession of ridges not more than forty to fifty fathoms under water, points to the former continuity of that island and the continent of Africa. So marked is the latter, that Sir C. Lyell has asserted that Sicily might be reunited to Africa by movements of upheavel not greater than those which are already known to have taken place within the human period in Sardinia, where the bed of the sea has been elevated 300 feet since man inhabited that island.—*Malta Times.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The flour market is inactive, from the fluctuations in the price of gold. There is no shipping demand for flour, and the sales are confined to the home consumers, at $9 75@11 00 for low grades superfine extra, brands; and $11 50@ to $12 for extra family and fancy lots. Rye Flour commands $9 @$9 25. Corn Meal nothing doing.

GRAIN.—Sales of red Wheat at $2 60@2 65 per bushel; and good white at $2 75@2 95. Rye is held at $1 72. Corn is more abundant, and prices are weak. Sales of old yellow at $1 88, and old and new mixed at $1 80@1 87 was bid for new. Penn. sylvania Oats sale at 92 cents.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.) $7.50
Journal of John Comly, (600 pages) 1.50
Conversations, &c, of Thomas Story 1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly 1.00
Hugh Judge's Journal 70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each ... 25

CHARLES COMLY, Byberry, Pa.. or, EMMOR COMLY, No. 131, North Seventh Street, Philadelphia.

3mo. 12, 1864.—tf.

WILLIAM WHITALL, No. 1119 Filbert Street, Philadelphia COLLECTOR of Rents, Ground Rents, Interest, Bills, &c.

Also, Agent for Lycoming county Mutual Insurance Company, and Penn Mutual Life Insurance Company.

References:—Thomas H. Powers, Whitall, Tatum & Co., Algernon S. Roberts, Charles Ellis, Son & Co., William Ellis & Co., William B. Thomas, J. Sydney Keen & Bro., Hugh McIlvain, James Miller, John Dick, Thomas S. and Joseph Wood, Boyd & Stroud. 12mo 10, 1864.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information, apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. RUSH ROBERTTS.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards, engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. CHAPMAN, No. 5 South Fifth St.

FOR RENT.—VALUARLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

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For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. Jos. FOULKE, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.
By T. ELLWOOD ZELL, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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THE SUBSTANCE OF A TESTIMONY

Delivered by David Sands at a public meeting held at Macclesfield in Cheshire in the year 1804, and taken down in short-hand by Thomas Mollineaux.

Substance of the Testimony.—It pleased the Lord in the early part of my life to afford me some awakenings or visitations of his love; and caused them to operate, at least so far as to set me on thoughtful inquiry. I was like those mentioned by one of the Prophets, whose faces were turned Zionward—they were asking the way to Zion. In this passage the way to heaven is alluded to, as a way that we are to seek and inquire about. We may remember that the church unto whom the Apostle wrote, were called "pilgrims and strangers," and they are often represented in Scripture as "travellers." The Apostle beseeches them, as "strangers and pilgrims," to "abstain from fleshly lusts, which war against the soul." Now, strangers have great need to be careful; if they are not careful, without intending anything but good, they might miss the road, and get out of the way. I say that they must be careful in their inquiries, in order that they may not miss their way. Not only to ask one another, but, as far as they may be enabled, to inquire of such as are able to instruct them. Strangers are often exposed to false information; they must therefore direct their inquiries in such a way as that they may be deceived, lest they be led astray by such as undertake to be their guides, that are not themselves perfectly acquainted with the true way.

They may also be led into unprofitable paths, and directed to wrong stages; and this may lead them into unprofitable company, whose communications may have so much weight with them, especially if they take them for friends, as to stop their progress, and induce them to take up with a false rest; I was going to say, to stop at a half-way house. We read of a people that had been in captivity, and whilst in that state they became mixed; they lost the pure language of the true Israelite, and spoke a mixed language that was part Jew and part Ashdod; they were not wholly either the one or the other, and when presented in order to be examined before the Judges of Israel, they could not stand in judgment; they were not approved, but driven away, as such as would defile the priesthood and the sanctuary.

It appears also that there was something like this in the days of the Apostles; for we read there were those that had begun well, and had run well for a season; that they had begun in the Spirit, under the influence of the Spirit, and had no doubt felt something of its power; but, from some cause or other, had fallen away. And we also find that some bad guides had got in amongst them; that as there were false Prophets amongst the people of Israel, so were there false teachers, even amongst the primitive

Christians. They were false, because they taught false doctrine, and undertook to do what they were not qualified for; and thus imposed on the people whom they undertook to guide; and instead of leading them in those paths in which the faithful had advanced forward, they turned them from the guidance of the Holy Spirit, to visible fleshly things; so that they became so altered in their views as to imagine they were able to become perfect by carnal notions and bodily exercises.

These things are recalled for our learning; so that even in this generation we may remember our Lord's caution, "Take heed how ye hear;" and not only so, but what and whom ye hear—whom we receive as our guides. We read that the time would come when many would cry, "Lo, here is Christ, or Lo, there is Christ," but, said our Lord Jesus Christ, "Go ye not after them, for the kingdom of heaven is within you." As though he had said, "Do not look abroad, with an expectation of finding that which ye must find at home." This seems to be implied by our Lord's exhortation also, when he revived that passage in the Prophet Isaiah, "All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shall they be established." This is what I believe to be the privilege of the children of God in the present day; they have a Teacher and an Instructor that will never lead them astray. This pure guide teacheth them to profit; and leadeth them in the way that they should go.

But now to return to my own experience. I was deeply engaged with earnest desires that I might come to a state of certainty, and be settled upon a foundation that would stand sure; and I found by experience that in this was involved a work that required a great deal of inward labor, for, as our Lord said, speaking of the hearers of his word, he distinguished between the mere negligent hearers and the truly obedient disciple. The latter he compares to a wise man, who digged deep, and laid the foundation of his house upon a rock. My earnest desire was to find this Rock, and to know what it was. This digging seems to me to be digging through our own works and will and getting deeper than our own thoughts and reasonings; in a word, it is coming to a state of strippedness—to be of the poor in spirit. This is the state those are in who have no will of their own, no righteousness of their own; nor do they wish to have any thoughts of their own, as it were; but that all the powers of their minds should be brought into an entire subjection to the will of God; and into that course which is consistent with his will concerning them. They know, as said the Apostle, they of themselves cannot think a good thought or do a good action without the Lord's help. This state of inward poverty and strippedness is blessed: being stripped, they are empty also; and being empty, they become partakers of the promise; for "blessed are they that hunger and thirst after righteousness, for they shall be filled:" they that hunger and thirst after the true knowledge of God, and of our Lord Jesus Christ. The language of their minds seems to be this: "Oh Lord, give me thyself; nothing short of thyself can satisfy my soul. I want to be settled in a land of certainty, that at all times I may be able to address thee as 'Our Father which art in Heaven.'" These are true seekers, and the promise is, that they shall find. They do not ask things of God to consume them on their lusts; or to make themselves appear respectable, as did the Scribes and Pharisees of old, "to be seen of men;" but they ask those things because they feel the real want of them.

Now God knows thy heart, and he is not guided by words, or the sound of the voice; but he answers mankind according to the sincerity of their hearts; for God loves a sincere and upright heart; and the prayer of these he answers, sooner or later; he fills them with the very things that they need. I hope, my dear brethren and sisters, that many of you know what it is to be filled with things suitable to your respective states. The Lord fills his own children with good things; he loads them with benefits. Those that are poor, humble, and that are brought, as it were, out of themselves, he causes them to say, as did a female on sacred record, "My soul doth magnify the Lord, my spirit hath rejoiced in God my Saviour." Oh, ye that are poor, ye need not be uneasy, for he filleth the poor with good things. But the rich thought they had plenty, and at the same time were really "poor, wretched, and miserable, and blind, and naked." Instead of being rich, they were blind; they did not see their nakedness; they did not wish to see themselves in the glass; they could not say in sincerity. "Lord, search me, try me, know my ways; and if there is iniquity in me, Oh Lord, do thou take it away. Let not thine hand spare, nor thine eye pity, until thou makes me meet for thy holy kingdom." But the rich and self-righteous do not want to see; they would rather have an outside garment than an inside holiness. If they can but pass along and be esteemed of men, they care little about any thing further. Thus they bring blindness upon themselves, and hardness of heart: for a blind hypocrite is always hard-hearted; and being hard-hearted, you may observe how they could handle our dear Redeemer—He who went about doing good; healing the bodily diseases of poor mankind. And whilst doing those gracious acts, He comforted the widows; often speak-

ing a word of instruction and comfort for their poor souls. All that came to Him in faith, He was willing to help: and when of the ten that came, only one was right-minded, yet He healed them all. When I touch upon the character of our Redeemer, all the powers of my soul seemed to be immersed in the spirit of my dear Redeemer. My heart at times has melted when I considered the steps that he took: weary and fatigued, whilst thus doing good. The birds of the air had nests, the foxes had holes; but the Son of Man had not whereon to lay his head. The unbelieving Jews knew and examined his works; they were constrained to acknowledge his notable miracles; that man never spake like this man. His works, like his garment, could not be picked to pieces. They sifted the poor parents of the man that was born blind, whether he was their son. We find they confessed that he was, but by what means he was restored to sight they said they could not tell. This shows how the fear of man operates, in those who give way to it. They said, he is of age, ask him. Thus they avoided confessing to the power of Christ. But the poor but grateful man spoke as every true Christian should do: "I know that whereas I was blind, now I see;" as though he had said, "I was a poor benighted creature, but Jesus met with me, I have found him; Jesus of Nazareth I wanted to know him for years past; and whereas once I was blind, now I see."

(To be concluded.)

NOTHING is further than earth from heaven; nothing is nearer than heaven to earth.

From "Elements of Character."

CONVERSATION.

(Continued from page 676.)

Sarcasm is a weapon we are almost sure to find constantly used by the gossip; and whether it be shown in the coarse ridicule of the vulgar, or the keen satire of the refined, it springs ever from the same source, and is directed to the same end; as surely as the clumsy war-club of savage lands was invented from the same impulse and wrought with the same intent as the graceful blade of Damascus. Its source is vanity, its end to make self seem great by making others seem little. It is a weapon that, however skilfully wielded, always cuts both ways, wounding far more deeply the hand that grasps it than the victim it strikes. Of all the powers of wit, sarcasm is the lowest. There is nothing easier than ridicule; nothing requiring a weaker head, or a colder heart.

The sincere lover of truth will never be found habitually indulging either in gossip or sarcasm; for those who are addicted to these vices never tell a story simply as they heard it, never relate a fact simply as it happened. A little is added here or left out there to give the story a more entertaining turn or the satire a keener point. As the habit grows stronger, invention becomes more ready and copious, till at length truth is covered up and lost under an accumulation of fiction.

There is a very common form of insincerity used by a class of well-meaning but injudicious persons, who, rather than wound the feelings of their friends, conceal the truth from them, sometimes by prevarication and sometimes by positive falsehood; doing wrong, that, as they imagine, good may come of it; as though an evil tree could by any possibility bear good fruit.

Another class of persons converse as though the chief sin of Conversation were the wounding the self-love of those to whom they speak, by expressing any difference of opinion from them. Thus they are continually temporizing, and often contradicting themselves, and exhibiting a cowardly meanness of spirit, which is one of the most contemptible of all the varied forms of duplicity.

There is a common form of embarrassment resulting in a hesitation of speech, which often springs from want of genuine sincerity. The speaker is fancying what others will think of his remarks, instead of fixing his mind entirely on the subject of discourse. In this divided state, his mind loses half its power, and he utters himself in a manner satisfactory neither to himself nor to his hearers. No doubt hesitation in speech sometimes arises from want of verbal skill; but probably a very large proportion of persons suffering from this difficulty would soon cure themselves if they would steadfastly speak what they believe to be truth, just as it rises in their minds, and without stopping to think what will be thought of their opinions or words by those who listen to them.

Next after truth, reverence is, perhaps, most important if we would order our Conversation aright. Many indulge in a frivolous mode of speech in regard to the most sacred subjects; which, though it may spring from nothing worse than thoughtlessness, cannot fail to exert a baneful influence on the Character, and diminish, perhaps destroy, the little respect for things holy still cleaving to the heart. This same irreverence shows itself in another form. In speaking of the calamities suffered by others, turning that into a jest which is to those under discussion cause of the most bitter anguish; and though the speakers probably would not for any consideration have their words come to the ears of those spoken of, they still do not hesitate to make food for mirth out of death or sin, poverty or misfortune, in a way little short of inhuman. The indulgence of this habit falls back upon the soul of the perpetrator, wounding

deeply, if it does not kill, all the finer sensibilities of the nature; drying up the fountains of sympathy, and making the heart hard and callous.

Akin to reverence, and probably springing from it, is purity; which shows itself by a careful avoidance of everything profane, obscene, coarse, or in any way offending delicacy, either in word, tone, or suggestion. This purity cannot be too much insisted upon; for its opposite poisons the fountains of the heart, defiling the temple which should be a dwelling-place for the Holy Spirit. Delicacy and refinement are too often looked upon merely as the elegant ornaments of polished life. They should, on the contrary, be esteemed essentials in the Christian Character. Everything leaning towards profanity, obscenity, or indelicacy is utterly incompatbile with Christian purity of heart. Low attempts at wit, that hinge on vulgarity, are a common form of this vice; and those who indulge their propensities in this direction are laying the foundation for general grossness of Character, such as they would now, perhaps, shrink from with horror; but towards which they are none the less surely tending.

We are told, that "for every idle word we speak we shall give an account at the day of judgment; for by our words we shall be justified, and by our words we shall be condemned." This has seemed to many a very hard saying, and while some persons try to explain it away, others turn from it as too hard either to explain or to receive. When, however, we reflect on what words really are, we perceive that this heavy accountability clings to them of necessity, as effect to cause. Man was created in the image and likeness of God, and when we find points hard of comprehension in the character or relations of man, we may often gain much light by taking a corresponding view, so far as our finite powers permit, of the Divine Being.

Man, in the pride of his artifice, often exults because he has outwitted his neighbor by his lying words, while at the time he has far more outwitted himself. He has degraded his own soul,—set upon it a foul mark that can be washed out only by the bitter tears of penitence, and yet holds his head aloft in fancied superiority over his fellows, while before God and the angels he stands like Cain, with the mark of sin impressed upon his forehead.

That man should be condemned for lying words all will admit, but when men converse idly, or without any particular thought one way or the other as to what they are saying, they are apt to suppose that no especial moral character belongs to the words they utter. Such, however, is far from the truth. Man is never so sincere is in his idle moments. His words are then the simple outpourings of his affections. It has been often said, that one can always measure the refinement of any person by watching his language and deportment in his moments of sportiveness. It is quite as easy to judge of other traits of Character when the mind is thrown off its guard at such moments. Idle words, more apparently than any other, are genuine manifestations of Character. It is in them that the heart, out of its abundance, speaketh. The Conversation of a true Christian is characterized in his hours of gayety no less than at other times, by truth tempered with love, made clear and steadfast by simplicity, and clothed with reverence and purity.

The trait of Conversation we would next consider is courtesy,—Christian courtesy. This is nothing more nor less than carrying out the law of charity; the doing as we would be done by. It is to recognize the fact that others have a right to talk as well as ourselves; and also a right to expect us to listen to what they say as attentively and respectfully as we would wish them to listen to us. We should not merely hold our tongues when others speak, but should scrupulously attended to what they say. A person who affects politeness, although he remains silent while another speaks, yet does so with an air that plainly shows he is paying no attention to what is said, and is waiting with impatience for the moment when he can hear himself talk. This sort of listening is a mere pretence put on by the conceited and overbearing when they wish to pass for persons of polite manners; but in reality it is an insult rather than a courtesy to listen in this way. To listen with true courtesy, one should feel and show, not only a willingness, but a desire to know what another has to say, should follow attentively all that he says, and should then reply with due consideration for what has been said.

It is a remark often made, that after an argument between two or more persons, each individual is more strongly fixed in his previous opinion than he was before. This result is often consequent upon the want of true courtesy. The parties to an argument, absorbed in admiration of their own opinions, seek not to become wiser through discourse, which should be the end sought in all Conversation of an argumentative or discussive character, but seek only to draw attention to their own views and opinions; until that which should be Conversation degenerates into a mere war of words, in which each party strives to talk down, rather than to convince, the other In such wordy warfare charity has no part; but pride and combativeness hold entire dominion over the soul. He who comes off conqueror may exult in his own power; but he has overcome, not because reason was on his side, but because his combativeness was stronger than that of his opponent; and he exults in that which is in reality his shame. The moral and the intellectual natures suffer together

in such contests. The mind fastens itself upon the prejudices and opinions it has chanced to adopt, loving them merely because they are its own, and seeks no longer to advance in the acquisition of truth; while the heart, inflated with egotism, has no abiding-place for charity. Let charity rule in discussion, and how different is the result. Each party then strives to aid the other in discovering the truth, and at the close of the Conversation each has made some advance in the knowledge of truth. The ideas of both have become more clear and rational, and their minds have acted with far more power, because they have been given exclusively to the object under consideration instead of being divided between the object and self-love. In the one case, the parties are like two horses harnessed together contrariwise, and each striving to go forward by pulling the other back; while in the other, they travel amicably and fleetly, side by side, toward the fountain of truth.

(To be continued.)

How the true calmness of life is changed into hurry. — In beholding the customary departure from the true medium of labor, and that unnecessary toil which many go through, in supporting outward greatness, and procuring delicacies; in beholding how the true calmness of life is changed into hurry, and that many, by eagerly pursuing outward treasure, are in great danger of withering, as to the inward state of the mind; in meditating on the works of this spirit, and on the desolations it makes among the professors of Christianity, I may thankfully acknowledge, that I often feel pure love begets longings in my heart, for the exaltation of the peaceable kingdom of Christ, and an engagement to labor according to the gift bestowed on me, for the promoting an humble, plain, temperate way of living: a life in which no unnecessary cares or expenses may encumber our minds, or lessen our ability to do good: in which no desires after riches, or greatness, may lead into hard dealings; no connection with worldly-minded men, may abate our love to God, or weaken a true zeal for righteousness: a life, wherein we may diligently labor for resignedness to do, and to suffer, whatever our heavenly Father may allot for us, in reconciling the world to himself.—*John Woolman.*

Wait patiently on God; it is becoming of a dutiful child, when he hath not presently what he writes for to his father to say, "My father is wiser than I; his own wisdom will tell him, what and when to send to me." Oh! Christian! thy heavenly Father hath gracious reasons, which hold his hands for the present; or else thou hadst heard from him ere now.

For Friends' Intelligencer.

I send you a somewhat curious old letter, which you may perhaps think worth publishing in the "Intelligencer." Of its genuineness there can be no doubt, as my father, Thomas Scantlebury, (once well known to several Friends of your city), knew both the parties well. Sophia Hume is tolerably well known by her writings. The writer's remarks might be read with profit by some of our ministers.

My copy of the letter is without date, but I believe it was written more than 80 years ago. I have heard my mother say, she used often to see the writer in Gracechurch St. Meeting, when she was young, and she died at the advanced age of 86, nearly 30 years ago.

Bloomington, Ill. S. S.

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London.

Dear Madam:

Whether it was by curiosity or chance which first brought me to attend pretty frequently your meetings, I cannot pretend to say; however, I now have frequented them three or four years, in which time I have contracted a value and esteem for your Society. I cannot say there has been that striking convincement in the secret of my own mind, or rather that strength or power of conviction that would carry me through the many tribulations, which some of your histories (I believe very justly) inform us your predecessors went through, for the sake of their God and their religion; yet I think I have had the happiness of reaping some benefit from the attendance, and that more than from the attendance of any other sect, denomination or society of people whatever, that have fallen in the way of my notice, or I have had the opportunity of seeing, hearing or sitting down with: that is, the advantages I have acquired by it, I have got the sense of true religion, which I confess rests upon, and remains with the minds of your faithful ones, more than any other society whatever; and I have been so far convinced of the just foundation of your principles and the rectitude of your religion when compared with scripture and reason, that its basis seems to me finally and solidly grounded upon them, and entirely agreeable to that instructive text of St. John, "God is a spirit, and must be worshipped in spirit and in truth." I say these are the advantages I have gained, and I neither wish nor expect to go any further. In a word, I love and esteem you, give you my frequent attendance, and believe you to be upon a right foundation, and have got a little sense of what that right foundation is. As I have had time and opportunity of reading the several apologies and writings of the many different denominations on this island, curiosity at last led me to read those of yours. I have therefore read several of your journals and

apologies, particularly the worthy Mr. Fox's, the truly amiable Mr. Penn's, and the incomparable and ever admirable Mr. Barclay's Apology, which contains the very basis of all that can be said of religion, with books of less notice, among which I assure you, Madam, you are not the least of my favorites, and I confess that I must conclude of your Friends' writings, as our great poet, Mr. Pope, does of Homer, of which, when he has compared him with all the celebrated poets that have appeared in the world, he has nearly this saying, "that true poetical fire burns everywhere clearly and irresistibly in Homer, and in Homer only." Even so, though truth may, as it were appear in interrupted flashes in some, amongst others, continually grovelling, loaded with lumber from stupidity and nonsense; yet in your writings, and yours only, that pure evangelical principle, even truth itself, seems to be freed from lumber of every kind, and shines with uninterrupted and continued lustre.

The same right foundation or principle leads me to have a little sense of your preachers and preaching, and of the service derived from it and intended by it, and truly I cannot omit mentioning that my soul has, by some of your preachers been warmed within me, and led to see with many strong desires the true paths of virtue which lead to the realms of immortal bliss: every worldly glory has been stained within me, and my mind has, in those times been inspired with a glorious ardor, which nothing on this side of eternity would be capable of inspiring me with, or the uninspired capable of communicating. Permit me, madam, to mention some, whose names are no doubt immortalized in the ethereal regions, and writ in the Lamb's Book of Life; viz. the clear reasoning and truly inspired Mr. Thompson; solid and immortal Mr. Sharpless; the truly eloquent Mr. Fothergill; Heaven-born Miss Peyton (Catherine Phillips) with whom seems to be lodged the secrets of both worlds, and many more of less note among you; from all which I am convinced of the following truths: that all true preaching comes from inspiration, and ought to be spoken as St. Paul says, as "the spirit gives utterance;" that without inspiration, silence is infinitely preferable; that all preachers ought to express themselves to the hearing and understanding of the auditory, or silence is then much preferable, for what can any one say if they are not intelligibly informed, or rightly hear what is spoke. And further, I think that all God's flock and family upon earth constitute (if I may be allowed the comparison) a building, and are like polished or dressed stones, every one intended for a place in that building, and are fit for no other than the intended place. Now, madam, as I have given you a short history of my opinions, and the reasons of my embracing them, I must beg leave to mention one thing further concerning yourself, and that is your preaching, which I naturally conclude is good sense, because your writings indisputably are; but whether it is or not, I think neither I nor any one else in Gracechurch street can tell, for we are not hearing one fourth of what you say; and therefore, pardon my boldness, if I think your silence would be much preferable and more satisfactory. Permit me to say, I sincerely believe you to be an "Israelite indeed, in whose heart there is no guile;" but I think you never was a stone intended for so conspicuous part of the building, and therefore cannot help thinking, when I see you appear in Gracechurch street, you are out of your place. Your services, madam, I doubt not, are many in a private capacity, and may be equally so in a small auditory, where you are capable of being heard, not disputing what you say may be just and to the purpose, though from those small hints or scraps which I have been capable of hearing, there has appeared too much tautology, and has been too long and tedious.

Madam, excuse my boldness and pardon me for troubling you with this letter, and assure yourself, it is the value I have for your society, and the pain I am under for you and your friends when I hear your half-heard discourses, which makes me give you the trouble of perusing this. Excuse imperfections, and if I have been too prolix, tautological, bold or severe, attribute it to the abundance of my heart, which wishes well to all mankind. I am, madam, a friend to religion, virtue and good order. I am, very respectfully your sincere friend, ROBERT BUTCHER.

R. B. was a very estimable man, and was for many years the London business agent for the Dukes of Bedford, and was well known to Friends of that day in London.

VALLEY OF BACA.

Who passing through the valley of Baca make it a well.—Ps. lxxxiv. 6.

The valley here metaphorically spoken of, is situated in the northern part of Palestine. It is extensive, stretching from the Mediterranean towards the upper end of the sea of Galilee, and is famous for the multitude of its mulberry trees. The Arabic name is *Buha'a*, which has the same signification as the Hebrew *Baca*. Henry S. Osborn, in his late work on Palestine, says: "The word Baca originally signified neither 'weeping' nor 'mulberries,' as has been supposed to be the meaning in this passage, but simply 'distilling in drops,' just as the same form in the Arabic at present signifies. This seems to be the radical meaning. But the desolate spirit, distilling its sorrows out in tears, suggested to the oriental imagination this term to describe 'weeping;' the tears being the

drops distilled from a sorrowing heart, they were adopted as a secondary meaning of Baca. The mulberry tree, when bruised or pierced, always distils its sap out in drops—a fact which is familiar to many. This would naturally suggest the idea of tears. * * Thus the sentiment appears to be, 'Happy are they who, passing through the humiliation where weeping abounds, yet can make sorrow a source of refreshment.' The various meanings are doubtless all derivative from the signification given above."

The joy arising from sorrow is thus beautifully expressed in a cluster of the finest oriental figures: "Who passing through the valley of Baca *make it a well;* the rain also *filleth the pools.*"

EXTRACTS FROM "MOURNING FOR THE DEAD."

BY MARY G. WARE.

How shall we mourn for the dead? Shall we mourn as if they had indeed ceased to live, or as if they had passed on before us into a higher and more perfected life? Shall we, like unbelieving Jews, roll great stones upon the graves of our friends, as if we dreaded lest perchance their bodies might escape from earth? And shall we weep over those stones, as if they indeed imprisoned all that remained to us of our friends? Or shall we pray that the heavenly powers may aid us to roll away the stones of unbelief that imprison our own spiritual perceptions; and, turning from the material memorials of our friends, seek to feel their presence in the fair places of earth, where we take pleasure,—in the homes, where we enjoyed their companionship?

Sensual grief may be of use to a sensual mind. Mourning garments, funereal pomp, elaborate monuments, may give comfort and a certain kind of consolation to such minds; may, perhaps, induce a seriousness of thought that would not otherwise be obtained: but it can hardly be possible that genuine Christian faith could seek or find anything to satisfy its demands, in the hour of bereavement, in external emblems of grief, that bind the soul to earth, and hinder its upward aspirations.

Among the tombs that have been uncovered in the long-hidden city of Pompeii, there is one which has carved upon it a vessel just anchored, and the seamen furling the sails. It would be difficult to find a truer image whereby to represent the Christian idea of what we call death.

* * The early Christians recognized the new aspect which the knowledge of immortality gave to the death of the body; and they soon ceased to use the signs of mourning for the dead, that, till then, had been universal. They felt that it was wrong to mourn for the dead; and their epitaphs in the Roman catacombs still testify to the peaceful trust and the hopeful assurance that animated the minds of those who there deposited the mortal remains, often sealed with the blood of martyrdom, of those they held most dear. Among the thousands of inscriptions still to be read there, there is no allusion to be found to the grief of those who were left to perform the last offices for their friends. No inconsolable relatives immortalize their tears on those walls. The simplicity of a childlike faith, that to die here was to live in the mansions of the all-loving Father, seems to have been the abounding source whence flowed the countless phrases that speak of death always as good rather than evil. The bad Latin in which many of the inscriptions are couched proves that a large proportion of the dead were of the lower and little educated classes; but all ranks seem to have been animated by the same spirit. Selfish grief finds no expression there; and the historians tell us, that all signs of mourning in dress were deemed unfitting in those who believed in the Christian immortality. * *

Modern fashion, with its lugubrious ensigns of crape and bombazine, steadfastly testifies how much the sensuous still predominates in the views of death held by society at the present day.

The scientific niceness of the laws which control the time and the manner of mourning, from its first midnight blackness through its gradual shading off into slate and gray, has so ludicrous a side, that the pen of the satirist and the pencil of the caricaturist find abundant scope for their talent in delineating the shifts and subterfuges of which hypocrisy makes use to simulate a grief it does not feel.

To feel no sorrow that our friends have left us is not to be expected of imperfect humanity. We cannot keep our minds so filled with thoughts of the brighter fate of those who have gone before us, that our hearts will not be sorrowful, or our eyes unmoistened, at the memory of our own loss; but can it be right, can it be anything but selfishness, if we abandon ourselves to grief, if we nourish it by surrounding ourselves with every external sign of woe? Are we not putting ourselves in opposition to Providence? And have we any right to look to Heaven for strength to bear our bereavements, if we meet them with a belief that it is a virtue in us to cultivate the sense that they are bereavements?

The sting of death is sin. If our friends have lived and died in sin, we may well mourn for them while they live and when they die; but such mourning would naturally conceal itself within the most secret recesses of the heart. If, on the contrary, we have a blessed assurance that our friends have lived and died in the service of the Lord, let us lift up our hearts in thanksgivings that they have gone where the

soul's life cannot change its direction, but will go on for ever in the life of grace. Let us be drawn heavenward more and more, as the band of friends grows more numerous that awaits us beyond the silent portal; and let us believe, with a lively faith, that that portal opens, not into death, but into life that knows neither disease nor decay nor end. Let us muse upon the blessedness of that life until a holy flame of love shall burn within our hearts, until heavenly light shall illumine our inward eye; and then let us forbear from disfiguring our countenances with sorrow, as though grief were a meritorious passion; and let us not shroud our persons in a raiment appropriate only as an expression of grief that knows no consolation.

The extreme to which the ornamentation of burial-places is often carried is another fashion that has a tendency to interfere with a true view of death. If the dead are risen, why should we linger with impassioned fondness about the spot where the soul's cast-off garment lies mouldering? It may be said that this is but a harmless sentimentalism; but it involves much more than that.

It is hardly possible that one who has a clear, undoubting faith in the spiritual existence of a departed friend, can cling with fondness to the worn-out clothing of that friend's mortality. Such an indulgence of the natural feelings must tend to materialize the mind, and to prevent a living faith in the present, conscious existence of those we mourn. It must prolong the state of mourning in the mind, and impede our growth into that state of acquiescence to the Divine Will which alone can give us true peace in the contemplation of our bereavement. They have forgotten their material bodies: why should we love to remember them? They cannot come down to us in our materialism; but we may lift ourselves toward them by elevating our minds into a true spiritualism.

* * Our friends, we certainly hope, are risen into a happy home, freed from disease and material disturbances of every sort, and beginning a course of spiritual growth higher and purer than anything that could have been attained in this world. They have graduated, as it were, from this lower, preparatory school, because the time had come when it was best for them to go up higher. They still love us, and sympathize with us, and long to help us to come up where they are. Can this love and this sympathy be answered to by us, if, while they are being initiated into those higher pursuits and joys, we are absorbed in the choosing and shaping of garments by which to show how sorry we are that our friends are so lifted up; or if we are haunting, with tearful eyes, the spot where their poor earthly remains lie buried?

* * If we insist upon clinging to all of our friends that belonged to earth; if we dwell with morbid wilfulness upon all that we have lost, and delight in testifying to our grief by all the material signs that dress and sculpture can supply, visiting the tomb as if our friend really rested there,—we can hardly fail to materialize our views of death and of the life after death. By the homage we offer to the dead body of our friend, we may diminish our spiritual consciousness of that friend's now living existence.

"They are not here, they are risen," is the appropriate motto for our burial-places; and those inspired words should be so written on our memories, that they may lift our hearts upward whenever we find ourselves clinging mournfully to material memorials or emblems, that can only chain our thoughts to earth.

Angels rolled away the stone that only seemed to imprison the body of the Lord: let us not pile monuments above the bodies of our friends, as if we would indeed hold them in bonds.

The barren spots, fertile only in thorns and briers, that have been given over to the dead in many places, lack decency, and are unseemly; but, to a Christian eye, a burial-place given over to ostentatious display can hardly be more attractive. Heathenism seems to "reign in triumph here."

Modern times have yet to learn what a truly Christian burial-place should be. Not a place so poor, that it should seem as if the avarice of the living grudged room for the decent disposal of the bodies of the dead; nor yet so fine as to offer a hideous contrast to the decay it covers.

Pride and ostentation meet us everywhere while we live in this world: but let us at least hope that the day may come, even on earth, when a purified Christian taste may learn to perceive that simplicity should reign in the burial-place, if nowhere else; that humility, though little admired elsewhere, is at least becoming at the grave.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 7, 1865.

THE NEW YEAR.—"And He that sat upon the throne said, Behold I make all things new. And he said unto me write: for these words are true and faithful." So young is the New Year in the world's history, that as yet little of sorrow or tribulation, temptation or repentance, mars its virgin purity. The thoughts, emotions, and actions, that distinguished its predecessor, may widely differ from those by which it shall be characterized. The successes or failures of the past can not be attributed to it, for by its own merits or demerits alone can it be judged or designated. May we so freight

it with kind acts and holy deeds, that when it also becomes numbered with the past, its memory may rise up and call us blessed.

The present is a time abundant in opportunities for the exercise of our nobler qualities. Our sympathies are continually enlisted for the sick, the suffering, or the destitute, and few are the hearts and hands that have not responded. The affections of most have gone out into active effort, and many instances of noble disinterestedness might be recorded. The desire to contribute toward the amelioration of the sorrows of others, has been almost universal, and the effect of this reciprocity of need and relief, has undoubtedly been to quicken the sensibilities, mollify the heart, and improve the character; for,

"The quality of mercy is not strained,
It droppeth as the gentle dew from heaven,
Upon the place beneath; it is twice blessed
It blesseth him that gives and him that takes."

So various and extended are the fields of labor, that there is room and work for all. Among the first, we would enumerate the opportunity now presented to relieve the embarrassments of our Friends in a neighboring State. Their storehouses have been pillaged, their provisions for the winter consumed, or appropriated, and some of them even deprived of all means of supporting their families. Unless aid is promptly rendered, their condition must continue to be one of difficulty and suffering, augmented by the severity of an inclement season.

Then the indigent Freedmen, who are still coming by hundreds within our precincts, asking for garments to cover their shivering forms. Let us not neglect their petitions, lest we avert from ourselves the gracious benediction, "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."

"The poor we have always with us," and know too well the sad circumstances in which many of them are placed. A little timely help, or word of sympathy, or visit of interest from those more favorably situated than themselves, cheers them when under discouragement, and gives an impetus to their life of toil and privation, by causing them to feel they are not without friends. We must not forget that those we sometimes stamp as the thriftless and improvident, receive such slight compensation for their uncertain labor, that the present need, absorbs all their little means, and it is not in their power to make provision for the future. We are told that, "He who giveth to the poor lendeth to the Lord;" and again, "From him that would borrow of thee, turn not thou away."

Apart from these, our domestic and social duties must be considered and performed, and our mental wants met and ministered unto. This is part of the work that rests upon us in the New Year. Let us accept it in the confidence that "He who ruleth over all," has given us the ability so closely to walk by his teachings, that it may be not only a year of labor, but also of usefulness and enjoyment.

A friend has furnished us with a copy of the debates of the Convention appointed by the people of Maryland, to frame a new Constitution, and also a copy of that instrument which was approved by a majority of the qualified voters, and is now the law of the State.

The debates were on some subjects in which the members of the Society of Friends are deeply interested, and occupied several days. Our limits forbid extended extracts, but we will briefly advert to the action on the subject of "Marriage," and of "Militia and Military Affairs."

The provision of the law of Maryland, as it has long stood in relation to marriage, is:

"The rites of marriage between any white persons, citizens or inhabitants of this State, shall not be celebrated by any person within this State, unless by some minister of the gospel, ordained according to the rites and ceremonies of his or her church, or in such manner as is used and practised by the society of people called Quakers."

It was alleged, that there were 50,000 Hebrews or Jews, for which the present law makes no provision, as a Jewish Rabbi is not a minister of the Gospel; that the law had reference to *white* persons alone, thus excluding colored persons in the State.

One of the speakers remarked:

"I regard this whole idea that has pervaded the law of Maryland from the beginning until now, that marriage must only be solemnized by a minister of some religious denomination, or as it is phrased, a minister of the Christian religion, as being to a certain degree a relic of an old superstition. I find no trace that for 4,000

years of the history of the world there was any solemnization of marriage as a sacrament by any decree of the Almighty or from any other source; nor do I find in the Christian religion any one word establishing marriage as a sacrament, or defining that it should be performed by ministers of the church; I think it a relic of church despotism, instituted originally by particular powerful churches, coming down through the various denominations of the Christian church, and partaking of the old idea of caste, which associates all ministers together in some degree for the preservation of their particular character."

Several amendments to the Constitution were offered and rejected, but the following was finally adopted by a vote of 44 yeas to 24 nays:

"And shall provide that any persons prevented by conscientious scruples from being married by any of the existing provisions of law, may be married by any judge or clerk of any court of record, or any judge of the orphans' court, or any mayor of any incorporated city in this State."

The following amendment to the present militia law, which requires every able-bodied male citizen between the ages of 18 and 45 to be enrolled for military services, was offered by a member of our Society, who was a member of the Convention:

"But persons whose religious opinions and conscientious scruples forbid them to bear arms, shall be relieved from doing so, on producing to the proper authorities satisfactory proof that they are thus conscientious."

It was proposed that conscientious persons should not be compelled to bear arms in time of peace, but should pay an equivalent for personal service; to which it was replied:

"That there is a class of persons in this State that are really and truly conscientious against bearing arms, and that it is for their relief that the amendment is offered. It has been very carefully drawn up, so as to require the production of satisfactory proof that they are thus conscientious, and would not include those who are conscientiously opposed to this war in preference to any other, but only those who are really and truly conscientious with regard to *all* war. They cannot render any equivalentat all."

The proposition gave rise to considerable discussion, and it was urged that Friends, and all others who live under the government and receive its protection, were bound as good citizens "to be dutiful to the powers that be," and "to render unto Cæsar the things that are Cæsar's," &c.

In reply to which, it was stated by a member of the Convention, that "upon the question of expediency alone, it might be well for gentlemen to consider whether the services of men conscientiously opposed to bearing arms, who have for many years of history suffered oppression and suffered death rather than to resort to defending themselves by arms, if forced into your military service, would avail anything. Would not they be merely men taken to the slaughter? They are men forbidden by what they believe to be a high religious principle, by what they think to be their first duty, their duty to their God, from bearing arms; believing the bearing of arms to be inconsistent with their duty to their God, would they not be merely inefficient soldiers, men taken into your military ranks simply to be slaughtered?"

"It has been argued here that these men ask you to protect them, and are unwilling to protect themselves. There never has been an instance in which these men have asked you to protect them by force of arms. The ordinary protection against violence, they pay for in their taxes, and you are bound to furnish it them. They have never made a request for any organized military force to protect them. They have always taken the consequences,—they have always said, these are our principles, and we are willing to stand our lot and take the result."

The amendment was finally adopted and is now part of the law of the State.

MARRIED, at Chatham, Columbia County, New York, on 5th day, the 22d of 12th month, 1864, according to the order of the Society of Friends, ROBERT R. COLEMAN, of Clinton, Duchess County, New York, to JULIA M., daughter of John and Clarissa Coffin, of the former place.

DIED, at her residence, in Farmington, Ontario Co., N. Y., on the 4th of 4th month, 1864, LORETTA KNIGHT, wife of John Knight, in the 71st year of her age; a member of Farmington Monthly Meeting. This dear Friend departed in peace, leaving to her surviving relatives and friends the blessed assurance that their loss was her eternal gain.

——, on the 25th of 9th month, 1864, at her residence in Williams county, Ohio, MARTHA A., wife of Asher Ely, in the 43d year of her age; a member of Battle Creek Monthly Meeting, Mich.

——, on the 11th of 11th month, 1864, of diphtheria, MARGARET ANN, daughter of Nehemiah and Sarah M. Brown, aged 8 years; of Maple Grove Monthly Meeting, Ind.

——, on the 11th of 11th month, 1864, OLIVER ELWOOD, aged 2 years, son of Joseph W. and Priscilla M. Moore, of Maple Grove, Huntington county, Indiana.

——, on the 20th of 11th month, 1864, at the residence of her brother-in-law, Henry Pike, in her native neighborhood, PHEBE WALTON, in the 86th year of her age; a member of Byberry Monthly

Meeting of Friends. Although much of her life was spent in comparative retirement, making no conspicuous display of her benevolence or charitable acts, yet her sympathies were alive for the poor and distressed, often affording them relief. Verily she had her reward, in the beautiful prospect which opened before her when her end drew near, and the peaceful close with which she was favored.

The Association of Friends, for the Relief of the Suffering poor, will meet this evening, 1st month 7th, 1865, at half-past seven o'clock.

JOSEPH M. TRUMAN, Jr., *Clerk.*

The Executive Committee for promoting subscriptions to Swarthmore College will meet on 6th day 1st, month 13th, 1865, at 11 o'clock.

J. M. TRUMAN, Jr., *Clerk.*

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The Lecture at the meeting of the Social Lyceum, on the evening of the 27th instant, was by Edward Parrish, in continuation of the course on Natural History. It opened with an allusion to the Mammoth Cave of Kentucky. The guide who leads the traveller through the mazes of this vast cavern, lights a torch at the entrance, which he points to the numerous objects of interest which line its walls or droop from its roof. Each one is separately examined and admired; but when he reaches one of the grand temples or passes beneath some magnificent archway, the torch is applied to a pile, which, as it blazes forth, gives glimpses, however brief and imperfect, of the whole.

So in these lectures we would seek to light up with the torch of Science some of the gems in the great temple we are exploring, while occasionally we seek to kindle a fire which will reveal, however obscurely, a glimpse of the vast proportions and imposing beauties which in the darkness were unrevealed.

In the statement made in the previous lecture of the Composition of the Atmosphere, carbonic acid was mentioned as a uniform constituent, small in proportion, but vast in amount, by the wonderful law of the diffusion of gases, always maintaining about the same proportion, whether the air be taken from the valley or mountain top, by the sea side or on the desert. We now proceed to look more critically into this invisible and yet potent element. A cubic foot of air does not contain more than a quarter of a grain of carbonic acid, and yet it is calculated that the great aërial ocean in which our planet is bathed, contains millions of billions of tons of this compound of carbon and oxygen. You are all doubtless aware, said the lecturer, that chemical compounds are generally destitute of the apparent characters of either of their constituents, and here you have a striking illustration of this great law. Carbon is one of those elements which exists in the most strangely different conditions. We find it as charcoal or lamp-black; as graphite or plumbago, the material of which our lead-pencils and crayons are made; and as that most beautiful of all crystalline substances, the diamond. How wonderful is this fact; the beneficent Author of all created things gives to the chemist a limited number of substances, only about sixty, into which all the vast variety of materials can be reduced; but few of these, as before stated, are generally diffused; but of these few nearly all are capable of existing in different conditions, having varying properties and powers, in fact taking on all the characters which in the economy of nature could make them useful and universally applicable. So carbon, which has been made so hard and brilliant, as even to cut glass, and has in all ages excited the liveliest emotions of delight by its high refractive powers, its sparkling brilliance, has also been made soft and black for the artist's pencil and the printer's ink, and so indestructible by atmospheric agents that the page printed near four hundred years ago is almost as distinct now as when it issued fresh from the rude press of Guttemberg or Faust.

Those properties which fit carbon in the form of coal for its invaluable applications in the arts of civilized life, as a means of heat and an agent for the reduction of the metals; and its liquid combination, coal oil, just now claiming so much attention here in Pennsylvania as a source of wealth, and throughout the world as supplying by its wonderful adjustments to the atmosphere the means of artificial light; all these seem to invite our examination and study in contemplating the universal fitness of things. But the special subject on which we designed to dwell is its combination with oxygen as carbonic acid. If, like sulphur or nitrogen, carbon had formed with oxygen a corrosive liquid, it would have had a less conspicuous but not less necessary place to fill in the economy of nature; if like phosphorus or silicon it had formed a solid acid, it would have been widely diffused in the mineral kingdom, but not suited to be breathed by plants, and to form that invisible circulating medium by which the ceaseless changes in the organic world are carried on. As it is, carbonic acid is wholly invisible and unappreciable by any of our senses; its presence in the air has only been detected within the last two hundred years. Combined with lime, it exists to the extent of nearly one-half the weight of limestone and chalk, and in many other carbonates, which enter largely into the crust of the earth. From these it is eliminated by chemical processes constantly going on, and dissolved by the water which percolates through the soil.

The solubility of this gas in water, and the solubility of limestone rocks in water saturated with it, were phenomena described as of importance in connection with the construction of coral reefs in the Gulf of Mexico and elsewhere, and the formation of the outer envelops of crustacea or shell fishes.

Our limits will not allow of our tracing the argument as to the wonderful adaptations of this subtle constituent of the atmosphere to its purposes in the economy of nature, but we notice, in conclusion, its function in the vegetable and animal economy.

Carbonic acid furnishes the food of plants. The history of the plant-cell, as already laid before the Lyceum in the lectures of Dr. Hunt, have shown that on its internal membranous wall the transformations occur by which the carbonic acid and water in the sap and in the surrounding atmosphere are converted into the organizable fluid out of which the tissues of the plant are formed. This metamorphose is accomplished in the leaf, under the stimulus of the sun's ray. Nineteen ounces of wood contain nine ounces of carbon and ten ounces of water; and this is formed from thirty-three ounces of carbonic acid, and the requisite proportion of water.

Thus it was shown that the sunbeam, in the organic world, reverses the process of combustion, overcomes the intense affinity of oxygen for carbon, which by the aid of the plant-cell it weaves into innumerable forms of utility and of beauty; while by the animal which consumes starchy, mucilaginous, oily and saccharine food, and burns these up in its lungs, the same elements are reunited and exhaled again into the atmosphere, to go their rounds again in the cycle of changes, which with ceaseless activity, but with unvarying regularity, have been ordained from the beginning.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 664.)

It does not matter to what class of animated beings we turn we find evidences of the Divine "contriving mind," in which *means* are adapted to *ends*, and instruments furnished for special uses, fitted to the wants of the creature possessing them.

We are not confined to a limited range of life in which some curious organ or device is found indispensable to the existence and well-being of the individual of which it constitutes an essential part, nor is it difficult to observe that it may furnish a type, or principle, or pattern which we can imitate to advantage, and fashion its like into an implement of use for the betterment of our lives and living.

Every animal is composed of parts, each of which is adapted to every other part, as well as to the welfare of all, and embraces a mechanism more or less complex, designed to secure existence and enjoyment during its allotted term of life in the realm of Nature, and to promote the performance of its share of the great work continually going on in the world around us.

The study of the "appliances and means" with which many little creatures are gifted for beneficent purposes, forms a part of mechanical education not yet embraced in the curriculum of a college course, nor even has the Polytechnic condescended to notice the principles and practice of the pigmy engineers and architects with which the world teems.

We will now present the reader with the description of a device which he may have never seen used, but of which he has certainly heard something.

The inhabitants of our south-western country have an astonishing command of the *lasso*, which they throw with surprising certainty and force when in close pursuit of the wild beasts of the prairie.

They are propably not aware of the fact that the Sea-Anemone—a little animal of low organization—is furnished by Nature with quite a number of lassos for securing food. They are nicely coiled up in little cells, from which the animals have the power to throw them and entangle "any little shrimp or shell swimming about the water, which they may fancy for a meal."

These microscopic lassos are flung around heedless shrimps with a dexterity, defying barbaric skill, and proving the clumsiness of human inventions, for it must be remembered that these little *marines*, the better used to handling ropes, perhaps strike their victims dead with the touchof "these poisonous whips."

The lasso probably required little ingenuity to suggest its use for capturing animals, but it is certain that its successful employment at the highest speed on horseback, can only be attained by long continued practice, both for man and horse.

To possess it with a paralyzing power like that of the Sea-Anemone, would characterize it as a modern invention of no mean merit—a device of the Electric Harpoon order—capable of striking the great Leviathan dumb at a single blow.

Human necessity was, no doubt, the mother of the lasso invention, as with the most rude and uncultivated people, thread, cords, and ropes were in common use for various purposes. It would be an easy transition from the use of a rope as a halter for domesticated animals, to its employment in the chase in securing wild ones. The ancient method of tying tame cattle by the horns, would naturally suggest the feasibility of capturing the untamed by throwing a noose over them.

In the absence of powder and ball, the lasso, its extreme simplicity, is a very creditable evice, especially when considered in connec-on with the skilful arm which flings it, as it as not copied from Nature—its diminutive id superior prototype not then discovered in dim ocean's caves,"—it must be set down as ne of the firstlings of human genius.

The poisonous whips of these Flowers of the ea, with which Nature has so kindly provided iem, as a compensation for their fixed condi-on of life, have, however, an infinite advan-ige over the lassos of men, in benumbing their ray, as well as in drawing it to their mouths nd possessing at the same time a severe and ffective simplicity far superior to any instru-ient of human invention. Y.

12th mo. 20, 1864.

God has given us all the power of being a omfort to somebody.

THE LITTLE PEOPLE.

A dreary place would be this earth
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling love-chords tender.

No babe within our arms to leap,
No little feet toward slumber tending;
No little knee in prayer to bend,
Our lips the sweet words lending.

What would the mothers do for work,
Were there no pants or jackets tearing?
Nor tiny dresses to embroider?
No cradle for their watchful caring?

No rosy boys, at wintry morn,
With satchel to the school-house hasting;
No merry shouts as home they rush,
No precious morsel for their tasting?

Tall, grave, grown people at the door,
Tall, grave, grown people at the table;
The men on business all intent,
The dames lugubrious as they're able.

The sterner souls would get more stern,
Unfeeling natures more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

For in that clime towards which we reach,
Through Time's mysterious, dim unfolding,
The little ones with cherub smile
Are still our Father's face beholding.

So said His voice in whom we trust,
When in Judea's realm a preacher,
He made a child confront the proud,
And be in simple guise their teacher.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

"IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven!
Give! as the free air and sunshine are given!
Lavishly, utterly, joyfully give,
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee who gave thee to live.

Pour out thy love like the rush of a river,
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer's shower pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,
Laid on an altar all ashen and dreary;
Though from its pulses a faint *miserere*
Beats to thy soul the sad presage of fate;
Bind it with cords of unshrinking devotion,
Smile at the song of its restless emotion,
'Tis the stern hymn of eternity's ocean;
Hear, and in silence thy future await.

So the wild wind strews its perfumed caresses,
Evil and thankless the desert it blesses;
Bitter the wave that its soft pinion presses;
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweeter is music with minor-keyed closes,
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover;
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love and hope, all thy dreams and thy waking;
Soon heaven's river thy soul-fever slaking,
Thou shalt know God, and the gift that he gave.

The Electric Light for Lighthouses.—A parliamentary paper, recently issued, contains further reports of Professor Faraday on the employment of the electric light at Dungeness. It has been on trial for nine months; failed only once for two minutes, another time for thirty seconds, and on a few other occasions for shorter intervals. Professor Faraday estimates the light to be eight times as intense as that of the Grisnel lighthouse, which is one of the most brilliant in sight of Dungeness. No reliable experiments have yet been made to ascertain the superior degree of power of the electric rays in penetrating a foggy atmosphere, which is a point of great importance. Regarding the question of cost, it appears, from the parliamentary returns, that the expenses incurred for the establishment of the apparatus at Dungeness amounted to £6,370, and the estimated charge for maintaining the electric light is £724 per annum. Its great cost has caused it to be rejected by those who have charge of the lighthouse system.

From the Atlantic Monthly.

THE HIGHLAND LIGHT.

(Continued from page 684.)

Truro was settled in the year 1700 as *Dangerfield*. This was a very appropriate name, for I read on a monument in the graveyard near Pamet River the following inscription :—

Sacred
to the memory of
57 citizens of Truro,
who were lost in seven
vessels, which
foundered at sea in
the memorable gale
of Oct. 3d, 1841.

Their names and ages by families were recorded on different sides of the stone. They are said to have been lost on George's Bank, and I was told that only one vessel drifted ashore on the back side of the Cape, with the boys locked into the cabin and drowned. It is said that the homes of all were "within a circuit of two miles." Twenty-eight inhabitants of Dennis were lost in the same gale; and I read that "in one day, immediately after this storm, nearly or quite one hundred bodies were taken up and buried on Cape Cod." The Truro Insurance Company failed for want of skippers to take charge of its vessels. But the surviving inhabitants went a fishing again the next year as usual. I found that it would not do to speak of shipwrecks there, for almost every family has lost some of its members at sea. "Who lives in that house?" I inquired. "Three widows," was the reply. The stranger and the inhabitant view the shore with very different eyes. The former may have come to see and admire the ocean in a storm; but the latter looks on it as the scene where his nearest relatives were wrecked. When I remarked to an old wrecker, partially blind, who was sitting on the edge of the bank smoking a pipe, which he had just lit with a match of dried beach-grass, that I supposed he liked to hear the sound of the surf, he answered, "No, I do not like to hear the sound of the surf." He had lost at least one son in "the memorable gale," and could tell many a tale of the shipwrecks which he had witnessed there.

In the year 1717, a noted pirate named Bellamy was led on to the bar off Wellfleet by the captain of a scow which he had taken, to whom he had offered his vessel again, if he would pilot him into Provincetown Harbor. Tradition says that the latter threw over a burning tar-barrel in the night, which drifted ashore, and the pirates followed it. A storm coming on, their whole fleet was wrecked, and more than a hundred dead bodies lay along the shore. Six who escaped shipwreck were executed. "At times to this day," (1793,) says the historian of Wellfleet, "there are King William and Queen Mary's coppers picked up, and pieces of silver called cob-money. The violence of the seas moves the sands on the outer bar, so that at times the iron caboose of the ship [that is, Bellamy's] at low ebbs has been seen.' Another tells us, that, "for many years after this shipwreck, a man of very singular and frightful aspect used every spring and autumn to be seen travelling on the Cape, who was supposed to have been one of Bellamy's crew. The presumption is that he went to some place where money had been secreted by the pirates to get such a supply as his exigencies required. When he died, many pieces of gold were found in a girdle which he constantly wore."

As I was walking on the beach here in my last visit, looking for shells and pebbles, just after that storm which I have mentioned as moving the sand to a great depth, not knowing but I might find some cob money, I did actually pick up a French crown-piece, worth about a dollar and six cents, near high-water mark, on the still moist sand, just under the abrupt, caving base of the bank. It was of a dark slate-color, and looked like a flat pebble, but still bore a very distinct and handsome head of Louis XV., and the usual legend on the reverse, "*Sit Nomen Domini Benedictum*," (Blessed be the Name of the Lord,)—a pleasing sentiment to read in the sands of the sea-shore, whatever it might be stamped on,—and also made out the date, 1741. Of course, I thought at first that it was that same old button which I have found so many times, but my knife soon showed the silver. Afterward, rambling on the bars at low tide, I cheated my companion by holding up round shells (*Scutellæ*) between my fingers, whereupon he quickly stripped and came off to me.

In the Revolution, a British ship-of-war, called the Somerset, was wrecked near the Clay Pounds, and all on board, some hundreds in number, were taken prisoners. My informant said that he had never seen any mention of this in the histories, but that at any rate he knew of a silver watch, which one of those prisoners by accident left there, which was still going to tell the story. But this event is noticed by some writers.

The next summer I saw a sloop from Chatham dragging for anchors and chains just off this shore. She had her boats out at the work while she shuffled about on various tacks, and, when anything was found, drew up to hoist it on board. It is a singular employment, at which men are regularly hired and paid for their industry, to hunt to-day in pleasant weather for anchors which have been lost,—the sunken faith and hope of mariners, to which they trusted in vain: now, perchance, it is the rusty one of some old pirate's ship or Norman fisherman, whose cable parted here two hundred years ago; and now the best bower-anchor

of a Canton or a California ship, which has gone about her business. If the roadsteads of the spiritual ocean could be thus dragged, what rusty flukes of hope deceived and parted chain-cables of faith might again be windlassed aboard! enough to sink the finder's craft, or stock new navies to the end of time. The bottom of the sea is strown with anchors, some deeper, and some shallower, and alternately covered and uncovered by the sand, perchance with a small length of iron cable still attached, —of which were is the other end? So many unconcluded tales to be continued another time. So, if we had diving-bells adapted to the spiritual deeps, we should see anchors with their cables attached, as thick as eels in vinegar, all wriggling vainly toward their holding-ground. But that is not treasure for us which another man has lost; rather it is for us to seek what no other man has found or can find,—not be Chatham men, dragging for anchors.

The annals of this voracious beach! who could write them, unless it were a shipwrecked sailor? How many who have seen it have seen it only in the midst of danger and distress, the last strip of earth which their mortal eyes beheld! Think of the amount of suffering which a single strand has witnessed! The ancients would have represented it as a sea-monster with open jaws, more terrible than Scylla and Charybdis. An inhabitant of Truro told me that about a fortnight after the St. John was wrecked at Cohasset he found two bodies on the shore at the Clay Pounds. They were those of a man and a corpulent woman. The man had thick boots on, though his head was off, but "it was along-side." It took the finder some weeks to get over the sight. Perhaps they were man and wife, and whom God joined the ocean currents had not put asunder. Yet by what slight accidents at first may they have been associated in their drifting! Some of the bodies of those passengers were picked up far out at sea, boxed up and sunk; some brought ashore and buried. There are more consequences to a shipwreck than the underwriters notice. The Gulf Stream may return some to their native shores, or drop them in some out-of-the-way cave of ocean, where time and the elements will write new riddles with their bones. But to return to land again.

In this bank, above the clay, I counted in the summer two hundred holes of the bank-swallow within a space six rods long, and there were at least one thousand old birds within three times that distance, twittering over the surf. I had never associated them in my thoughts with the beach before. One little boy who had been a-bird's-nesting had got eighty swallows' eggs for his share. Tell it not to the Humane Society! There were many young birds on the clay beneath, which had tumbled out and died. Also there were many crow-black-birds hopping about in the dry fields, and the upland plover were breeding close by the light-house. The keeper had once cut off one's wing while mowing, as she sat on her eggs there. This is also a favorite resort for gunners in the fall to shoot the golden plover. As around the shores of a pond are seen devil's-needles, butterflies, etc., so here, to my surprise, I saw at the same season great devil's-needles of a size proportionably larger, or nearly as big as my finger, incessantly coasting up and down the edge of the bank, and butterflies also were hovering over it, and I never saw so many dor-bugs and beetles of various kinds as strewed the beach. They had apparently flown over the bank in the night, and could not get up again, and some had perhaps fallen into the sea and were washed ashore. They may have been in part attracted by the light-house lamps.

(To be continued.)

Sanitary Value of Natural History.—Supposing a botanist and another person (the two being equally robust and capable of exertion) were to set forth at the same time, the one on a botanizing excursion, the other to exercise his muscles in taking an ordinary walk; on their return home three or four hours afterwards, though each might have performed the same distance, the botanist, whose gratified mind has been healthfully stimulating the nerves of motion to effect muscular action, would feel far less fatigued, and have reaped far more benefit from his ramble, than the sauntering man whose muscles had not been so keenly excited by nervous impulse. And this exhibits one of the many advantages which would arise from cultivating in young people (particularly young ladies, who are debarred from the more boisterous sports of the opposite sex) a taste for such studies as geology, botany, entomology, and natural history generally. During their rambles in the country their minds would be continually receiving, from some source or other, that pleasurable impulse which we see to be so necessary for healthful muscular activity, and which it is impossible for the mere monotonous and mechanical act of walking to produce.—*Hopley on Education.*

Geological Speculations.—Prof. Agassiz, in the Atlantic Monthly, comes to the conclusion that the continent of North America was at one time covered with ice a mile in thickness. The proof is that the slopes of the Alleghany range of mountains are glacier-worn to the very top, except a few points which were above the level of the icy mass. Mount Washington, for instance, is over six thousand feet high, and the rough, unpolished surface of its summit, covered with loose fragments, just be

low the level of which glacier-marks come to an end, tells us that it lifted its head alone above the desolate waste of ice and snow. In this region, then, the thickness of the sheet cannot have been much less than six thousand feet, and this is in keeping with the same kind of evidence in other parts of the country; for, wherever the mountains are much below six thousand feet, the ice seems to have passed directly over them, while the few peaks rising to that height are left untouched. The glacier, he argues, was God's great plow, and when the ice vanished from the face of the land, it left it prepared for the hand of the husbandman. The hard surface of the rocks was ground to powder, the elements of the soil were mingled in fair proportions, granite was carried into the lime regions, lime was mingled with the more arid and unproductive granite districts, and a soil was prepared fit for the agricultural uses of man. There are evidences all over the polar regions to show that at one period the heat of the tropics extended all over the globe. The ice period is supposed to be long subsequent to this, and next to the last before the advent of man.—*Public Ledger.*

For Friends' Intelligencer.

The Women's Association for the Relief of the Freedmen, requests the aid of all auxilliary Societies in making up Clothing to meet the great demand now existing at Nashville. A recent telegram from William F. Mitchell, announces the Freedmen there are dying for want of bedding and necessary clothing.

A quantity of material has been purchased for that purpose, and the immediate co-operation of Friends is earnestly desired.

By order of the Association,
H. E. Stockly, *Cor. Secretary*, 800 Arch St.

PHILADELPHIA MARKETS.

Flour and Meal.—There is no shipping demand for flour, and the sales are to the home consumers, at $9 50@12 00 for superfine and extra brands; and $11 25 to $13½ for extra family and fancy lots. Rye Flour commands $9 @ $9 25. Corn Meal.—Brandywine is held at $8 50.

Grain.—Sales of red Wheat at $2 60@2 65 per bushel; and good white at $2 75@2 95. Rye is held at $1 73. Corn is nearly steady, but prices are weak. Sales of old yellow at $1 88, and old and new mixed at $1 80@1 68 was bid for new. Penn. sylvania Oats sale at 92 cents. Barley, $1 90 to 2 05.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.) $7.50
Journal of John Comly, (600 pages) 1.50
Conversations, &c, of Thomas Story 1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly 1.00
Hugh Judge's Journal 70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each ... 25

Charles Comly, Byberry, Pa.,
or, Emmor Comly, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. Emmor Comly.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion ..... 60 cts.
Two insertions $100
For every additional insertion ..... 40 cts.
For every additional line or part thereof ..... 10 cts.

Philada, 8th mo. 27, 1864.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information, apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. Rush Roberts.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards, engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. Chapman, No. 5 South Fifth St.

FOR RENT.—VALUARLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, Mark Wright, Morrisville P. O.,
Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A Boarding School for Girls. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, will open its winter term on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attlebore' P. O., Bucks Co., Pennsylvania.
Israel J. Grahame,
Jane P. Grahame,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to Joseph Shortledge, or Augustus C. Norris, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. Jos. Foulke, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.
By T. Ellwood Zell, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,
Book, Pamphlet and general Job Printers, 243 Arch Street.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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THE SUBSTANCE OF A TESTIMONY

Delivered by David Sands at a public meeting held at Macclesfield in Cheshire in the year 1804, and taken down in short-hand by Thomas Mollineaux.

(Concluded from page 691.)

Well, my dear brethren and sisters, I have come to you in a large measure of Gospel love. Some of you can say we do know, and can certify that Jesus is the Son of God, because he has given to you of his spirit. I hope it is under the influence of the Lord's good Spirit, that I feel free to make this remark—to call upon you—to inquire of you, whether you can say as much,—"This I know, that whereas I was blind, now I see."

But I am not merely concerned for the little flock of Christ; I love them, I own them as brethren; but I am sometimes concerned for those who are still at a distance; and I like when I am favored with strength to call upon these, to consider their own situations. You may be good neighbors, good fathers and mothers, at the same time you cannot say, This I know, that whereas I was blind, now I see." Even your associates amongst professing christians may not be such as will help you to heaven, but rather lead you from the strait gate. Remember the foolish virgins in the parable. The time will come when it will be in vain for you to beg of the wise. Therefore now put away the evil of thy doings: turn from all thy wickedness: look to Him who is able to pardon thy sins.

But perhaps the Lord's servants have stretched out their hands to gather thee in vain; "will ye also be his disciples?" It is not the mere talkers about religion; yet we may talk on suitable occasions. Come taste and see how good the Lord is. Come hearken, and I will declare what God hath done for my soul. This love wants all mankind to be happy. To come to the feast of fat things in the Lord's holy mountain. Lord, visit the nations; not only to convince and convict them, but let thy power go forth to convert them! This is the language of a Christian; I learned it from my Master. I did not spring from a religious family; I was called out alone, and had none to look to but God. He set my feet upon a Rock; not a shadow of a great rock in a weary land only, but a Rock from which I might drink in the wilderness. This Rock was higher than myself. He established my goings. In the sufficiency of faith I have stood: I have not been shaken by the winds; my foundation has stood firm and sure.

Yet even this reverend trust and confidence was nothing too much in my early days, when I had to appear in the character of a preacher. But under the constraining power of Gospel love, if, through my labors, I might but witness the drunkard becoming a sober man, and the rich weaned from putting their confidence in uncertain riches, my soul would leap for joy

sometimes; and it will this night. I feel as if the Lord was near to comfort; and I hope you will be comforted. May the Lord's comfort make your souls like a watered garden; that you and I may unite in offering to him thanksgiving and praise; not merely from our mouths, but with our hearts. It has been a valley of tears to many of you, but will he not put your tears in his bottle, and give you to see an end of all your trials. Blessed are they that follow Christ. Come, ye fathers and mothers; come, ye widows and orphan children; come, ye mourners and heavy-hearted: you have had your seasons of bitterness in this world. He can clothe you with the garment without spot or wrinkle, and lead you to where none can steal from you. "Come, ye blessed of my Father."

I want you to be comforted, dear young people; such of you as have been in the school of affliction, and that are yet struggling to overcome. Be good soldiers; do not be afraid; stand firm; for the Creator of heaven and earth is your friend, your father, your God, your king, and he will save you with a present and with an everlasting salvation. Come boldly; it is for you, ye poor; you who can say, "I have left all to follow thee. Thou art my morning song and my evening praise."

Now I find freedom to tell you that the "Spirit and the Bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him come; and take of the waters of life freely." Come, ye rich, come, ye poor, that lean upon the staff; come, these blessings are offered to you; even for them that lie on the dunghill: I invite you to come. May you all flock as doves to the windows, this evening. Come to Christ; may you go home with your souls satiated with the things of God's kingdom.

I had no more view of what I should say when I came here than any one in this company; it was from a sense of duty. Five words spoken from the heart, and to the heart is, in my view, better than five thousand from the head only. I was not brought up to the ministry; and though what I say may be very broken and incoherent, yet it matters not, if it may but help you to heaven.

I hope, my friends, there are none here that would choose Barabbas instead of Jesus; none that would crucify afresh the Lord of glory. The Jews of old added cruelty to their sin, they did it in a rough manner. The nominal outside Christian is still a crucifier. He is slain in the streets of their minds: Sodom, spiritually understood, is within us, till the heart is changed, it is prone to wickedness and deceit. There the devil's works are carried on. But, my friends, I feel a hope that there are none here who cherish such a disposition; but that your desire is to die the death of the righteous. I do not offer myself as your best teacher and instructor; no, I wish to direct your minds to the light, and spirit, and grace of God, This is the true guide of the church. "I will not leave you comfortless," said our blessed Lord; no, "I will send you another Comforter;" a teacher suited to your states. He shall guide you into all saving truth; necessary truths; into every duty, whether heads of families, masters or servants. This is the true guide. They who follow him are the sons of God; and he owns them. "As many as are led by the Spirit of God, they are the sons of God."

What an astonishing thought is this! What a situation for worms, sinners, to be brought into; to be covered with the wings of a dove! He lights upon all believers. This is the rock laid in Zion; the inward Zion of the heart; the purified temple of the Spirit of God. This is the true hope of salvation; Christ in you, by a living faith. The changed heart becomes the house of God. Such are prepared eventually, to join with Moses in singing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." Methinks, my friends, the very thought of it cheers me. Therefore dig through your own wills: throw away every thing but one thing; the good part. Here is the candle (the light of God's Spirit) by which you may read the book of conscience; that, by attending thereto, you may have your conversation in heaven; and the blood of the Lord Jesus Christ will cleanse from all sin.

I was brought up amongst a people who preached, that revelation is ceased. One said, this is the way; another, that is it: but I wanted to know the true way to heaven; therefore made little ado about a name. I could read well. I had read my Bible, but it seemed to be a sealed book. I was confused, until it pleased God to put the right clue into my hand. This brought me to see my vileness; "into the horrible pit," where I beheld clearly my deplorable condition.

His Spirit witnessing with our spirits is the best evidence: thus I came to see a little clearer. "Ye are washed," saith the Apostle. Thieves, liars, drunkards, unclean persons do not go to heaven as they are; heaven is too clean a place for them. There must be a change of mind. "Ye are washed, sanctified, justified in the name of the Lord Jesus." These go to the "fountain for sin and for uncleanness." From a sense of their wants, they ask for it, and they obtain cleansing by it. These are secret things. I found that people must have eyes before they can see. So I set off, left my father's house, and became a stranger. I saw the propriety of attending to the things belonging to my peace. Now I took

joyfully the spoiling of my goods, and rejoiced that I was worthy to suffer for Christ's sake.

Many go truckling and limping, and get on poorly, for want of the obedience of faith. Things are beautiful in their season, and in their uses. The Bible is a noble book, and I wish it was more read; but Christ is our Redeemer. God is over all.

Consider the deplorable end of the wicked; when brought to their senses, you may find them cursing their vanity. "Oh my enemy"—"Oh fashion"—"Oh the world, you have brought me down to the grave full of tears." "I don't mind lying, but I fear that Judge whose laws I have trangressed. I have said, "I have a visit to pay—I do not like to be singular—I will be better by-and-by." But God says, "Now is the day of salvation." We must work when the wind blows. We must mind the breathings of God's Spirit upon us. We must work when God is working in us; for "where the word of a king is, there is power."

I saw the Scriptures were all beautiful from end to end. When sitting alone and feeling calm, I could read the Scriptures. There is a spirit in man, and the inspiration of the Almighty giveth him understanding. They who mind this, are on their way to Zion. Christ is the Lord from heaven, a quickening spirit. There is one body or church, and one spirit, even as ye are called in the one hope of your calling. There is but one true foundation, and no other can be laid, and happy are they that build upon it.

The true temple is not made with human hands; you carry a house with you that God has built; you will carry your altar, and you will worship God in spirit and in truth. Thus you will overcome the world, and be able to say, "Oh Lord I have leaped over the walls of opposition." "Bless the Lord, Oh my soul, and all that is within me bless his holy name."

The grace of our Lord Jesus Christ be with you all. Amen.

BEAUTY.

BY BUSKIN.

Scatter diligently in susceptible minds
The gems of the good and the beautiful!
They will develope there to trees; bud, bloom,
And bear the golden fruits of Paradise.

Any material object which can give us pleasure, in the simple contemplation of its outward qualities, without any direct and definite exertion of the intellect, I call in some way, or in some degree, beautiful. Why we receive pleasure from some forms and colors, and not from others, is no more to be asked or answered, than why we like sugar and dislike wormwood. The utmost subtilty of investigation will only lead us to ultimate instincts and principles of human nature, for which no further reason can be given, than the simple will of the Deity that we should be so created. We may, indeed, perceive, as far as we are acquainted with His nature, that we have been so constructed, as, when in a healthy and cultivated state of mind, to derive pleasure from whatever things are illustrative of that nature; but we do not receive pleasure from them *because* they are illustrative of it, nor from any perception that they are illustrative of it, but, instinctively and necessarily, as we derive sensual pleasure from the scent of a rose.

On these primary principles of our nature, education and accident operate to an unlimited extent; they may be cultivated or checked, directed or diverted, gifted by right guidance with the most acute and faultless sense, or subjected by neglect to every phase of error and disease. He, who has followed up these natural laws of aversion and desire, rendering them more and more authoritative by constant obedience, so as to derive pleasure always from that, which God originally intended should give him pleasure, and who derives the greatest possible sum of pleasure from any given object, is a man of taste.

This, then, is the real meaning of this disputed word. Perfect *taste* is the faculty of receiving the greatest possible pleasure from those material sources, which are attractive to our moral nature, in its purity and perfection. He who receives little pleasure from these sources, wants taste; he who receives pleasure from any other sources, has false or bad taste.

And it is thus that the term "taste" is to be distinguished from that of "judgment," with which it is constantly confounded. Judgment is a general term, expressing definite action of the intellect, and applicable to every kind of subject which can be submitted to it. There may be judgment of congruity, judgment of truth, judgment of justice, and judgment of difficulty and excellence. But all these exertions of intellect are totally distinct from taste, properly so called, which is the instinctive and instant preferring of one material object to another, without any obvious reason, that it is proper to human nature in its perfection so to do.

Observe, however, I do not mean by excluding direct exertion of the intellect from ideas of beauty, that beauty has no affect upon, nor connexion with the intellect. All our moral feelings are so inwoven with our intellectual powers, that we cannot affect the one, without, in some degree, addressing the other; and in all high ideas of beauty, it is more than probable that much of the pleasure depends on delicate and untraceable perceptions of fitness, propriety and relation, which are purely intellectual, and through which we arrive at our noblest

ideas of what is commonly and rightly called "intellectual beauty." But there is yet no immediate exertion of the intellect, that is to say, if a person, receiving even the noblest ideas of simple beauty, be asked *why* he likes the object exciting them, he will not be able to give any distinct reason, nor to trace in his mind any formal thought to which he can appeal as a source of pleasure. He will say that the thing gratifies, fills, hallows, exalts his mind, but he will not be able to say why, or how. If he can, and if he can show that he perceives in the object, any expression of distinct thought, he has received more than an idea of beauty,—it is an idea of relation.

By the term *ideas of relation*, I mean to express all those sources of pleasure, which involve and require, at the instant of their perception, active exertion of the intellectual powers.

The sensation of beauty is not sensual on the one hand, nor is it intellectual on the other, but is dependent on a pure, right and open state of the heart, both for its truth and its intensity, insomuch, that even the right after-action of the intellect upon facts of beauty so apprehended, is dependent on the acuteness of the heart-feeling about them; and thus the apostolic words come true, in this minor respect as in all others, that men are alienated from the life of God, "through the ignorance that is in them, having the understanding darkened, because of the hardness of their hearts, and so being past feeling, give themselves up to lasciviousness;" for we do indeed see constantly that men having naturally acute perceptions of the beautiful, yet not receiving it with a pure heart, nor into their hearts at all, never comprehend it, nor receive good from it, but make it a mere minister to their desires, and accompaniment and seasoning of lower sensual pleasures, until all their emotions take the same earthly stamp, and the sense of beauty sinks into the servant of lust.

Nor, is what the world commonly understands by the *cultivation of taste*, any thing more or better than this, at least in times of corrupt and over-pampered civilization, when men build palaces, and plant groves, and gather luxuries, that they and their devices may hang in the corners of the world, like fine-spun cobwebs, with greedy, puffed up, spider-like busts in the middle. And this, which in Christian times is the abuse and corruption of the sense of beauty, was in that Pagan life of which St. Paul speaks, little less than the essence of it, and the best they had; for I know not that of the expressions of affection towards external nature to be found among heathen writers, there are any of which the balance and leading thought cleaves not towards the sensual parts of her. Her beneficence they sought, and her power they shunned; her teaching throughout, they understood never. The pleasant influences of soft winds, and singing streamlets, and shady coverts of the violet couch and plane-tree shade, they received, perhaps, in a more noble way than we, but they found not any thing except fear upon the bare mountain or in the ghastly glen. The Kybla heathen they loved more for its sweet hives, than its purple hues. But the Christian theoria seeks not, though it accepts, and touches with its own purity, what the Epicurean sought, but finds its food and the objects of its love everywhere, in what is harsh and fearful, as well as what is kind; nay, even in all that seems coarse and commonplace; seizing that which is good, and delighting more sometimes at finding its table spread in strange places, and in the presence of its enemies, and its honey coming out of the rock, than if all were harmonized into a less wondrous pleasure; hating only what is self-sighted and insolent of men's work; despising all that is not of God; yet able to find evidence of Him still, where all seems forgetful of Him, and to turn that into a witness of His working, which was meant to obscure it, and so with clear and unoffending sight beholding Him for ever, according to the written promise,—"Blessed are the pure in heart, for they shall see God."

EXTRACTS FROM A LETTER,

Addressed to a Lady, less than twenty years since, by a highly gifted individual.

"You wish to know how you can attain elevation of character. I can only answer, improve every moral and intellectual faculty to the utmost. By conquering our selfish propensities, we rise at once in the scale of being. Seek opportunities for doing good—feel that every hour is a golden season, given us by God to exhibit the fruits of the gospel. Remember that our means of doing good, depend upon our benevolence, and on our knowledge. Let your life be a life of thought—passed in examining the views of others on important subjects,—in communion with yourself as an immortal being—in meditating on the works of God. Think with your pen, and by your fireside, when alone—think in your rambles, in conversation, and insist upon it that the topics shall be elevated; think, in church and out of it—when you sew, knit or embroider—at all times, and in all circumstances, *think*. Do not think on a hop, skip and jump from subject to subject, but let one theme alone absorb the mind. If you converse with your inferiors, unfold the subject to their view; and if you *really* think, new thoughts, arguments, and illustrations will present themselves to your mind, and you will be surprised to find how many new views will appear. When conversing with those who have

studied a given subject more than yourself, compel them to talk, by your inquiries.

"All interesting thoughts presented to you by reading, reflection, or conversation, commit to paper, and read them over once a week, and they will soon become your own. In your walks, and when at work with your needle, you will have time to examine them. They will furnish the seed for an abundant harvest. You will be astonished to find how much you will acquire in this manner in a few years.

"Think for yourself. Call no man master. Take no opinion as truth, unless supported by evidence. Your *say so* is as good as Dr. Johnson's. Every man has his hobby, his prejudices, and his dimness of vision, even on important subjects. Remember that, as Sir Roger de Coverly said, "much may be said upon both sides." And, the more important the subject, the more imperative is the duty, to examine what may be said against as well as in favor of it. If you are afraid to examine the *contra*, you will never understand the *pro*. Truth challenges investigation; if it were afraid of it, it would be falsehood. Examine every subject candidly, not to establish your previous opinions, but to discover truth. Cast away all your prejudices as so much dross, and search for truth with all your power, without regard to the opinions of men.

"Finally, ask God to guide and direct you, in all your investigations after truth. Ask him with the humility of a child; feeling your ignorance, and the influence of external circumstances over your mind, and realizing that you need his direction. Ask with faith;—go boldly to his throne, believing that he will illumine your mind, for he has told you if you 'lack wisdom' to ask of him. When you read the Bible, do not make the passage bend to support your previous opinion, but give it all its weight and force, even if it shakes your confidence in some favorite article of your creed. We all have imbibed some errors; feel that you may have them, and that they spread a mist before your mind. When you discover them, renounce them fearlessly, and follow truth wherever she may lead you. Do this, and you will soon behold her in all her transcendent beauty; and you will enjoy a peace of mind far superior to that of the most oracular dogmatist."

THE forgetfulness, wherewith God forgets the sins of his repentant children is of the heart, not of the head. It is such forgetfulness as the mother bestows upon the little one, who weeps out his sorrow on her bosom. Remembering the act, she remembers it without a vestige of anger or displeasure. She remembers it only to help more generously, and to love more deeply. So should we forgive and forget each others trespasses.

FOR THE CHILDREN.

TAKING A PEAR.

A little girl with some others went into a shop the other day. A large basket of pears stood by the counter. They were nice looking pears, and very little ones. The little girl took one and slid it into her pocket. "Such a little pear won't be missed," she thought. Perhaps not; but did that make it right for her to take it without leave? Oh no; and conscience soon told her so. She went out of the shop with the pear in her pocket but trouble in her heart. The still voice within whispered, "Wrong, wrong, wrong." She could not eat the pear, little and juicy as it was. In about half an hour she went back to the shop, and laying it on the counter, said to the shopkeeper, "I took this pear; it is your pear; I fetched it back to you." Her lips quivered as she spoke, and before the man could answer, she was gone. How glad she was. Now she could hop, skip and jump all the way home.

Little children are liable to do wrong things sometimes without thinking. God knew this, and put a "still small voice" in their souls to remind them of what is sinful. This voice is conscience—a very true and honest friend, under the teaching of the Spirit. Obey it, and you will be happy. Disobey it, and Oh! I cannot tell how very, very far you might go in the paths of wickedness and sorrow.—*Moravian.*

From "Elements of Character."

CONVERSATION.

(Continued from page 693.)

Next after courtesy comes simplicity, which may be defined as forgetfulness of self. There is nothing more fatal to agreeable Conversation than thinking perpetually of one's self. Young persons, on first going into society, are very apt to fall into the error of supposing that all eyes and ears are fixed upon them, to observe how awkwardly or how gracefully they move, and how well or how ill they converse. This is the result of a mental egotism combined with love of admiration, and usually produces awkward diffidence or absurd affectation. Too often the first weakness is overcome, or covered up, most unwisely, by exchanging bashfulness for impertinent boldness; while the vanity and self-consciousness of the second very rarely result in manners or Conversation either sensible or agreeable. To overcome these defects, wisely, requires a strong effort. They should be radically subdued by learning to ask one's self, "Am I doing what is right and proper?" instead of, "What will people think of me?" It is no easy task to learn to do this habitually, because there is involved in it a radical change of Character. It is to learn to *be*, instead of to *seem*. In the first state, we are absorbed by the idea of what we *seem* to others; while, in

the second state, we are occupied with the idea of what we really *are*, without regard to the opinion of anybody, but guided strictly by the abstract law of right. In the first state, we are embarrassed by the complexity of our wishes and aims. We wish to please everybody, and we strive to ascertain what will be agreeable to the various tastes of those with whom we converse. Thus we have no constant landmark, no unvarying compass to guide us on our way; and we are drawn hither and thither, as we try now to please one person and then another. Let our wishes and aims but become simple, and we walk steadily and surely in the light. In the complexity of our desires we were slaves; but in their simplicity we become free. Complexity strives perpetually after reputation, and is always advancing either in the direction of servility or of arrogance, according as self-esteem or the love of admiration predominate in the mind of the individual; and advancing years find it ever deteriorating in all the best elements of Character. Simplicity, on the contrary, deals with what is, and not with what seems to be, and is ever seeking growth in goodness and truth; and therefore each added year finds it growing in all the graces of improving manhood or womanhood. Complexity grows old in mind no less than in body. Its moral being is scarred and wrinkled by selfishness and worldliness, and its intellect dried up and withered by narrow views and unworthy aims. In its old age there is nothing genial nor lovely, and in its death one could almost believe that soul as well as body perishes. Simplicity improves in mind as it grows old in body. There are no wrinkles on the brow of its sunny spirit; there is no withering of its intellect. Its life, in time, is a perpetual advance in all that is gracious and intelligent,—a steady ripening for eternity,—and its death is but a birth into a fuller and more perfect life.

In Conversation, complexity adapts itself artfully to others, in order to gratify its own selfishness. It humors the selfishness and whims of those to whom it speaks, in order to gain consideration from them, or to make use of them in some way for its own advancement.

Simplicity, on the contrary, adapts itself artlessly to others, because it is full of charity; and therefore desires to make others happy. Its words are the overflow of genial thought and kindly affection; and all hearts that hold aught in common with it, open and expand before its influences as plants start at the touch of spring. It is not so much the words uttered that produce this effect, as the pleasant and kindly way in which they are said; for this throws a grace and an attractive charm about the most commonplace objects of its Conversation.

Intellectual brilliancy in Conversation dazzles and delights the imagination; but it does not touch the heart. Simplicity, on the contrary, always impresses itself upon our feelings, with a power that is all the more strong because we cannot analyze it by our intellect. We talk with a person of simplicity about the common occurrences of the day, and find ourselves, we know not why, more gentle, refined, and happy than we were before. We are refreshed as by drinking from a pure and undefiled fountain of sweet waters; refreshed as mere intellectual power cannot refresh us; refreshed as no book can refresh us. There is a harmonious completeness in the whole being of simplicity, a directness and honesty in all it says and does, "a grace beyond the reach of art," in all its manifestations more potent, because more internal in its effects, than anything can ever be that is born merely of the intellect. There is no affectation, no straining for effect in simplicity. All is natural and genuine with it. Its wit is never forced, its wisdom is never stilted; nor is either ever dragged in for mere display. With the simple, Conversation is like a brook flowing through a beautiful country, and reflecting the varied scenes through which it passes in all their grace and beauty.

Another important trait in Conversation is the correct use of words; and the effort after this cannot fail to exert a beneficial influence on the mental powers. In order to speak correctly, one must observe with accuracy, and think with justness; the endeavor to do this increases our love for the truth and our capacity for perceiving it. Much of the falsehood in the world is the result of carelessness in observation or phraseology. We often hear two persons give an account of something they have seen or heard, and are surprised at the discrepancies between the two narrations. Probably neither persons intend to deceive; but both saw or heard carelessly, and so are incompetent to describe accurately; and probably, also, neither has cultivated the habit of speaking correctly, as that habit is not apt to be found united with carelessness of observation. Such persons would, perhaps, look upon this sort of carelessness as a venial offence; but it is not so. Anything that interferes with, or diminishes the capacity for, perceiving or speaking the truth is of importance, and should never be passed over lightly. God is truth no less than love, and every variation from the truth is a sin against him.

If we find we have related any fact or described any object incorrectly, it is not enough that we apologize for the error by saying "we thought it was so." Such an error should impress us as a thing to be repented of, and we should try to ascertain why and how it was that we fell into it, and it should put us on our guard, that we may be more accurate in future.

Inaccuracy of speech often arises from a desire to tell a good story, resulting from the love of admiration or from an ill-trained imagination. The speaker colors, exaggerates, and distorts everything he relates, carefully conceals all the facts on one side of a question, and enlarges upon those of the opposite side with compensating fulness. It is no uncommon thing to see this carried to such an extent that it is idle to give credence to anything the person says; the more especially as such a person very rarely stops with mere distortion of the facts of a story. As the habit increases, invention supplies new facts and details to make out all the parts desired, till the listner finds it impossible to separate the true from the false, and the speaker is as unable to distinguish his own inventions from the original facts; for when the habit of speaking the truth is neglected, the capacity for perceiving it is gradually lost.

BEGINNINGS.—Small seeds bring forth beautiful and fragrant flowers; so small beginnings issue in great usefulness. Never be discouraged with yourself; the third, or even the sixth trial may be a shade or two better than the first. We increase in conscious power every time *we try*. Our efforts are not unblest if they are unknown to those about us. It is good to have more treasure laid up than our friends know anything about, but be sure and expect the interest.

For Friends' Intelligencer.

LETTERS FROM LOUDON COUNTY, VA.

The readers of the Intelligencer are doubtless informed of the trials through which those members of our Society have past, whose lot is cast in districts where the terrible effects of war are keenly felt. It has been thought proper by those in authority to apply the torch to the barns and granaries in the valley of Loudoun, and in many instances the deprivations attending this course have been severe. The following are extracts from a letter from a friend now residing there, and which may prove interesting, to some who have, like myself, dear friends, and near relatives, living there still exposed to trial and tribulation; yet, true and steadfast in the maintenance of those principles, which as a Society we profess. S. C. H.

Philada. 1st mo. 4th, 1865.

Loudon Co. Va., 12th mo. 25th, 1864.

My dear Cousin:—Thine of a late date reached me two days since. My slight delay in answering thy inquiries concerning the raid through Loudon County, and the consequent devastation, manifested by this admission, has appeared needful that my statements may as nearly as possible approximate the truth.

I do not propose to discuss the wisdom of that fearful measure. Like the storms of heaven, it "descended on the just and on the unjust," and there only remains to us the task to separate the *true* men from the disloyal, and with a moderate estimate of losses sustained by the former, appeal to the Congress of our country for justice in their behalf.

The fifty families of Friends in Loudon, whose homes were on the route of the destroying host, for the most part do not desire pecuniary aid from the benevolent whose lot is cast away from the ravages of war. A petition to Congress has been prepared, and, in due time, will be presented to that body.

If our friends in the loyal States will use their influence to secure for us a respectful consideration of the justice of our claim for indemnity, our poor stricken people will be more gratified than by the contribution of double the amount. In Maryland, Pennsylvania, New York, and in many of the States farther west, there are men who know there is a remnant here, "who have not bowed the knee to Baal." Could we but have their active and earnest support, it is hardly probable that we should be spurned by those having jurisdiction in the case. Most Friends, however, can go through the present winter with a reasonable degree of comfort; *provided*, they are not further distressed by fire and violence. In mills, barns, grain, forage and stocks, Friends alone have lost property to the value of one hundred thousand dollars. To the remark that we are not yet so sorely distressed as to need benefaction, there are exceptions. At our meeting. (G. C.) there are five members, who, in the judgment of Friends, may with propriety accept assistance from those able to give. The ever-recurring and insidious losses to which every member of this community has been subjected for four years, have left none (however easy in circumstances once) to hold up the hands of a more unfortunate brother. . . . . .

Hoping that the year just to be ushered in may witness ere its close the complete suppression of this wicked rebellion, and the sweet blessings of peace, I am as ever thy attached cousin. H. R. H.

ALL FOR THE BEST.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, "For every bad there might be a worse; and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised!" he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission; one of the most beautiful traits that can possess the human heart. Resolve to see this world on its

sunny side, and you have almost half won the battle of life at the outset.—*Late Paper.*

HENRY R. SCHOOLCRAFT.—This distinguished writer on the Indians, who was well acquainted with their history and antiquities, and perfectly familiar with the history of Moravian Missions among them, and whose great work on the aborigines was published by Congress, died, on the 18th ult., at Washington, after a lingering illness, in the seventy-second year of his age.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 14, 1865.

EARLY HISTORY OF MIAMI MONTHLY MEETING.—Retrospect of Early Quakerism, by Ezra Michener, furnishes an interesting account of the settlement of the meetings belonging to Philadelphia Yearly Meeting. There are, no doubt, on the various Monthly Meeting records, and stored away among the depositories of Friends, incidents of equal value connected with the establishment of other meetings on this continent. If these incidents could be collected and presented in an attractive form, they would not only interest the present generation, but preserve the history for the benefit of future time.

From a sketch recently sent us of the Early History of Miami Monthly Meeting, we learn that, "on the 20th of 11th month, 1799, the families of Robert Kelly, Abijah O'Neal, and James Mills, from Bush River Monthly Meeting, South Carolina, settled near the present site of Waynesville. 4th month 25th, 1800, David Faulkner and David Painter arrived from Hopewell, in Virginia; George Haworth, David Holloway, and Rowland Richards came the same year;" and during that, and the early part of the succeeding year, the settlement rapidly increased in numbers. Many of these Friends left their certificates of membership at Westland Monthly Meeting, when on their way to Miami; those who had not taken this precaution, were under the necessity of sending them to Westland to be recorded, it being the nearest Monthly Meeting, although nearly three hundred miles distant.

This little company, bound together by the sympathy of a common faith, and, no doubt, feeling the need of that religious communion to which they had been accustomed in their former homes, on the 26th of 4th month, 1801, collected for worship "at the house of Rowland Richards, one of their number, on a lot now owned by Seth S. Haines, in Waynesville." At this meeting, "twelve families were represented, consisting of twenty-four fathers and mothers, and fifty-seven children; all living within one mile of the place." The meeting thus formed, was kept up during the summer of 1801; and in the following winter, a request was forwarded to Westland Monthly Meeting, Pennsylvania, for its establishment both on First day and in the middle of the week.

This request was granted by that Monthly Meeting, on the 26th of 12th month, 1801, and from a minute of the same meeting, dated 9th month 25th, 1802, we find that Redstone Quarterly Meeting coincided in the judgment. "This meeting, when approved, was called Miami. The town of Waynesville was laid out in 1803."

Early in the year 1803, Friends at Miami forwarded a request to Westland Monthly Meeting for the establishment of a Preparative and Monthly Meeting, to be held at Miami, which was granted; the Preparative Meeting to be held on Fourth-day, and the Monthly Meeting on Fifth-day, the second Fifth-day in the month. The Monthly Meeting was accordingly opened 10th month 13th, 1803, as the records show, and reported to Redstone Quarterly and Baltimore Yearly Meeting. When first established, the eastern boundary of Miami Monthly Meeting was the Hocking river, and the Ohio river its southern boundary; it was not limited in other directions.

"The house first used for a meeting-house, was built by Ezekiel Cleaver, near the N. E. corner of Third and Miami streets; it was built for a dwelling-house, of logs, drawn together by oxen driven by William O'Neal, when nine years old, and who is now living in this vicinity. The first marriage among Friends was that of William Mills, (son of James,) to Lydia Richards, (daughter of Rowland,) by a Baptist minister. This plan was approved, in the absence of a Monthly Meeting. The first meeting-house built, for the purpose, stood on the ground now occupied by (Orthodox) Friends."

Miami Monthly Meeting still embraces among its regular attendants, several members whose names were recorded in the first year of its existence. A venerable Friend, Robert Furnas, who was there at its establishment, and was clerk and recorder of births and deaths in 1804, was gathered to his fathers on the 17th of 2d month, 1863, aged 90 years, 7 months and 17 days, leaving a widow, to whom he was married on the 11th of 2d month, 1796.

Ann Taylor, a valuable minister of Concord Monthly Meeting, Ohio, who attended the opening of Miami Monthly Meeting, has also only recently been called from works to rewards, at the advanced age of 97 years.

THE SENECA INDIANS.—The Seneca Indians, who have for several years been living happily and prosperously in the midst of a white community on the Cattaraugus and Alleghany Reservations, in the interior of New York State, are again in trouble. A strong effort is being made by some of the most influential amongst them, to abandon the Constitutional Republican form of Government, adopted by them in 1840, and return to the government by chiefs.

The President and Clerk of the Nation have written to Baltimore Yearly Meeting's "Committee on Indian Affairs" "to help them once more," and to "speak a good word for them to the Indian Department at Washington in favor of their Constitutional Government." We are informed that this has been done, and that the "Commissioner of Indian Affairs," assured the delegation of Friends who visited him on that account, "that his Department will render them all the aid and assistance it properly can, to maintain and enforce their present Government. During the interview, the Commissioner told the Committee that he had apprehensions of blood-shed amongst them, so violent was the existing strife, and he appealed to *them* to endeavor to avert so awful an issue."

Although the Committee have not felt it right to interfere, directly, with their internal affairs, they have addressed to them a letter, from which we make the following extracts:—

"12th month 19th, 1864.

"Friends and Brothers,—The Committee of the Friends, who have, for many years, regarded with deep interest whatever concerns your welfare, have received the painful intelligence that you are again in trouble. We are informed that a strong effort is being made, by a party in your midst, to overthrow your present Republican form of Government, and return to the government by Chiefs, which is producing divisions and angry feelings among your people; and our aid has been solicited to avert a result, which, it is believed, would be so disastrous to your nation.

"We advise you to consider well what you do. The persons who thus disturb your peace, and produce renewed unsettlement amongst you, cannot be the true and disinterested friends of your people and nation; your true friends would use their influence to keep you united, and in harmony and peace.

"We recommend you all solemnly to consider the responsible position occupied by the Indians in Western New York, as the only ones east of the Mississippi, who are permitted to remain on the lands of their forefathers. The Creeks and Cherokees, that had made such promising advances in husbandry and civilization in Georgia, and others of the Southern States, have, as you know, through the rapacious encroachments of the white man, and the governments of the States in which their extensive tracts of land were located, been compelled to leave their homes, and the graves of their fathers, and been driven west of the Mississippi river, where they had to encounter, and many of them are still encountering, very great hardships and privations.

"On the contrary, you have been kindly and benevolently permitted by the State of New York, to remain in the midst of her people, on a portion of your lands sufficiently large for all your wants and purposes, the title to which is solemnly guaranteed to you by the States of New York and Massachusetts, and the Government of the United States, and of which you can never be deprived, *under your present form of government*, but by *your own consent and act.* The State has thrown around your people every protection that the strong arm of her wise laws can give, to secure you from any external disturbance of your peace, prosperity, and welfare. The State is also aiding your nation internally in your advancement in civilization and enlightenment, by imparting to your children the blessing of education. There are fifteen schools on the Cattaraugus and Alleghany Reservations, with an average attendance of nearly 300 Indian children. The salaries of these teachers, who are generally of the first class, are paid by the State, and the State also provides text books and stationery. 'The advancement made by the pupils,' it is represented, 'is very gratifying to those who feel interested in Indian civilization. [Indian Report for 1863, pages 382 and 36.]

"You now have 15,000 acres of land under

cultivation, upon which you last year produced 19,000 bushels of wheat; 26,500 bushels of corn; 28,600 of oats; over 1000 tons of hay; over 4000 bushels of apples, and a considerable surplus of garden vegetables; and besides, have made 3500 pounds of sugar. [Ibid, page 36.] The Commissioner of Indian Affairs justly remarks that your advanced condition vindicates the capacity of the red race, for indefinite moral and intellectual improvement.

"Now, shall all this be lost by disagreement and discord among your people? Shall the evidence, so valuable to the Indians everywhere, which the Senecas of New York have so strikingly given, that the Indians may, safely and advantageously, be permitted to remain on their lands, in the midst of a community of white people, and be prosperous and happy, be entirely lost to your race, at this day, by your contentions and quarrels among yourselves? We hope and trust not. As Commissioner Manypenny told you many years ago, 'you are in a fair way to solve the problem, whether the Indians can be civilized in their communities; and if you persevere in your efforts, and succeed, you will be the *means* of *saving thousands* of *your race* in the *West*, now degraded in ignorance. *Philanthropists seeing your success would be encouraged to exert stronger efforts to rescue your race from destruction.*' Ponder well these words. They contain great truths, and imply, justly, a consequence to your actions, extending far beyond your own nation, which it becomes you well to consider. * * * * *

"On the 5th of the present month, it was sixteen years since your written constitution and Republican form of Government were adopted; and this period has been marked by far greater prosperity and advancement in civilization and enlightenment among your people, than any former period of equal duration in your history. It has been, too, the hardest part for you to bear. A new government, like a new shoe, is most oppressive and painful at first. After a little use, all becomes harmonious and easy. Persevere, then, in travelling the road which has thus far proved so prosperous, and which promises such great advantages to you, and to your race elsewhere. We agree with what Commissioner Dole said in his recent letter to the President of your nation:—

"'To resume again your old form of arbitrary, if not irresponsible government, by chiefs, would certainly be a long step backward in the path of civilization.' We think it would be, as though the sun which had risen clear and bright, to enlighten and cheer the path of the Indian, should go suddenly down again in the morning, leaving all in uncertainty and gloom. Farewell."

As our faith, so our devotion should be lively.

ERRATA.—In No. 43, page 631, Obituary column, for "*Ladock* Southwick," read, "*Zadock* Southwick;" and, for "*half* a century," read, "*quarter* of a century."

MARRIED, In Mendon, at the residence of the bride's mother, with the approbation of Rochester Monthly Meeting, on the 27th of 12th month, 1864, CHARLES J. FROST, of the city of Rochester, and ABBY C. WHITE, daughter of Milocent R. White.

DIED, at his residence in Shrewsbury township, Monmouth county, N. J., on the 3d of 12th month, 1864, JOHN L. BORDEN, aged 70 years; an elder of Shrewsbury Monthly Meeting. He possessed remarkable mental endowments, which were improved and disciplined by attention to his divine Teacher, and by means of the same blessed influence, rendered subservient to his own spiritual welfare and the benefit of his friends and fellow-citizens. In the exercise of his talents he approved of, and encouraged the seekers after truth, and rebuked the indifferent and unbelieving. His remarks on the principles and practice of our religious body, the moral and social condition of society in general, and the policies and governments of the world, in language peculiarly appropriate, gave evidence of a mind highly enlightened and profound. During his last illness, he expressed entire resignation to divine disposal; and the pure Christian love he manifested was refreshing to the spirits of all who attended him at that solemn period. E. C.

——, at her late residence, on the 16th of 12th month, 1864, RUTH PYLE, aged nearly 81 years; a member and minister of London Grove Monthly Meeting, Chester county, Penn'a. She was interred on the 19th, after which a large and solemn meeting was held. Her work was done,—the approach of death gave no alarm, her lamp was trimmed and burning. The everlasting arms, upon which she so long had leaned, were still underneath when her pure spirit passed quietly into the mansions of eternal rest and peace. She was confined to her bed about a month, with but little suffering, and sensible to the last. It was a privilege to be with her, and witness the unfaltering faith and tranquility that clothed her sweet spirit. She was an example of humility, industry, and simplicity; and as she had been a faithful supporter of the good order of our Society, and its precious testimonies, so her concern for its welfare remained unabated, till the sun of her long and useful life had reached its western horizon; in which, to use her own expression, there was "not a cloud." She was diligent in the attendance of all our religious meetings; her weighty deportment therein evidently producing a solemnizing influence over the assembly. Truly we feel a great blank, by the removal from our midst of this mother in Israel.

——, in Salem, N. J., on the 25th of 12th month, 1864, CALEB LIPPINCOTT, in the 70th year of his age; a member of Salem Monthly Meeting. With great patience he bore the intense sufferings of his last sickness, and was favored to administer much good counsel to those around him. He left us with the assurance that his home would be in heaven.

——, on the 26th of 12th month, 1864, at his residence, Brookworth, near Westchester, Pa., ISRAEL HOWELL, in the 79th year of his age.

——, on the 18th of 12th month, 1864, WILLIAM MAROT, in the 75th year of his age; a member of Philadelphia Monthly Meeting of Friends.

DIED, in Philadelphia, on the 27th of 12th month, 1864, AMOS WHEATON, in his 76th year.

——, on the 8th of 1st month, 1865, EDWIN WALTER, aged 64 years.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

THE ART OF MEASURING TIME.—LEC. II.

BY CALEB S. HALLOWELL.

Reflections upon the Old Chandelier in Pisa—Galileo's observation not an *accident*—Character and attainments of Huyghens—his contributions to science. Being an astronomer, he perfectly comprehended the value of an accurate time-measurer—and in supplying the needs of his favorite science, he supplied the wants of the entire world.

Galileo made known the fact that the pendulum *may* be applied to the measurement of time, while Huyghens made the pendulum *do* it. Let us then bear in grateful remembrance the names of these two individuals, as

"—— of the few, the immortal names,
That were not born to die."

Huyghens, on a mathematical investigation of the subject, soon discovered that Galileo's observation was only an *approximation*—not an exact truth; for the tendency of the pendulum to return to a state of rest is proportioned to the *sine*, while the distance over which it travels is as the arc itself. This fact was demonstrated by an ingenious experiment, illustrated by a movable diagram. Huyghens, therefore, set about finding a curve in which the vibrations of the pendulum *shall* be isochronous.

The subject of curves was here taken up and familiarly discussed, both in its mathematical and practical aspects, by the aid of a chart and models. The cycloid was specially pointed out, its properties considered, and anecdotes of various mathematicians related in connection therewith.

When Huyghens had completed his investigation, and developed his curve, it proved to be a cycloid; and to make the pendulum vibrate in it, he ingeniously contrived a cycloidal mould, the exhibition of which led the Lecturer to the consideration of the subject of Involutes and Evolutes. These were therefore explained and illustrated, together with the isochronous motion of bodies rolling down cycloids.

The simple, yet beautiful arrangement of pulleys devised by Huyghens, for keeping up the motion of a clock while winding, was exhibited; also the modern method of effecting the same object.

Dr. Hooke's invention of the anchor-escapement next claimed attention, and was pronounced another grand epoch in the art of measuring time: the remarkable analogy between the thought which lies at the root of this invention, and that underlying the original discovery of Huyghens, was traced out and commented upon.

This escapement is essentially the clock-escapement of the present day; and its invention rendered the cycloidal mould of Huyghens unnecessary, by effecting the desired end in a more direct and simple manner, viz., make the pendulum long, the ball heavy, and the arc short.

Another of Dr. Hooke's great discoveries is the hair-spring; the value of which was demonstrated by the aid of a large painting, which afforded a satisfactory view of the entire interior of a watch.

Lastly, the *Mythology* of the subject was touched upon.

In ancient times a personality invested everything, that gave it a living reality not to be attained by our matter-of-fact modern science. The Sun, the Dawn, the Hours, &c., were personified by the ancients. Old Saturn was described as *Time*, and his beautifully symbolic character pointed out and illustrated. The lecture was concluded with the following lines:

"Not vainly did the early Persian make
His altar the high places, and the peak
Of earth—o'ergazing mountains, and thus take
A fit and unwalled temple, there to seek
The *Spirit*, in whose honor shrines are weak,
Upreared of *human* hands. Come and compare
Columns and idol-dwellings, Goth or Greek,
With Nature's realms of worship, earth and air,
Nor fix *on fond abodes*, to circumscribe thy prayer.

For Friends' Intelligencer.

THE FREEDMEN.

The Annual Meeting of this Association was held on the evening of the 4th inst.

The minutes of the executive board informed that Dillwyn Parrish and Helen G. Longstreth had lately returned from a visit to Mason's Island. From their Report we learn that great need still exists for bedding and clothing. Many of the previous residents of the Island have obtained permanent homes elsewhere. Others are constantly arriving in a destitute condition, requiring immediate assistance, their sufferings being greatly augmented by the severities of winter. To meet the demand existing there, several boxes containing clothing and provisions, were forwarded directly after their return.

The situation of the Freed people on the Government farms in St. Mary's County, Md., having previously claimed the attention of the executive board, the same committee had been empowered to visit that neighborhood, with reference to the feasibility of relieving the sufferers congregated there. As opportunity did not offer for them to prosecute this part of their

mission, they sent out authorized agents to inspect the condition of affairs on our behalf.

A letter was received from the Recording Secretary of Friends' Association, in aid of the Freedmen at Baltimore, acknowledging the receipt of one from our Corresponding Secretary.

An interesting Annual Report was read, which was adopted, and directed to be printed.

12th mo. 5, 1864. H.

(For the Children.)

THE GIANT.

BY MRS. HAWTREY.

"Do tell me why the kettle's lid
Is moving up and down;
And why that smoke comes puffing out
So fiercely from the kettle's spout—
It sprinkles, see, your gown!"

"Ah! Charlie, boy, you do not know
That under that small lid
A giant, powerful and strong,
Who pushes ships and trains along,
Is in the kettle hid."

"A real giant! oh, mamma,
You must be in a dream."
"No dream, my child; the slave of man,
He does more work than horses can;
The giant's name is Steam.

"Giants of old were mighty men,
Who mighty deeds could do;
So when one does the work of ten,
In digging mine or draining fen,
We call him giant too.

"And steam has strength for works so vast,
You can no giant name,
In all the books from first to last,
Which tell the story of the past,
That ever did the same.

"'And you, my boy, will learn one day,
How that which moves the lid,
Can with the ponderous piston play,
Can make the fly-wheel spin away,
And work as it is bid. *Moravian.*

WHAT IS A WORD?

BY JONES VERY.

What is a word? A spirit-birth,
Born of the living soul,
Which, uttered by the voice of man,
Time's power cannot control.

A gift thou art to man alone—
To bird and beast denied—
To show that to the heavenly race
His nature is allied.

Mysterious essence! Birth and death
Are in one instant thine;
Yet, born and dying with a breath,
Thy being is divine.

The outward world thou dost ally
To things by man unseen;
And, like an eagle ever pass
The heavens and earth between.

Thou dost to childhood's feeble powers
A help to knowledge lend,
And aid the race, from age to age,
Its wisdom to transcend.

Thou tellest of the distant past,
And biddest it live again;
And can'st, with mystic key, unlock
The Future's dim domain.

Still, lingering in our common tongue,
We hear the elder speech;
And words which fell from Adam's lips
His latest offspring reach.

The world, and all it holds, shall fade,
And man himself shall die;
But thou, unchanged, shall live the same
Through God's eternity.

—*Monthly Religious Magazine.*

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 701.)

Some animals seem constituted for living wholly in one element, but are found to exist in another; to enable them to do this they are furnished with an instinct to devise, and organs to construct habitations suited to their wants.

It would seem, at first thought, that an animal with a pulmonary apparatus, adapted only to living in air, could not possibly live in water. It must require a set of very strange tools to build a house beneath the surface of a running stream, and when finished it might puzzle a philosopher to tell how the little creature, not schooled in the science of pneumatics, and without pumps and receivers, could possibly supply it with air; a process which he knows must require such skill and force not in the possession of an insect.

"The Water Spider spins loose threads and stretches them in various directions to the leaves of aquatic plants; these form the frame work of her chamber, and over them she spreads a transparent varnish, resembling liquid glass, which issues from the middle of her spinners, and which is so elastic that it is capable of great expansion and contraction, closing immediately should a hole be made in it.

"Next she spreads over her body a pellicle of the same material and ascends to the surface. The precise mode in which she transfers a bubble of air beneath this pellicle is not accurately known, but the observer concluded that she drew in her body at an opening which she was seen to present to the surface of the water, and pumped it out through another, beneath the elastic pellicle and her body, the hairs on which kept the former extended.

"Clothed with this aerial mantle, which to the observer seemed formed of resplendent quicksilver, she plunges to the bottom, and with as much dexterity as a chemist tranfers gas from one vessel to another, introduces the bubble of air beneath the dome prepared for its reception.

"This manœuvre she repeats ten or twelve times, until at length she has transported as

nuch air as suffices to expand her apartment o a convenient size. She now finds herself in possession of a little aerial edifice, affording her *dry* and commodious retreat in the very midst of the water where she can repose unmoved by he storms which agitate the surface.

"The spider which forms this singular habitation, is one of the largest European species, nd in some countries not uncommon in stagnant pools."

It is certainly wonderful that an animal so well fitted for getting her living on land should be found erecting such an admirable structure, nd living in an element apparently so ill adapted to her organization and wants. We must be satisfied, however, with the assumption that ner Creator had a wise purpose to fulfil, when he instructed this little creature in her curious art. Kirby says in this connection:—"The insects that frequent the waters, require predacious animals to keep them within due limits, as well as those which inhabit the earth, and the water spider is one of the most remarkable upon whom that office is devolved by her Creator.

We might add to our knowledge by using our *heads* in an examination of the work of her *hands*. The oval form, and the nature and consistency of the material of which her house is made, would be found the best adapted to the instruments provided, and to the purpose intended in its erection, while the number, strength and direction of the cords, which stay it in the water would, under the circumstances be shown to be the most safe that could be adopted. Her mode of submerging air might be found curious if not useful in the arts, and the chemist might recognize in this little artizan, a worthy predecessor in the art of pneumatic chemistry, availing herself, as she does, of the same laws which guide him in his manipulations.

A house built of cobwebs and air in the midst of water, must suggest to the minds of our artizans a very frail habitation, but in the skillful hands of this little architect who supplies from her body a sort of crystalline hydraulic cement while she builds, and when the frame is raised and the canopy spread, she comes up to the great aeriform envelope of our world for a portion, which she secures by her secret machinery. Investing her body with air as with a garment, and then like a metallic globule, descending, she reaches the door of her house and inflates it. Thus she erects her abode in the waters, marvellous in design and equally marvellous in construction.

In the winter season, she, like the "lords of creation," shuts the door of her house and dwells snugly within. Y.

Philada. 12th mo. 24, 1864.

From the Atlantic Monthly.

THE HIGHLAND LIGHT.

(Continued from page 703.)

The Clay Pounds are a more fertile tract than usual. We saw some fine patches of roots and corn here. As generally on the Cape, the plants had little stalk or leaf, but ran remarkably to seed. The corn was hardly more than half as high as in the interior, yet the ears were large and full, and one farmer told us that he could raise forty bushels on an acre without manure, and sixty with it. The heads of the rye also were remarkably large. The shadbush, (*Amelanchier*,) beach-plums, and blueberries, (*Vaccinium Pennsylvanicum*,) like the apple-trees and oaks, were very dwarfish, spreading over the sand, but at the same time very fruitful. The blueberry was but an inch or two high, and its fruit often rested on the ground, so that you did not suspect the presence of the bushes, even on those bare hills, until you were treading on them. I thought that this fertility must be owing mainly to the abundance of moisture in the atmosphere, for I observed that what little grass there was, was remarkably laden with dew in the morning, and in the summer dense imprisoning fogs frequently last till mid-day, turning one's beard into a wet napkin about his throat, and the oldest inhabitant may lose his way within a stone's-throw of his house, or be obliged to follow the beach for a guide. The brick house attached to the light-house was exceedingly damp at the season, and writing-paper lost all its stiffness in it. It was impossible to dry your towel after bathing, or to press flowers without their mildewing. The air was so moist that we rarely wished to drink, though we could at all times taste the salt on our lips. Salt was rarely used at table, and our host told us that his cattle invariable refused it when it was offered them, they got so much with their grass and at every breath; but he said that a sick horse, or one just from the country, would sometimes take a hearty draught of salt water, and seemed to like it and be the better for it.

It was surprising to see how much water was contained in the terminal bud of the sea-side golden-rod, standing in the sand early in July, and also how turnips, beets, carrots, etc., flourished even in pure sand. A man travelling by the shore near there not long before us noticed something green growing in the pure sand of the beach, just at high-water mark, and on approaching found it to be a bed of beets flourishing vigorously, probably from seed washed out of the Franklin. Also beets and turnips came up in the sea-weed used for manure in many parts of the Cape. This suggests how various plants may have been dispersed over the world to distant islands and continents. Vessels, with seeds in their cargoes, destined for par-

ticular ports, where perhaps they were not needed, have been cast away on desolate islands, and though their crews perished, some of their seeds have been preserved. Out of many kinds a few would find a soil and climate adapted to them, become naturalized, and perhaps drive out the native plants at last, and so fit the land for the habitation of man. It is an ill wind that blows nobody any good, and for the time lamentable shipwrecks may thus contribute a new vegetable to a continent's stock, and prove on the whole a lasting blessing to its inhabitants. Or winds and currents might effect the same without the intervention of man. What, indeed, are the various succulent plants which grow on the beach but such beds of beets and turnips, sprung originally from seeds which perhaps were cast on the waters for this end, though we do not know the Franklin which they came out of? In ancient times some Mr. Bell (?) was sailing this way in his ark with seeds of rocket, saltwort, sandwort beach-grass, samphire, bayberry, poverty-grass, etc., all nicely labelled with directions, intending to established a nursery somewhere; and did not a nursery get established, though he thought that he had failed?

About the light-house I observed in the summer the pretty *Polygala polygama*, spreading ray-wise flat on the ground, white pasture-thistles, (*Cirsium pumilum*,) and amid the shrubbery the *Smilax glauca*, which is commonly said not to grow so far north. Near the edge of the banks about half a mile southward, the broom-crowberry, (*Empetrum Conradii*,) for which Plymouth is the only locality in Massachusetts usually named, forms pretty green mounds four or five feet in diameter by one foot high,—soft, springy beds for the warfarer: I saw it afterward in Provincetown. But prettiest of all, the scarlet pimpernel, or poor-man's weather-glass, (*Anagallis arvensis*,) greets you in fair weather on almost every square yard of sand. From Yarmouth I have received the *Chrysopsis falcata*, (golden aster,) and *Vaccinium stamineum*, (deer-berry or squaw-huckleberry,) with fruit not edible, sometimes as large as a cranberry (Sept. 7.)

The Highland Light-house,* where we were staying, is a substantial-looking building of brick, painted white, and surmounted by an iron cap. Attached to it is the dwelling of the keeper, one story high, also of brick, and built by Government. As we were going to spend the night in a light-house, we wished to make the most of so novel an experience, and therefore told our host that we should like to accompany him when he went to light up. At rather early candle-light he lighted a small Japan lamp, allowing it to smoke rather more than we like on ordinary occasions, and told us to follow him. He led the way first through his bed-room, which was placed nearest to the light-house, and then through a long, narrow covered passage-way, between whitewashed walls, like a prison-entry, into the lower part of the light-house, where many great butts of oil were arranged around; thence we ascended by a winding and open iron stairway, with a steadily increasing scent of oil and lamp-smoke to a trap-door in an iron floor, and through this into the lantern. It was a neat building, with everything in apple-pie order, and no danger of anything rusting there for want of oil. The light consisted of fifteen argand lamps, placed within smooth concave reflectors twenty-one inches in diameter, and arranged in two horizontal circles one above the other, facing every way excepting directly down the Cape. These were surrounded, at a distence of two or three feet, by large plate-glass windows, which defied the storms, with iron sashes, on which rested the iron cap. All the iron work, except the floor, was painted white. And thus the light-house was completed. We walked slowly round in that narrow space as the keeper lighted each lamp in succession, conversing with him at the same moment that many a sailor on the deep witnessed the lighting of the Highland Light. His duty was to fill and trim and light his lamps, and keep bright the reflectors. He filled them every morning, and trimmed them commonly once in the course of the night. He complained of the quality of the oil which was furnished. This house consumes about eight hundred gallons in a year, which cost not far from one dollar a gallon; but perhaps a few lives would be saved, if better oil were provided. Another light-house keeper said that the same proportion of winter-strained oil was sent to the southernmost light-house in the Union as to the most northern. Formerly, when this light-house had windows with small and thin panes, a severe storm would sometimes break the glass, and then they were obliged to put up a wooden shutter in haste to save their lights and reflectors,—and sometimes in tempests, when the marines stood most in need of their guidance, they had thus nearly converted the light-house into a dark-lantern, which omitted only a few feeble rays, and those commonly on the land or lee side. He spoke of the anxiety and sense of responsibility which he felt in cold and stormy nights in the winter, when he knew that many a poor fellow was depending on him, and his lamps burned dimly, the oil being chilled. Sometimes he was obliged to warm the oil in a kettle in his house at midnight, and fill his lamps over again,—for he could not have a fire in the light-house, it produced such a sweat on the windows. His suc-

* The light-house has since been rebuilt, and shows a *Fresnel* light.

essor told me that he could not keep too hot a re in such a case. All this because the oil vas poor. A government lighting the mari- ers on its wintry coast with summer-strained il, to save expense! That were surely a sum- ner-strained mercy!

(To be concluded)

For Friends' Intelligencer.

TWELFTH MONTH.

REVIEW OF THE WEATHER, &c.

	1863.	1864.
Rain during some portion of the 24 hours,	4 days.	9 days.
Rain all or nearly all day,	3 "	4 "
Snow, including slight falls,	5	9
Cloudy, without storms,	7 "	3 "
Clear, as ordinarily accepted	12 "	6 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1863.	1864.
Mean temperature of 12th month at Penna. Hospital,	35.41 deg.	36.75 deg.
Highest do. during month,	61.00 "	60.00 "
Lowest do. do. do.	16.00 "	12.00 "
Rain during the month,	4.63 in.	5.14 in.
Deaths during the month, counting four current weeks for each year	1135	1595*

Average of the mean temperatures of 12th month for the past *seventy-five* years,	32.43 deg.
Highest mean of do. during that entire period, 1848,	45.00 "
Lowest do. do. do. 1832	25.00

It will be seen by the above that the temperature of the month under review, has exceeded both that of last year and the average for the past seventy-five years, the former about a degree and a third, the latter about four and a third degrees. There has been a gradual increase in the averages of the mean temperatures of this month for many years. From my manuscript tables, compiled from the most reliable sources within my reach, I find, commencing with 1790, and taking periods of twenty-five years each, the account to stand as follows:—

From 1790 to 1814, both inclusive, the average of the mean temperatures of 12th month, was 30.20 deg.
From 1815 to 1849, do. do. 31.62 "
From 1840 to 1864, do. do. 35.30 "

COMPARISON OF RAIN.

	1863.	1864.
During first six months of the year,	31.05 inch.	22.24 inch.
During the 7th month,	6.00 "	3.77 "
" 8th "	1.44 "	1.92 "
" 9th "	0.87 "	7.16 "
" 10th "	2.46 "	1.82 "
" 11th "	2.70 "	3.93 "
" 12th "	4.63 "	5.14 "
Totals,	49.15 "	45.98 "

* The Record of Deaths for 1864 may be slightly erroneous.

It may also be observed, that notwithstanding the large amount of stormy weather we have had of latter times, we are still behind last year in the comparison of rain. J. M. E.

Philadelphia, 1st mo. 5, 1865.

PARDONED.—Gov. Bradford, of Maryland, has pardoned Hugh Hazlett and Daniel Craner, both of whom were incarcerated for enticing negro slaves to run away from their masters. Hazlett was sentenced to forty-five years imprisonment, five years for each one of the slaves, nine in number, whom he aided to escape. Craner was sentenced to ten years imprisonment. They had been in prison about six years.

THE MYSTERIES OF IRON.

There is no miracle recorded in the annals of any religion more mysterious, more incomprehensible, more inconceivable, than some of the well-known properties of the simple metal, iron. Consider, for instance, its change from its ordinary, to its passive state. If a piece of the metal in its ordinary condition is immersed in nitric acid, it is powerfully acted upon, entering into combination with the acid and losing its metallic form. But if a piece of platinum wire has one end inserted in the acid, and the iron is then immersed in contact with the wire, it is so changed that the acid has no power upon it, and this condition continues after the platinum wire is withdrawn. The contact of a single point with the platinum sends a transformation through all of its particles which renders them invulnerable to the attacks of the most powerful acid. Even more wonderful is its change under the influence of a current of electricity. When a bar of pure soft iron is wound with an insulated wire and a current of electricity is sent through the wire, the bar is instantly converted into a magnet. It is endowed with an unseen force which stretches out from its ends, and seizing any other piece of iron within its reach draws them to itself, and holds them in its invisible grasp. The object of insulating the wire is to prevent the electricity from leaving it, and yet through this insulating coat a power is exerted which changes so strangely the nature of the iron, enabling it to act on substances with which it is not in contact. As soon as the circling current ceases, the iron becomes like Sampson shorn of his locks, its miraculous power has departed.

Not less mysterious than either of these is the more familiar phenomenon of the fall of a piece of iron to the ground, under the simple action of gravitation. What is that invisible force which reaches out in all directions from the earth, and clutches all matter in its grasp? The fibers of this power are imperceptible to

any of our senses. If we pass our hands under a suspended rock we can feel nothing reaching from it to the earth, yet there is *something* stretching up from the earth, taking hold of the rock, and drawing it down with the strength of a hundred cables! We walk enveloped in mysteries, and "our daily life is a miracle.—*Sci. American.*

SLAVERY.—Petitions are being circulated in Delaware, to which many signatures have been obtained, asking Congress to adopt an amendment to the Constitution, prohibiting slavery in all of the States.—*Del. Co. Republican.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is no shipping demand for flour, and the sales are to the home consumers, at 9$ 50@11 00 for superfine and extra brands; and $11 50 to $13 for extra family and fancy lots. Rye Flour commands $9 @ $9 25. Corn Meal.—Brandywine is held at $8 50.

GRAIN.—Sales of red Wheat at $2 65@2 70 per bushel; and good white at $2 90@3 00. Rye is held at $1 73. Corn is nearly steady, but prices are weak. Sales of old yellow at $1 88, and 1 75 was bid for new. Pennsylvania Oats sale at 93½ cents. Barley ranges from $1 95 to 2 05, and Malt from $2 05 to $2 10 per bushel.

SEEDS.—Sales of prime Clover at $15 62 per 64 lbs. Timothy is held at $6 50. Small sales of Flaxseed at $4 00.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles south of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.
The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks. For circulars address the principal, RICHARD DARLINGTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t. 3. 4, x. f. n.

GRIST MILL & WATER POWER FOR SALE, situated on the Camden, Atlantic and Raritan Bay Railroad, eight miles from Camden. C. B. ROGERS, No. 133 Market Street, Phila.
1mo. 14, 1865.—3t. wnz.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia.
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information, apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. RUSH ROBERTS.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards, engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. CHAPMAN, No. 5 South Fifth St.

FOR RENT.—VALUABLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p. wx. nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. Jos. FOULKE, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.
By T. ELLWOOD ZELL, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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From the British Friend.

THE WORD SPOKEN AND THE WORD WRITTEN: THEIR RELATIVE PLACE AND VALUE.

The author of the following extract appears from his style not to have been in connection with Friends; his sentiments, however, on the above subject are so in unison with those held by them, and so appropriate to their present circumstances, that we are glad to give place to the extract, recommending it to the reader's serious consideration.

The Gospel received in the mere letter, can profit us no more than the law, but will remain like it, an external rule, instructing us in many things, but imparting nothing; its facts, received as mere facts, and held as such within the mind, *in suspension*, lie there dormant and undeveloped. They quicken no pulsation, and exercise no permeating influence. Though they carry a principal of life within them, it is one which cannot germinate of its own accord, or exert its energy save with the aid of that divine auxiliary, so often likened in Scripture to those elemental influences—the dew, the rain, the fire, the wind blowing where it listeth—without whose co-operation no natural process can be accomplished. "It is the Spirit that giveth life." Upon this point Scripture speaks plainly; and even natural reason, if duly exercised, will enable us to understand how it is that St. Paul declares that no man, except through the Spirit of God, can either receive or know anything of those "things of God" which it is the peculiar office of that Spirit to impart. For knowledge, whether its object be tangible or spiritual, earthly or divine, can only reach the seat of consciousness within us, through a medium answering to the conditions of its peculiar nature. A natural object must be apprehended by the aid of the natural senses, an idea must be recognized through the exertion of the intellect, a spiritual truth attained to through the exercise of a spiritual faculty. In no other way can any of these obtain that true recognition which makes them really our own. We shall all be ready to confess that no exertion of the intellect can realize, no description, however accurate, convey the true idea of a color, an odor, a sound, a flavor. To know what these things are, we must have seen, smelt, heard, and tasted them; and as with natural so with spiritual things. Here, also, we must "taste and see;" taste before we see, taste in order to see. Our very perception must partake of the nature of experience, as all that we can gain otherwise is but vague and conjectural—a notion about the thing, not the knowledge of it.

The apostles speak as men who have learnt the full force of this distinction; and we never find them confounding things natural and spiritual with each other, or expecting to arrive at the understanding of the latter by means of any natural faculty or intellectual process. They know that through the hearing ear and the seeing eye man is placed in communica-

tion with the outward world of sense; they are aware, that through the conceptions of his heart and mind he can hold communion with the inner world of thought and of feeling—those "things of a man" which, as St. Paul testifies, each man can realize through an exertion of his own self-consciousness; but when it is "the things of God" that are in question, they rely no longer upon the natural faculties and powers, knowing that these are only to be searched out by "the Spirit that is in man, and through the inspiration of the Almighty that giveth understanding."

It is through this unction from the Holy One that they know all things; and it is somewhat remarkable that we never find the apostles grounding their confidence upon a privilege to which we are often disposed to attribute it—I mean the fact of their having known our Saviour in his human person. To those who are conscious of possessing their Lord, it is little, merely to have seen Him; and with them the external view is so merged in the sense of inward realization, that St. Paul, in describing the intimacy and fulness of the life in which all things are made new, exclaims, "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." To understand the meaning of these memorable words, we must drink so deeply into the spirit in which they are uttered, as to be able to meet their speaker in his explicit statement, that no man can say (in a saving and effectual sense) "that Jesus is the Lord but by the Holy Ghost;" and this, because any acknowledgment of him, that rests on merely outward evidence, must necessarily fall far short of that good confession, for the utterance of which Peter's Master pronounced him blessed. That, on the Master's own testimony, was the expression of a deep inward conviction wrought by God himself upon the soul; and it was not because Christ had been manifested to Peter in the flesh, but because he had been revealed to him in the Spirit, that he was able to answer our Lord's question, "Whom sayest thou that I am?" in the words which drew forth this comment, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now it is evident, upon the warrant of these words, that the apostles, to whom we ascribe so many superior advantages, were exactly in our own position in this one respect, that they could know nothing except they received it from heaven—could learn nothing truly, even of him whose words they listened to, and whose steps they followed in, except they were taught it of God. Without a spiritual enlightenment, even when they looked upon their Lord, their eyes were holden that they should not know him; without a spiritual approximation, even when they sat with him in the house, and walked with him in the way, they were not really nigh him. Their need was as great as ours, of that inner illumination, that internal contact, without which it would have availed them little that they had seen with their eyes, and handled with their hands, of the word of life; for all this might have been, and yet have left them without that knowledge of a Saviour which is life and peace—have left them, too, among the number of those to whom, after having lived in their presence, and taught in their streets, he will nevertheless one day profess—"I never knew you."

For it was not every one who saw our Lord upon earth that saw, with righteous Simeon, his salvation. While many thronged and pressed upon him in the crowd, few really *touched* him; and the Scriptures make it evident, that among the multitudes who witnessed his mighty and merciful deeds, were many persons "who seeing did not understand," and remained in a state of unbelief not to be overcome by any outward testimony, even that of a miracle. Yet because they saw his works, and in many cases were themselves the subjects of them, they must have believed in them, as matters of fact, and must also, on the evidence of such facts, have believed in him as a Being endowed with wonderful and superhuman powers. How then was it that they did not, at the same time, believe to the saving of their souls? The answer to this will go far to explain to us how it is that so many among us believe, and in a certain sense understand our Bibles, yet, for want of a spiritual insight and appropriation, fail, while we accept the fact, to receive along with it the life-imparting principle it incloses. What the word spoken, whether by word or sign, was to them, the word written is to us, and neither can profit, so long as it is received in the word only. They had the fact, and we have its record; and either, to be made effectual to the heart and conscience of any one of us, requires to be brought home to that heart and conscience by the Spirit of demonstration and of power.

We love our Bibles, and we think that we believe them; let us ask ourselves this question, Can persons believe the Bible who do not believe what the Bible tells them? For while we rest on the Bible, to the exclusion of any other testimony, the Bible itself declares most solemnly in favor of another witness, to whom it appeals as an evidence of its own truth; and if we believe what the apostles, speaking through the Scriptures, tell us, we must also accept the authority to which they refer us, and to which *they* were referred by their Lord: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,

he shall testify of me, for he shall receive of mine, and shall show it unto you." Now if they who had been with their Master from the beginning, who were themselves appointed to be his historic witnesses, had yet need of a spiritual witness, upon whose evidence, and through whose spiritual monitions, they were to receive their Lord more fully, and learn of him more truly than they had yet done, how can *we* afford to dispense with its testimony? If the facts were not enough for them, how shall the record of the facts be enough for us? 'It is the Spirit that beareth witness;' and so long as belief is based, as it might have been with the apostles, in the evidence of the senses, or rests, as in the case of so many among ourselves, upon the written testimony of others, we are but receiving the witness of man, the witness of God being greater: "And he that believeth hath the witness in himself."

Joe Throgmorton, a Puritan minister, who was described, "as being as holy and as choice a preacher as any in England," is said to have lived thirty-eight years without any comfortable assurance of his spiritual condition. When dying, he addressed the Rev. John Doll,—"What will you say of him who is going out of the world, and can find no comfort?" "What will you say of Him," replied John Doll, "who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast Thou forsaken me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, *rejoicing in the Lord.*

From Meditations on Death and Eternity.

THE SICK.

Among the manifold misfortunes that may befal humanity, the loss of health is one of the severest. All the joys that life can give, cannot outweigh the sufferings of the sick. Give the sick man everything and leave him his sufferings, and he will feel, that half the world is lost to him. Lay him on a soft silken couch, he will nevertheless groan sleepless under the pressure of his sufferings; while the miserable beggar, blessed with health, sleeps sweetly on the hard ground. Spread his tables with dainty meats and choice drinks, and he will thrust back the hand that proffers them, and envy the poor man who thoroughly enjoys his dry crust. Surround him with the pomp of kings; let his chair be a throne, and his crutch a world-swaying sceptre; he will look with contemptuous eye on marble, on gold, and on purple, and would deem himself happy could he enjoy, even were it under a thatched roof, the health of the meanest of his servants.

Hence the sight of a sick person is painful to all. Who can behold without pity and emotion the wan cheek, the dimmed eye, and the emaciated form? Even the rude warrior checks his ruthless passion at this sight, and spares the sufferer.

A sick person is a sacred object to every Christian, and ought to be so. Even levity grows earnest at the side of the sick-bed.

Perhaps thou wert once thyself such a pitiable object; if so, remember the days of thy suffering. Thou didst then gain great and weighty experiences. Come with me in spirit now to the bed-side of a languishing fellow-being, and renew there the thoughts and resolves of those days.

But if thou hast not yet learnt what it is to lose health, the day may come when thou shalt make that sad experience. Prepare thyself like a sage against that time of trial. Learn to love the sick and to nurse them with tender care, that thou, like they, mayst one day be thus honored and tended.

Disease is not necessarily connected with life. Originally man was made perfect in all his parts. Thousands go through life without ever having experienced any derangement of their physical organization. To them even approaching death brings no illness. They die because the last drop of life's oil in their lamp has been consumed; they sleep away in sweet weariness, like the reaper in autumn when his daily task is completed.

If we have not inherited the germs of disease from our parents, it is generally to our own imprudence or thoughtlessness that may be attributed the loss of life's best gift—the health of our bodies—the partial destruction of the instrument through which our souls are to work and do useful service.

In every case, observe the nature of thy body, and regulate thy life accordingly. Observe its laws in thy nourishment, thy drink, thy pleasures, and thy mode of working in thy vocation. Never forget that one single hour of intemperance may be the parent of long years of suffering. Never forget that one moment of guilty self-forgetfulness in the midst of joy, suffices to poison thy cup of bliss.

Man's body is not his inalienable possession; it is a loan from the hand of God, which we shall one day have to give up—an instrument of the spirit, without which the latter cannot fulfil its appointed work on earth. If man deserves punishment for sin, then assuredly he deserves it when he sins against his own body; for he thereby robs himself of the joy of life, and of the capacity, for a long time, and perhaps for ever, of doing as much good as he might otherwise do.

Not only do we, by carelessness of our health, render ourselves incapable of fulfilling adequately our duties to God, our country, and our

fellow-citizens, to strangers, and to friends; but we may even, though subsequently apparently restored to health, in reality have hastened the approach of the hour of death. The man wanting in moderation,—whether it be, that with careless presumption he expose himself unnecessarily to danger, or that by exaggerated care he render himself over-delicate,—may be said to be a self-murderer, though against his will and desire.

Again the germs of disease are often transmitted from parents to children: the maladies of one generation, thus become the ailments and sufferings of a distant posterity. Therefore guard reverently the health of your bodies, that your children may not one day upbraid you with their diseases; that the follies of one brief moment of your existence may not become a source of misery to your children's children! It is this that the Scriptures allude to, when they say: the sins of parents are punished unto the third and fourth generation.

Often place yourself, in spirit, by the bedside of the sick. It may be to you a school of wisdom. When the sunken eye and deathly pallor of the poor sufferer make you tremble, the resolve will be strengthened in you, to avoid everything that may injure your own health.

But watch not only over thyself; watch also over the health of thy companions. Tempt not others to immoderate pleasures; lead them not into dissipation that may breed disease. What satisfaction will it be to thee, when thou hast robbed them of the sweet bloom of health, when thou hast become, as it were, the destroyer of their best joy in life?

Nevertheless, this is a point in regard to which even good people, without malice and without premeditation, but in the tumult of pleasure, so frequently err. Their example and their encouragement excite weaker persons to indulge in undue gratifications. In the very endeavor to give their friend a proof of affection, they frequently become his poisoner, his destroyer. Neither the malice nor the cruelty of man is so dangerous as his thoughtless levity.

Honor, O Christian, in thyself as in others, the sanctity of health! Perform towards the sick the holy duty of benevolence;

Be a friend to the sick, as was Jesus, that sublime example of what we ought and what we ought not to be. Did He not go, with helping hand, to the bed-side of the sick? Was it not He who lovingly called unto Him, the lame and the blind, the leper and the man sick of the palsy? Was he not the refuge of all sufferers? Did they not let themselves be carried unto Him, when they learnt that the Divine friend of suffering humanity was nigh? Thou, who callest thyself Christian, be a Christian in truth—follower of Jesus, be what Jesus was!

It is true thy hand can perform no miracle; but it can perform acts of kindness! Thy arm cannot raise up the hopelessly sick, and place him again in the blooming realm of health, nor can it stay death; but it can lovingly support the weak. At thy bidding, it is true, all pains will not vanish; but thy words may comfort, may give counsel and cheerfulness to one whom every earthly joy fails because he lacks health. * * * * * *

Help, more especially, the poor sick stranger! Those that are at home will be tended by their sorrowing relatives. The rich will not lack nursing, for every one will be willing to minister to them, and they have the means of procuring for themselves all that they require, and everything that may tend to soothe their sufferings. But who is there to minister to the poor? Perhaps not even an unfeeling hireling. Who is there to take care of the suffering stranger? Ah, perhaps, no one, while his brothers and sisters are grieving over him at a distance.

You often long to be able to do some good. You think, perhaps, that when you have charitably given alms to the beggar in the street, you have done enough. But how little is this! God has given you more, far more than this; and yet how helpless and poor did you not come into the world? Go, and give more than alms. Remember the words of Jesus, and let them resound in your hearts: "What ye have done to the least of these, ye have done to me."

(To be continued.)

CHEERFULNESS IN AGE.—As oft as I hear the robin redbreast chant as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary frosty hairs of our age's winter, as to the primroses of our youth's spring? Why not to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocency; to the serpent to learn wisdom; and why not to this bird to learn equanimity and patience; and to keep the same tenor of my mind's quietness, as well at the approach of calamity's winter as of the spring of happiness.— *Warwick.*

For Friends' Intelligencer.

The opening of Public Libraries on the First day of the week.

No. 42 of the Intelligencer, contains an article, calling attention to the propriety of having our public libraries open on the first day of the week, with a view of luring from the haunts of dissipation and temptation, some, at least, of the very large class of young men in our cities,

many of whom are without home or friends in the city, with whom to spend their idle hours in safety. The subject should claim the close attention of *all* who have the good of this class and the community in general at heart. If only a *few* should be saved through this means, it would surely justify the trial. Should such an experiment be made, it would be necessary to have the rules very strict, and such provision made that the privilege could not be abused.

There are surely many young men in our cities who would gladly avail themselves of the privilege of spending at least a portion of their leisure time in a pleasant, comfortable reading room, who *now*, for want of such privilege, are worse than wasting one whole day in every week, and doing far more to desecrate that day, than would be done by keeping open our libraries.

These hints are thrown out, in addition to those offered in No. 42, in the hope that the subject may claim the serious consideration of those who have the power to act in what *may* prove to be a great public benefit. E.

12th mo. 28th, 1864.

From Autumn Holidays.

BEATEN.

It is a comfort to many a poor fellow to think of Elijah, beaten and sick at heart, sitting down under a scrubby bush at evening, far in the bare desert, and feeling there was no more left—he could bear no more.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, It is enough; now, O Lord take away my life, for I am not better than my fathers."

I thought of Elijah in the wilderness the other night. I saw the great prophet again. For human nature is the same in a great prophet as in a poor little hungry boy.

At nine o'clock on Saturday evening, I heard pitiful subdued sobs and crying outside. I know the kind of thing that means some one fairly beaten; not angry, not bitten, smashed. I opened the front door, I found a little boy ten years old, sitting on the steps, crying. I asked him what was the matter. I see the thin, white, hungry, dirty little face. He would have slunk away if he could; he plainly thought his case beyond all mending. But I brought him in and sat him on a chair in the lobby, and he told his story. He had a large bundle of sticks in a ragged sack—firewood. At three o'clock that afternoon he had come out to sell them. His mother was a poor washerwoman in the most wretched part of the town. His father was killed a fortnight ago by falling from a scaffold. He had walked a long way through the streets, about three miles. He had tried all the afternoon to sell his sticks, but had sold only a halfpenny worth. He was lame, poor little man, from a sore leg, but managed to carry his heavy load. But at last, going down some poor area stairs in the dark, he fell down a whole flight of steps, and hurt his sore leg so that he could not walk, and also got a great cut on the forehead. He had got just the halfpenny for his poor mother; he had been going about with his burden for six hours, with nothing to eat. But he turned his face homewards, carrying his sticks, and struggled on about a quarter of a mile, and then he broke down. He could go no further. In the dark cold night he sat down and cried. It was not the crying of one who hoped to attract attention; it was the crying of flat despair.

The first thing I did (which did not take a moment), was to thank God that my door-steps had been his juniper tree. Then I remembered that the first thing God did when Elijah broke down was to give him something to eat. Yes, it is a good thing to keep up physical nature. And the little man had had no food since three o'clock till nine. So there came, brought by kind hands (not mine), several great slices of bread and butter (jam even was added), and a cup of warm tea. The spirit began to come a little into the child; and he thought he could manage to get home, if we would let him leave his sticks till Monday. We asked him what he would have got for his sticks if he had sold them all? Nine pence. Under the circumstances, it appeared that a profit of a hundred per cent was not exorbitant, so he received eighteen pence, which he stored away somewhere in his rags, and took the sack and went away, and returned with all the sticks emptied out. Finally an old gray coat of rough tweed came, and was put upon the little boy, carefully buttoned, forming a capital great coat. And for as much as his trowsers were most unusually ragged, a pair of such appeared, and being wrapped up were placed in the sack along with a good deal of bread and butter. How the heart of the child had by this time revived. He thought he could go home nicely. And having very briefly asked the Father of the fatherless to care for him, I beheld him limp away in the dark. All this is supremely little to talk about—but it was quite a different thing to see. To look at the poor starved little face, and the dirty hand like a claw; to think of ten years old; to think of one's own children in their warm beds; and to think what all this would have been to one's self as a little child. Oh, if I had a four-leaved shamrock, what a turn-over there should be in this world.

When the little man went away I came back. I took up my pen and tried to write, but I could not. I thought I saw many human beings besides Elijah in the case of that child. I tried

to enter into the feeling (it was only too easy), of that poor little thing in his utter despair. It was sad enough to carry about the heavy bundle hour after hour, and to sell only the half-penny worth. But it was dreadful, after tumbling down the stair, to find he was not able to walk, and still to be struggling to carry back his load to his bare home, which was two miles distant from this spot; and at last to sit down in misery on the step in the dark night, stunned. He would have been quite happy if he had got ninepence. I remember when I was a boy how such a person was wont to say, as though it summed up all the virtues, that such a person was a man who looked at both sides of a shilling. But many human beings who can give a shilling rather than take it, are as really beaten as that little boy.

For Friends' Intelligencer.

THE SUFFERING OF FRIENDS IN VIRGINIA.

In the Intelligencer of 31st ult., and 7th inst., are brief editorial notices of the calamity which has recently befallen Friends in Virginia. They state that "Our Friends in Virginia have endured distressing and continued privations; and recently most of their stacks, barns and mills have been burned, and all their farm stock driven off. Some who had sufficient to meet their wants, are thus rendered entirely destitute, without means of providing for large and dependent families. Their storehouses have been pillaged, their provisions for the winter consumed or appropriated, and some of them deprived of all means of supporting their families. Unless aid is promptly rendered, their condition must continue to be one of difficulty and suffering, augmented by the severity of an inclement season."

A few weeks ago a newspaper account stated that, by order of General Sheridan, all the barns, stacks, mills, &c., over an area five miles wide, and many miles in length were burned, to prevent some of the ill-disposed owners from affording aid and shelter to Moseby and his gang of guerillas. Although the editorial does not particularize, it is likely Friends for whose relief an appeal is made, have or had their residences within the district where this work of destruction was wrought.

From the newspaper account, and also from information indirectly derived through a captain of a cavalry company, which assisted in that work of destruction, the impression was received that the conflagration included dwellings as well as other buildings. According to his representation, the spectacle must have been painful to all whose feelings are not hardened by the barbarities of war. Hundreds of stacks, barns, dwellings, and other buildings, sending forth their clouds of smoke and sheets of flame could be counted from one view.

The subject is one of painful consideration, even to us who are not among the sufferers. What then must have been the sensation of those who were compelled to witness the destruction of the earnings of years of laborious toil. If the visitation had befallen our Friends during the mild season, it would then have been a sore trial, but its occurrence during the winter must greatly increase their sufferings. Under the most favorable circumstances, from six to eight months must elapse, before they can derive much support from their farms, and in the meantime they will have to depend upon purchasing; and if there are any who have not the ability to do this, their claims upon the sympathy and assistance of those of us, who are more favorably circumstanced, cannot be too strongly presented.

Several weeks have already passed since the beginning of their privations; whatever of suffering has already been experienced, will doubtless be increased by the advance of the season. There is no time to lose. Even with the utmost activity in forwarding relief, much will have to be endured before assistance can reach them.

What is now wanted is, that some persevering, sympathizing Friend or Friends in each meeting start a susbcription paper, and forward their collections to some one in New York or Philadelphia, to await the preliminary arrangement necessary to insure a safe transmission, and judicious distribution of what may be collected.

What number of families have been thus stripped of their property does not appear, but it is quite probable that the demands upon the liberality of their Friends of other localities will be more considerable than is by many contemplated.

When the freedmen were appealing for our assistance, many of our benevolent Friends visited the localities, where their attentions were much needed, and by their presence, sympathy, and services, rendered efficient aid to the sufferers.

Are there not some among us now who are prepared to sacrifice their time and home comforts, and to speed their way on this mission of mercy? A parallel case among Friends has never been known in this country since its settlement. The extent and depth of their bereavement cannot be comprehended by merely a few moments' consideration. It should be continually borne in mind, that by the loss of their teams they are rendered nearly helpless, as to their ability to move from one place to another; and as they are surrounded by those similarly circumstanced, they can neither buy, hire, nor borrow. If we wish to render them assistance, we must go to them; they cannot come to us. In earlier times, bereavements

much less distressing than this, claimed the attention of Yearly Meetings.*

On some similar occasions much time has been lost in effecting an organization, which constitutes my apology for proposing that, until other arrangements be made, contributions (in money only) be paid or forwarded to Samuel Willits, 301 Pearl street, New York, or to Dillwyn Parrish, Philadelphia.

GIDEON FROST.

1st mo. 8th, 1865.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 717.)

There could not, probably, be a more curious mode of life for an air-breathing animal than that described in the last article. It seems almost incredible, that a creature so apparently devoid of means, should be enabled to construct, in such a dangerous location, an abode so wonderful and weak in its construction, and yet so well adapted to the wants of the builder.

We must not, however, let our wonder run too high at this little marvel, for Nature presents many of them, varying the entertainment by forms of life and living diversified in every conceivable manner.

Prof. Agassiz said to the late lamented Hugh Miller, on the occasion of his being almost afraid to communicate a discovery which he had made in fossil osteology, and which seemed too extraordinary for existence:—"Do not be deterred, if you have examined minutely, by any dread of being deemed extravagant. The possibilities of existence run so deeply into the extravagant, that there is scarcely any conception too extraordinary for nature to realize."

The remark applies equally to the lower as to the higher forms of life, and assures us that, if we study nature aright, we will come to the knowledge of wonderful things—the handiwork of the great Artist who planned and executed the whole creation.

The learned Boyle remarked:—"His wonder dwelt not so much on Nature's clocks as her watches;" and indeed do we not all admire the mechanism of a watch more than that of a clock, from the minuteness and precision of the working parts, and skill shown in the fit and finish of the almost microscopic detail.

The system of transporting lumber from the head waters and tributaries of our rivers to the lower markets, commonly called *rafting*, while deserving the name of a *great trade*, may not lay claims to great ingenuity in the contrivances used for its successful operation. It consists mainly in the lashing together of the *logs* or *platforms* to a convenient size for management, and the use of fore and after oars for guiding the craft in the windings of the channels through which it has to pass. Considered as an invention it has great merit, because it has advantages of immense value to man; the idea, however, may or may not have been derived from Nature, but certain it is, that from the source whence all ingenuity flows, came also the hint of this supposed-to-be human invention.

Read what Kirby says about the *Rafting Spider*. "Mr. Sheppard has often noticed in the fen ditches of Norfolk, England, a very large spider, which actually forms a raft for the purpose of obtaining its prey with more facility. Keeping its station upon the ball of weeds about three inches in diameter, probably held together by slight silken cords, it is wafted along the surface of the water upon this floating island, which it quits the moment it sees a drowning insect; not, as you may conceive, for the sake of applying to it the process of the Humane Society, but of hastening its exit by a more speedy engine of destruction.

"The booty thus seized it devours at leisure upon its raft, under which it retires when alarmed by any danger."

Should we think this a weak, clumsy contrivance unworthy our notice, we can introduce another more human-like in its inception and appointments, the invention of a little quadruped of the mouse kind, a native of Iceland. It embodies an ingenious method of transporting food across and adown the rivers of that island.

"The party, consisting of from six to ten, select a piece of flat dried excrement, on which they place the berries they have collected in a heap on the middle. Then, with their united force, drawing it to the water's edge, they launch it, and embark; placing themselves around the heap, with their heads joined over it, their backs to the water, and their tails pendant in the stream, serving the purpose of rudders."

These *campagnols* certainly never learned the art of rafting from man, nor did the spider imitate the rude float of a savage; they had their instincts given them before the human race had need of means for the transportation of materials and goods, and have continued to this day to practice their foraging expeditions, as well as to impart to man—the great experimentalist—a limit or suggestion as a starting point for his inventions. Y.

Phila. 12th mo. 26th, 1864.

"THERE is no more perilous ordeal through which man can pass, as he is at present constituted, than that of being condemned to walk his life-long in the sunlight of unshadowed

* A committee was appointed at the late Baltimore Yearly Meeting, to have charge of this subject. —EDS.

prosperity. His eyes ache with that too untempered brilliance; he is apt to be smitten with a moral coup de soleil. But it as little follows that no sunshine is good for us. He who made us, and who tutors us, alone knows what is the exact measure of light and shade, sun and cloud, storm and frost and heat, which will best tend to mature those flowers which are the object of his celestial husbandry; and which, when transplanted into the paradise of God, are to bloom there forever in amaranthine loveliness. Nor can it be without presumption that we essay to interfere with these processes; our highest wisdom is to fall in with them."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 21, 1865.

THE CIRCULAR MEETINGS are held once in three months at Reading and Frankford, and twice in the year at Haverford, Merion, Radnor, Valley and Schuylkill. Many are doubtless aware, that Philadelphia Quarterly Meeting has appointed meetings to be held at stated intervals in specified localities within its limits, for the strength and encouragement of its members who reside where there are few Friends.

One of these meetings was held at Frankford, Pa., on the afternoon of the first day of the present year. It was largely attended by those not members of our Religious Society, whose quiet deportment in the silent part of the meeting, and marked and respectful attention to the testimonies offered, gave evidence that they were interested. These meetings continue to be acceptable to Friends living where they are held, and we believe they exercise a salutary and strengthening influence generally. One of the important features connected with them is, the opportunity they furnish for those of other religious persuasions to meet with us in social worship, and perhaps to become acquainted with the truths of the gospel as held by Friends.

THE COLORED PEOPLE IN MARYLAND.—We are glad to learn that the citizens of Maryland are making prompt provision for the elevation and retention of their recently disenthralled people. "Active measures are being taken to redress the grievances connected with the binding out of colored children;" and though, in some places, slavery dies hard, in other cases it is beautiful to see how those whose judgments are unconvinced of the propriety of emancipation, have submitted without complaining, and taken care to give their colored people a good outfit for their new position. It is a comfort to know, that,

> "Truth crushed to the earth revives again,
> The eternal years of God are hers."

On some plantations the freed people have preferred to remain with their former masters, who have made just and even liberal arrangements with them.

The appeal of Baltimore "Friends' Association in aid of Freedmen," has previously been given to our readers. We publish in the present number the Address of the "Baltimore Association for the Moral and Educational Improvement of the Colored People." Among those who constitute the Board of Managers, we recognize the names of some of our Friends.

MARRIED, with the approbation of Haddonfield Monthly Meeting, on the 12th of the 1st month, 1865, at the bride's residence, ELLIS BOGGS and ELIZA A. RULON, of Camden Co., New Jersey.

DIED, at his residence, near Woodbury, on the 6th of 1st month, 1865, DAVID J. GRISCOM, aged 49 years and 10 months. His close was calm and serene. Through life, his love was to all, and it is believed he was beloved by all who knew him. He was a valuable and living minister of the gospel.

——, on the 6th inst., THOMAS W. MOORE, in the 35th year of his age.

——, on the 9th of 1st month, 1865, at Burlington, N. J., SARAH, widow of Richard Jackson, in the 81st year of her age; a member of Philadelphia Monthly Meeting.

——, on the 8th of 1st month, 1865, at Germantown, JOHN W. GARTLEY, in the 27th year of his age.

——, at his residence, in New York city, on the 17th of 10th month, 1864, AMOS WILLETTS, aged 72 years, 1 month and 3 days.

——, on the 11th of 1st month, 1865, of heart disease, EBENEZER H. DENNIS, in the 26th year of his age; a member of Falls Monthly Meeting.

——, on the 8th of 10th month, 1864, WILLIAM ALBERTSON; a member of Falls Monthly Meeting.

——, on the 8th of 11th month, 1863, ROBERT P. LOVETT, in his 63d year; a member of Falls Monthly Meeting.

——, at her residence in Westbury, Long Island, on the 2d of 1st month, 1865, ELIZABETH H. COCK, wife of William T. Cock, in the 60th year of her age. She was a useful member and for many years Clerk of Westbury Monthly Meeting; steady in the attendance of all our religious meetings, and in them her quiet deportment and solid countenance evinced that her mind was bowed reverently before H whom we profess to worship. Having ample m she gave liberally to the poor and needy, as ceivers bear testimony; for she endeavored the commandment: "When thou doest t

not thy left hand know what thy right hand do-
n." And when the wants of the freedman and
e sufferings brought on by this fratricidal war,
me to her knowledge, her feelings of tenderness
d sympathy were strongly drawn forth, and, de-
ous to do her full share in relieving these, her
rse was freely opened and her hands industrious-
employed in making garments for the needy, as
uty to her fellow creatures and to her God; and
believe the language of the Divine Master is
plicable: "Inasmuch as ye have done it unto one
these little ones, ye have done it unto me;" and
bereaved do not mourn without the hope that
great loss is her great gain. Being taken from
rks to reward, after a few hours of illness of
ralysis, we feel it to be a solemn call to survivors—
e ye also ready, for ye know not the day nor the
ır" when the language may be: "Steward, give
thy stewardship, for thou may'st no longer be
ward."

A meeting of the Association of Friends, for the
lief of the Suffering Poor, will be held this (7th
7) evening, 1st month 21st, 1865, at Race Street
eting House, at half-past seven o'clock.

JOSEPH M. TRUMAN, Jr., *Clerk.*

For Friends' Intelligencer.

'The Women's Association of Philadelphia, the Relief of the Freedmen," report re-
pts since 12th mo. 3d, 1864:—

ington Sewing Circle - -	$30 00
eenwich, Camden County, N. J. -	5 00
ends of Salem, N. J. - -	38 00
A. and A. S., of Fairbury, Ill.	22 00
ends and others of Mullica Hill, N. J.	20 00
ends and others of Wilmington Del.	100 00
G. B., Huntington, Indiana -	10 00
S. Hulme, Mt. Holly, N. J. -	10 00
Henderson, Iowa - - -	3 00
omen Friends of Providence Prepara-
ive Meeting - - - - -	26 00
Palmer, Concordville, Pa. - -	5 00
per Greenwich Association for Relief
of Freedmen - - - -	62 00
ebury, Bucks Co., Pa., Association	23 00
ends of Evesham, N. J. - -	8 00
men Friends of Radnor Mo. Meeting	75 00
ry D. Brown, Philadelphia -	50 00
mbers' Subscriptions and Contribu-
ions from various sources in the city	526 00

w clothing from T. Garrett, of Wilmington.
" " Friends of Newtown, Pa.
arge box of valuable clothing and bedding
om Picton, Prince Edward county, C. W.
arge and valuable box of bedding and cloth-
ng from Phebe Way, of Kennet Square, Pa.
uable box of clothing from Lambertville,
Jersey.
luable box of clothing from Abington, Pa.
arge bags of excellent part-worn clothing
from friends of Mullica Hill, N. J.
package of worn and some new clothing,
Greenwich Ass'n, N. J.
men, by donors val[illegible] for Relief of Freed-
$22 00.

Numerous contributions of new and part-worn clothing.

Also, a quantity of knit and woven yarn stockings from Friends in and near the city.

A lot of mended shoes from the House of Refuge.

MARGARET A. GRISCOM, *Treasurer.*

1st mo. 14th, 1865.

All contributions in goods should be sent to the room of the Association, 800 Arch street, third story.

COMING AND GOING.

Sunshine and shadow come and go alternately, or with mingled influence checker the scenes of life. The first coming of a child into the household is more than the advent of an angel. A divine messenger might more surprise us, might play upon our wonder and fear, or give food for reflection by his message.

But a child comes from as mysterious and strange a land as the unknown sky. Every day the little thing fills us with questions and wonders of thought. One child is a whole population. What is it? What will it become? how shall we rear it? what is it doing to us and within us? These thoughts come and go, in light and shadow, in hope and fear, in gladness or sorrow, with footfalls as numerous as if a whole host, and not one little babe, were the subject of them. But of the coming of these little ones poets and parents have written abundantly.

What about their going? When they go out to return no more, we believe that the door of the Father's house has opened, and that they are safely at home. We weep. But it is not that they are gone, but that we are left. We weep not because they are inside of the gate, but because we are outside and the door is shut.

But there are other goings besides these upward and heavenly ones. Children grow up. Nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man and gone now! His foot is in the field, his hand upon the sword. There is no more childhood for him or for us. Life has claimed him. When a beginning is made, it is like a raveling stocking, stitch by stitch gives way till all are gone. The house has not a child in it. There is no more noise in the hall—boys rushing in pell-mell; it is very orderly now. There are no more skates or sleds, bats, balls or strings, left scattered about. Things are neat enough now.

There is no delay of breakfast for sleepy folks; there is no longer any task before you lie down of looking after anybody, and tucking up the bed-clothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, or collars to be arranged! There was never

such peace in the house! It would sound like music to have some feet clatter down the front stairs! O, for some children's noise!

What used to ail us that we were hushing their loud laugh, checking their noisy frolic, and reproving them slamming and banging the doors! We wish our neighbors would only lend us an urchin or two to make a little noise in these premises. A home without children! It is like a lantern and no candle; a garden and no flowers; a vine and no grapes; a brook with no water gurgling and rushing in its channel. We want to be tired, to be vexed, to be run over, to hear child-life at work with all its varieties.

During the secular days this is enough marked. But it is Sunday that puts our homes to the proof. That is the Christian family day. The intervals of public worship are long spaces of peace. The family seems made up on that day. The children are at home. You can lay your hand on their heads. They seem to recognize the greater and the lesser love—to God and to friends. The house is peaceful, but not still. There is a low and melodious trill of children in it. But Sunday comes too still now. There is a silence that aches in the ear. There is too much room at the table, too much at the hearth. The bedrooms are a world too orderly. There is too much leisure and too little care.

Alas! what mean these things? Is somebody growing old? Are these signs and tokens? Is life waning?

All summer long the great full breasted tree has covered his branches with numberless leaves, and whirled them in the wind for music, and covered the little birds from sight that sung and builded within. It was green and strong and musical. At length a single leaf hangs in the tree with a brilliant color. You look at it and sigh, "It is the first I have seen this summer; there will now be more such." To-morrow it falls. Others ripen and follow. Ere long the tree grows thin. Every wind lifts many of them, and hands them down to the ground. Every day there is less sound in the tree; every day more of rustling leaves along the fences. At length, after a rain, and a windy buffeting, the tree holds out its barren arms, and there are nowhere leaves upon them! Wait, O tree! There are buds and leaves yet. Only between thee and them is sleep, burial, resurrection. Winter is come, but so also is spring coming.—*Exchange.*

In the new State of Nevada, one hundred miles west of Reese river, beneath a thin covering of refuse saline matter, for a depth of fourteen feet, pure rock salt is found as clear as ice and as white as snow. Beneath there is water, which seems to be filtered through salt to an unknown depth. The whole of the fourteen feet in thickness does not contain a sin[gle] streak of deleterious matter or rubbish.—*Bo[ston] Weekly Transcript.*

SELECTED.

THE GOOD OLD GRANDMOTHER,

WHO DIED AGED EIGHTY.

Oh softly wave the silver hair
From off that aged brow!
That crown of glory worn so long,
A fitting crown is now.

Fold reverently the weary hands,
That toiled so long and well;
And while your tears of sorrow fall,
Let sweet thanksgivings swell.

That life-work, stretching o'er long years
A varied web has been,
With silver strands by sorrow wrought,
And sunny gleams between.

These silver hairs stole softly on,
Like flakes of falling snow,
That wrapt the green earth lovingly,
When autumn breezes blow.

Each silver hair, each wrinkle there,
Records some good deed done;
Some flower she cast along the way,
Some spark from love's bright sun.

How bright she always made her home!
It seemed as if the floor
Was always flecked with spots of sun,
And barred with brightness o'er.

The very falling of her step
Made music as she went;
A loving song was on her lip—
The song of full content.

And now in later years, her word
Has been a blessed thing
In many a home, where glad she saw
Her children's children spring.

Her widowed life has happy been,
With brightness born of Heaven;
So pearl and gold in drapery fold
The sunset couch at even.

O gently fold the weary hands
That toiled so long and well;
The spirit rose to angel bands,
When off earth's mantle fell.

She's safe within her Father's house,
Where many mansions be;
O pray that thus such rest may come,
Dear heart, to thee and me!

For Friends' Intelligencer.

FOR THE CHILDREN.

THE HOLIDAYS.

The Holidays to which so many [look] forward with bright anticipations, have come and gone, and are now as really among the [things] of those of a hundred years ago. [Many] return is ever hailed with [pleasure] hearts. These days may [be] along life's pathway. [Hands] each other a cordial [yes], the table is [loaded] panied with [good]

th delicate viands, and the cares of life seem
the time forgotten.

And now, my dear children, allow me to re-
ce with you in all your happiness, wishing it
continue not only through the day but
rough the year, and through all years. Yes,
would fain scatter flowers by the wayside to
l the little wounds made by the briers which
y perchance also be found there. For al-
ugh childhood is considered the happiest
iod of life, it is not without its trials and its
sses; but every one that is patiently endured or
rcome renders the next more easy to be borne.
The New Year is considered a favorable time
form new resolutions and overcome little
lts. Have not some of you often said to
rselves, "Well, after New Years day I will
more patient, more dutiful to my parents or
chers, will be more careful not to wound the
lings of my playmates, and will really *try* to
very good?" And have you found it any
ier than before to keep self under perfect
trol? Now do not conclude that no one
ever had such trials or such hard work to
what they wish to be. We that have seen
e years than you, have still to keep strug-
g and striving, and so we shall find it ne-
ary to do to the close of life. But let us
on with the assurance that He who knows
every weakness is never wearied with our
tions for strength to overcome all tempta-
s to evil.

But while we rejoice with those that have
n made happy by precious gifts, let us also
ember others to whom all days are alike:
successive one sending them forth with
et upon the arm, asking for crumbs left
n the bountiful table. They walk the street,
at the "show-window," gaze upon the beau-
l things within, then drawing their tattered
ments around them, go on apparently satis-
if their basket is well filled. But can we
bt that many of these little ones have minds
apable of improvement, a heart as noble
a spirit with longings for the right as
ngly implanted within them, as many that
them by whose fingers are loaded with
ls and their wrists encircled with gold?
yes; and many of these may hereafter be
d amongst Christ's jewels, having done the
they could in fulfilling their simple mission
earth. They may have brought sunshine
ell as food to a disconsolate mother and her
ndent little ones. Let us, then, who are
red with so many blessings, look with an
of pity and a heart of compassion upon
e little unfortunates, instead of crushing
n still more by a harsh word, or turning a
ear to their simple question, "Any cold
nals?" Yes, be kind to the unfortunate;
may our Heavenly Father grant you many
happy New Year." E. H.

Baltimore Association for the Moral and Educational Improvement of the Colored People, Room No. 3, Bible House.

Fellow Citizens,—Since the adoption of the New Constitution very grave issues are submitted for your consideration.

That instrument, by its benevolent provisions, has added to the eighty thousand free colored people of our State eighty-seven thousand others, recently slaves.

These two classes constitute the greater portion of the labor of the State.

They are likely to remain among us, for they are attached to their homes, and no Governnrent has ever consented to the violent removal of one-fourth of its population.

For the most part they are ignorant. The habits of their former industry have not been such as to teach them ideas of thrift, carefulness, or providence. Thrown upon their own resources, though their labor is in great demand, they cannot be expected to know the necessity of industry, or how to seek at home permanent occupation and employment.

We are forced to think it the duty of every citizen of Maryland to seek to make this population most useful to the State, as it is the bounden duty of Christian men to seek their moral improvement.

There are but two courses to be pursued. The one is to leave these persons in the ignorance and moral destitution in which many of them now, unhappily, are, and the other to endeavor by education to improve their habits, instruct them in their industry, make diligent the idle, reform the vicious and stimulate the good, that they may rise in the scale of being, and be better fitted for the varied duties they are called on to perform.

The first course may at first seem the least troublesome and expensive, but ignorance is the mother of vice, and unless these people are taught their duties to the State, and their more important duty to God, and are not suffered to remain in the helpless state in which slavery has left them, the necessity for almshouses, jails and penitentiaries will teach the folly of such economy.

Educated labor produces more than uneducated labor. It is, therefore, the interest of the State that all labor should be instructed.

One of the hopes of the friends of Emancipation was that that measure would induce immigration into the State, raise the price of our lands, give demand for our labor in erecting mills and dwellings, and in manufacturing the various utensils necessary for the increased population of Maryland. But it cannot be expected that any number of the class of emigrants we desire will leave their homes to dwell in Maryland if they know they are to be surrounded

by an illiterate, ignorant population, whose ignorance and vice are to be daily increased by withholding all instruction in the arts of labor, all educational improvement and every teaching of morality which would lead them to higher ideas of duty to God and to their neighbor.

To pursue this plan would deprive the State in the first place of the productive labor of one hundred and sixty thousand people, and would prevent desirable emigration into her borders, and oppress those of us now residents of the State with additional taxation to furnish what the expense of education would have entirely prevented

Perhaps those of the colored people whose circumstances require daily toil for the support of their families can receive but little direct benefit at their time of life from any effort now put forth, but we believe the influence of the education of their children will be felt upon the home and the household, that family respect will increase, that thrift and cleanliness will be promoted, and the same beneficent effects which education produces upon other populations will be felt among the colored people.

They have been taxed for a long while for public schools, but have been allowed none. Their present condition, when we consider what has been denied them, and how little means or opportunity they have had for self-improvement, is a standing rebuke to those who think they are incapable of moral or mental culture.

They long for opportunity to show how readily they become a people no longer degraded by, but useful to, the State.

The Baltimore Association for the Moral and Educational Improvement of the Colored People, intends to do what it can to give them such opportunity. Its members will give their best efforts to this charitable purpose.

Those of our fellow-citizens who feel any interest in a people upon whom their vote has thrust the responsibilities of life, and those in whom Christianity prompts kindness and duty toward these people, are invited to give us their support in such manner as they may think the most useful, that we, if necessary by private benevolence may do what long since ought to have been done, and we hope soon will be done, by the State, *i. e.*, provide means for the moral and educational improvement of one-fourth of our population.

CULTIVATION OF THE CAMPHOR TREE.—The *California Farmer*, in alluding to camphor says:—"It is something more than a wonder that a tree, in itself so valuable, in producing a necessity so absolute and so entirely susceptible of successful cultivation in the United States, should so long be totally neglected by our agriculturists. As the camphor tree is quit hardy as any of our apple trees, there is, perh no good reason why it should not succeed wherever the apple tree will grow. It is ind nous to all parts of China, Japan, Form Burmah and Chinese Tartary, and flourishe far north as the Amoor country; but it is fo in the greatest abundance along the eastern c of China, between Amoy and Shanghae. In districts of Kwang-tung and Fu-chein it gr in dense forests, the trunk attaining a size eq ing that of any of our North American fo trees. The principal market for camphor lum is Amoy, where some boards are 30 inches width. The camphor gum of commerce does in any case exude from the tree, as has bee generally supposed; but it is obtained from leaves, twigs and smaller roots by distillation

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From the Atlantic Monthly.

THE HIGHLAND LIGHT.

(Concluded from page 719.)

This keeper's successor, who kindly en tained me the next year, stated that one tremely cold night, when this and all the nei boring lights were burning summer oil, but had been provident enough to reserve a li winter oil against emergencies, he was wal up with anxiety, and found that his oil congealed, and his lights almost extinguish and when, after many hours' exertion, he l succeeded in replenishing his reservoirs w winter oil at the wick-end, and with diffic had made them burn, he looked out and fou that the other lights in the neighborho which were usually visible to him, had g out, and he heard afterward that the Par River and Billingsgate Lights also had b extinguished.

Our host said that the frost, too, on the w dows caused him much trouble, and in sul summer nights the moths covered them a dimmed his lights; sometimes even sm birds flew against the thick plate-glass, a were found on the ground beneath in the mo ing with their necks broken. In the spring 1855 he found nineteen small yellow-birds, p haps goldfinches or myrtle-birds, thus ly dead around the light-house; and sometim in the fall he had seen where a golden plo had struck the glass in the night, and left down and the fatty part of its breast on it.

Thus he struggled, by every method, to k his light shining before men. Surely light-house keeper has a responsible, if an e office. When his lamp goes out, *he goes* o or, at most, only one such accident is pardon

I thought it a pity that some poor stud did not live there, to profit by all that lig since he would not rob the mariner. "Wel he said, "I do sometimes come up here a read the newspaper when they are n

below." Think of fifteen argand lamps d the newspaper by! Government oil! ht enough, perchance, to read the Consti- n by! I thought that he should read ng less than his Bible by that light. I classmate who fitted for college by the of a light-house, which was more light, inks, than the University afforded.

hen we had come down and walked a rods from the light-house, we found that uld not get the full strength of its light e narrow strip of land between it and the , being too low for the focus, and we saw so many feeble and rayless stars; but at rods inland we could see to read, though ere still indebted to only one lamp. Each tor sent forth a separate "fan" of light; hone on the windmill, and one in the hol- while the intervening spaces were in shad- This light is said to be visible twenty cal miles or more, to an observer fifteen bove the level of the sea. We could see evolving light at Race Point, the end of Cape, about nine miles distant, and also the on Long Point, at the entrance of Province- Harbor, and one of the distant Plymouth or Lights, across the Bay, nearly in a e with the last, like a star in the horizon. keeper thought that the other Plymouth t was concealed by being exactly in a range the Long Point Light. He told us that mariner was sometimes led astray by a erel fisher's lantern, who was afraid of be- un down in the night, or even by a cotta- light, mistaking them for some well-known on the coast,—and when he discovered his ake, was wont to curse the prudent fisher e wakeful cottager without reason.

hough it was once declared that Providence ed this mass of clay here on purpose to t a light-house on, the keeper said that should have been erected half a mile her south, where the coast begins to l, and where the light could be seen at same time with the Nauset Lights, and nguished from them. They now talk of ding one there. It happens that the pres- one is the more useless now, so near the emity of the Cape, because other light- ses have since been erected there.

mong the many regulations of the Light- se Board, hanging against the wall here, y of them excellent, perhaps, if there were giment stationed here to attend to them, e is one requiring the keeper to keep an ac- nt of the number of vessels which pass his t during the day. But there are a hun- d vessels in sight at once, steering in all di- ions, many on the very verge of the horizon, he must have more eyes than Argus, and good deal farther-sighted, to tell which are ing his light. It is an employment in some respects best suited to the habits of the gulls which coast up and down here and circle over the sea.

I was told by the next keeper, that on the eighth of June following, a particularly clear and beautiful morning, he rose about half an hour before sunrise, and, having a little time to spare, for his custom was to extinguish his lights at sunrise, walked down toward the shore to see what he might find. When he got to the edge of the bank, he looked up, and, to his astonishment, saw the sun rising, and already part way above the horizon. Thinking that his clock was wrong, he made haste back, and, though it was still too early by the clock, extinguished his lamps, and when he had got through and come down, he looked out of the window, and, to his still greater astonishment, saw the sun just where it was before, two-thirds above the horizon. He showed me where its rays fell on the wall across the room. He proceeded to make a fire, and when he had done, there was the sun still at the same height. Whereupon, not trusting to his own eyes any longer, he called up his wife to look at it, and she saw it also. There were vessels in sight on the ocean, and their crews, too, he said, must have seen it, for its rays fell on them. It remained at that height for about fifteen minutes by the clock, and then rose as usual, and nothing else extraordinary happened during that day. Though accustomed to the coast, he had never witnessed nor heard of such a phenomenon before. I suggested that there might have been a cloud in the horizon invisible to him, which rose with the sun, and his clock was only as accurate as the average; or perhaps, as he denied the possibility of this, it was such a looming of the sun as is said to occur at Lake Superior and elsewhere. Sir John Franklin, for instance, says in his "Narrative," that, when he was on the shore of the Polar Sea, the horizontal refraction varied so much one morning that "the upper limb of the sun twice appeared at the horizon before it finally rose."

He certainly must be a son of Aurora to whom the sun looms, when there are so many millions to whom it *glooms* rather, or who never see it till an hour *after* it has risen. But it behooves us old stagers to keep our lamps trimmed and burning to the last, and not trust to the sun's looming.

The keeper remarked that the centre of the flame should be exactly opposite the centre of the reflectors, and that accordingly, if he was not careful to turn down his wicks in the morning, the sun falling on the reflectors on the south side of the building would set fire to them, like a burning-glass, in the coldest day, and he would look up at noon and see them all lighted! When your lamp is ready to give light, it is readiest to receive it, and the sun

will light it. His successor said that he had never known them to blaze in such a case, but merely to smoke.

I saw that this was a place of wonders. In a sea-turn or shallow fog, while I was there the next summer, it being clear overhead, the edge of the bank twenty rods distant appeared like a mountain-pasture in the horizon. I was completely deceived by it, and I could then understand why mariners sometimes ran ashore in such cases, especially in the night, supposing it to be far away, though they could see the land Once since this, being in a large oyster-boat two or three hundred miles from here, in a dark night, when there was a thin veil of mist on land and water, we came so near to running on to the land before our skipper was aware of it, that the first warning was my hearing the sound of the surf under my elbow. I could almost have jumped ashore, and we were obliged to go about very suddenly to prevent striking. The distant light for which we were steering, supposing it a light-house five or six miles off, came through the cracks of a fisherman's bunk not more than six rods distant.

The keeper entertained us handsomely in his solitary little ocean-house. He was a man of singular patience and intelligence, who, when our queries struck him, rang as clear as a bell in response. The light-house lamps a few feet distant shone full into my chamber, and made it as bright as day, so I knew exactly how the Highland Light bore all that night, and I was in no danger of being wrecked. Unlike the last, this was as still as a summer night. I thought, as I lay there, half awake and half asleep, looking upward through the window at the lights above my head, how many sleepless eyes from far out on the ocean-stream —mariners of all nations spinning their yarns through the various watches of the night— were directed toward my couch.

DOGS OF LABRADOR.

During the winter season the Labrador dogs make a full return to their masters for all the anxiety and trouble they give them during the summer months. Harnessed to the sledge, or commetique, as it is termed on the coast, they will travel fifty or sixty miles a day over the snow. They haul wood from the interior, carry supplies to the hunters in the forests far back from the rocky and desolate coasts, merrily draw their master from house to house, and with their wonderful noses pick out the right path even in the most pitiless storm. If the traveller will only trust to the sagacity of an experienced leader he may wrap himself up in his bear and seal-skin robes, and, defying piercing winds and blinding snow drifts, these sagacious and faithful animals will draw him safely to his own door or to the nearest house. The commeti is about thirty inches broad and ten or tw feet long; it is formed of two longitudinal r ners, fastened together by means of transve bars let into the runners and strengthened w strips of copper. The runners are shod w whalebone, which by friction over the sn soon becomes beautifully polished and lo like ivory. The commetique is well floo with seal-skins; over which bear or seal-sk are nailed all around, with an opening for traveller to introduce his body. The harnes made of seal-skin, the foremost dog, called guide, is placed about thirty feet in advan the others are ranged in pairs behind the gui sometimes three, sometimes four pairs of d are thus, attached to one commetique in ad tion to the guide.

The Equimaux dog of pure breed, with strongly-built frame, long white fur, pointed e and bushy tail, is still capable of enduri hunger to a far greater extent than the mix breed. But the mixed breed beat him in lo journeys, if they are fed but once a day. Esquimaux dog will travel for two days wit out food; one of the mixed breed must be f at the close of the first day or he can do lit the next. These powerful, quarrelsome, a even savage animals are kept under absolu control by the formidable Esquimaux whi Even in the middle of summer, the first glimp of the whip is sufficient to arrest the most bloo battle. The lash of a good whip is about thirt five feet long, attached to a handle of not mo than eight or ten inches. An experienced d ver can hit any part of the leader he choos with the extremity of his formidable weapo The best whippers are well known on the coa and to become an experienced hand is an o ject of the highest ambition among the you men and the rising generation.

THE CHARACTER OF THE LABRADORIANS.

Uniform hospitality is the characteristic tra of Labradorians. With a few exceptions, th are very like one another in their manners ar customs. Under many circumstances proper may be said to be held in common. When t stock of provisions belonging to one family exhausted, those of a neighbor are offered as matter of course, without any payment bei exacted or even expected. When a "planter as they are often termed on the coast, has occ sion to leave his house with his family, it is t custom to leave the door on the latch, so th a passer-by or a neighbor can enter at any tim Provisions are left in accessible places, an sometimes a notice, written with charcoal chalk, faces the stranger as he enters, infor ing him where he may find a supply of the n cessaries of life, if he should be in want them. Father Pinet relates, that he came on

:o the house of a planter, during the ab-
e of the family, and not only found direc-
, how and where to find the provisions,
ly written in chalk, for the benefit of any
ng stranger, but one of his own party, on
ing a box, saw a purse lying quite exposed,
containing a considerable sum of money.—
avian.

THE WORD WITHOUT THE BLOW.

remember, when a boy, how one of the
hboring farmers always excited my young
der by his manner of driving his oxen.
re was none of the loud shouting and hal-
g, the flourish and cracking of whips,
I was accustomed to see in others; but he
ed quietly by their side, or rode in his
never raising his voice above its usual
, never speaking a second time; but wheth-
e wished them to advance or stop, turn to
right hand or the left, he gave the appro-
te word, as he would speak to you or to me;
what most of all upset my ideas of the
isites for a teamster was, they always obeyed
. Whether the load was light or heavy,
ther hauling stones or uprooting stumps,
s all the same, they girded their stout
ks to the yoke with a right good will, as
igh they had found a master for whom
uty was pleasure, and love was law."
f even the brute creation are thus susceptible
to the law of kindness, much more import-
is it that the teacher should make it his
stant study, as the law of his life.
ts manifestations are not to be regarded as
e ornaments to be worn only on festive
s; but as essential as the highest and truest
inments in scholarship. How often have
seen a pupil rise to recite, but, disconcerted
the harshness of the teacher at some inad-
tency, stammering, confused, and bewildered
pelled to sit down, confessing a total fail-
; when but an encouraging word, a sympa-
ing look, or even a little quiet patience, was
ded to draw out a full and clear expla-
ion of a carefully-studied and well-prepared
on.

By a few repetitions of like experience, what
nder he should become disheartened, care-
, and idle, and that disgusted with school
l all its belongings, he should abandon his
es and prospects of education, to engage in
ne more congenial though inferior pursuit—
faith in humanity shaken, his disposition
red, his life's plans thwarted.

THE HONEY LOCUST FOR HEDGES.

This tree, which is frequently called the
ree-thorned Acacia, is the *Gleditschia tria-
thos* of botanists, and, though a native of the
uth, is found growing wild as far north as Pennsylvania and Illinois. In favorable situations it forms a large tree, and is frequently cultivated for ornament, on account of its graceful outline and its light feather-like foliage. The flowers are not conspicuous, but the fruit is very much so. This consists of long, thin, wavy pods, which have been aptly described as looking like apple parings. It produces upon the trunk and branches, clusters of strong, large and sharp branching thorns. As a hedge plant it has been in use for a long time, with a variable reputation, but the general verdict is now in its favor. Former failures are attributable to the want of proper treatment of the hedge during its early growth. The plants are readily raised from seed, which may be collected from fruiting trees, or be had at the seed stores. It is usually advised to expose the seeds mixed with earth to winter freezing, or to scald them and keep them in a warm place before sowing. This may be a safe precaution with old seeds, but we have seen a plantation made last spring with seeds sown without any preparation, and they seem to have come up as regularly as beans. The young plants may be set from two to three feet apart in the hedge row, and after growing a year they should be cut back within two inches of the ground. This will cause a dense shrubby growth, which will need to be brought into shape in the same manner as with other deciduous hedges. The clipping is done in June and September, but any shoot tending to make a strong growth must be removed, whenever it appears. A few years' severe cutting will bring this tree into a most excellent hedge. We are not able to state the precise northern limit at which the Honey Locust proves hardy, but all through central New York and Massachusetts it flourishes and stands the winter quite well. —*Amer. Agriculturist.*

OVERWORK.—Unwise above many is the man who considers every hour lost which is not spent in reading, writing or in study, and not more rational is she who thinks every moment of her time lost which does not find her sewing. We once heard a great man advise that a book of some kind be carried in the pocket, to be used in case of an unoccupied moment; such was his practice. He died early and fatuitous. There are women who, after a hard day's work, will sit and sew by candle or gas light until their eyes are almost blinded, or until certain pains about the shoulders come on, which are almost insupportable, and are only driven to bed by physical incapacity to work any longer. The sleep of the overworked, like that of those who do not work at all, is unsatisfying and unrefreshing, and both alike wake up in weariness, sadness and languor, with an inevitable result, both dying prematurely. Let no one work in pain or weariness. When a man is tired be

ought to lie down until he is fully rested, when, with renovated strength, the work will be better done, done the sooner, and done with a self-sustained alacrity. The time taken from seven or eight hours' sleep out of each twenty-four is time not gained, but time much more than lost; we can cheat ourselves but we cannot cheat nature. A certain amount of food is necessary to a healthy body, and if less than that amount be furnished, decay commences the very hour. It is the same with sleep, and any one who persists in allowing himself less than nature requires, will only hasten his arrival at the mad-house or the grave. This is especially true of brain work.—*Sci. American.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is no shipping demand for flour, and the sales are to the home consumers, at 9$ 75@11 00 for superfine and extra brands; and $11 37 to $13 50 for extra family and fancy lots. Rye Flour commands $9 @ $9 25. Corn Meal.—Brandywine is held at $8 50.

GRAIN.—Sales of red Wheat at $2 70@2 71 per bushel; and good white at $2 95@3 00. Rye is held at $1 78. Corn is nearly steady, but prices are weak. Sales of old yellow at $1 88, and 1 75 was bid for new. Pennsylvania Oats sold for 94 cents. Barley ranges from $1 90 to 2 00, and Malt from $2 05 to $2 15 per bushel.

SEEDS.—Sales of prime Clover at $16 37 per 64 lbs. Timothy is held at $6 62. Small sales of Flaxseed at $4 00.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles south of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.
The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks. For circulars address the principal, RICHARD DARLINTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t, 3. 4, x. f n.

GRIST MILL & WATER POWER FOR SALE, situated on the Camden, Atlantic and Raritan Bay Railroad, eight miles from Camden. C. B. ROGERS, No. 133 Market Street, Phila.
1mo. 14, 1865.—3t. wnz.

PARRY & HAWKINS CLOTH STORE,
No. 28 South Second Street, Philadelphia,
Have now on hand a large assortment of heavy Citron, (dark green) Cloths and Beavers imported expressly for Friends' wear, which they will sell very low.
11.19. 10t. 12165. F N Z.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. RUSH ROBERTTS.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. CHAPMAN, No. 5 South Fifth St.

FOR RENT.—VALUARLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Chesto deceased, in Tullytown, near depot, on Philadelphia and Trento Railroad. A rare opening for business. For particulars apply or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch S have on hand a good assortment of CLOTHS, CASSIMERE and VESTINGS, and are prepared to have the same made up order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular which may be had on application to the Principals, Attleboro P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. JOSEPH FOULKE, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.
By T. ELLWOOD ZELL, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo, 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,
BOOK, PAMPHLET AND GENERAL JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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SECOND DOOR ABOVE CHERRY.

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The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

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The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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Presuming many of our Young Friends are not familiar with "Clarkson's Portraiture of Quakerism," written in the latter part of the 18th century, we purpose extracting such parts as may appear to be of general interest.—Eds.

EXTRACTS FROM "CLARKSON'S PORTRAITURE OF QUAKERISM."

From the year 1787, when I began to devote my labors to the abolition of the slave trade, I was thrown frequently into the company of the people, called Quakers. These people had been then long unanimous upon this subject. Indeed they had placed it among the articles of their religious discipline. Their houses were of course open to me in all parts of the kingdom. Hence I came to a knowledge of their living manners, which no other person, who was not a Quaker, could have easily obtained.

As soon as I became possessed of this knowledge, or at least of so much of it, as to feel that it was considerable, I conceived a desire of writing their moral history. I believed I should be able to exhibit to the rest of the world many excellent customs, of which they were ignorant, but which it might be useful to them to know. I believed, too, that I should be affording to the Quakers themselves, some lessons of utility, by letting them see, as it were in a glass, the reflection of their own images. I felt also a great desire, amidst these considerations, to do them justice; for ignorance and prejudice had invented many expressions concerning them, to the detriment of their character, which their conduct never gave me reason to suppose, during all my intercourse with them, to be true.

Nor was I without the belief, that such a history might afford entertainment to many. The Quakers, as every body knows, differ more than even many foreigners do, from their own countrymen. They adopt a singular mode of language. Their domestic customs are peculiar. They have renounced religious ceremonies, which all other Christians, in some form or other, have retained. They are distinguished from all the other islanders, by their dress. These differences are great and striking. And I thought, therefore, that those, who were curious in the developement of character, might be gratified in knowing the principles which produced such numerous exceptions from the general practices of the world.

But though I had conceived from the operation of these sentiments upon my mind, as long ago as I have stated, a strong desire to write the moral history of the Quakers, yet my incessant occupations on the subject of the slave-trade, and indisposition of body afterwards, in consequence of the great mental exertions necessary in such a cause, prevented me from attempting my design. At length these causes of prevention ceased. But when, after this, the subject recurred, I did not seem to have the industry and perseverance, though I had still the inclination left, for the undertaking. Time

however, continued to steal on, till at length I began to be apprehensive, but more particularly within the last two years, that, if I were to delay my work much longer, I might not live to begin it at all. This consideration operated upon me. But I was forcibly struck by another, namely, that, if I were not to put my hand to the task, the Quakers would probably continue to be as little known to their fellow-citizens, as they are at present. For I did not see who was ever to give a full and satisfactory account of them. It is true, indeed, that there are works, written by Quakers, from which a certain portion of their history, and an abstract of their religious principles, might be collected; but none, from whence their living manners could be taken. It is true also that others, of other religious denominations, have written concerning them; but of those authors, who have mentioned them in the course of their respective writings, not one, to my knowledge, has given a correct account of them. It would be tedious to dwell on the errors of Mosheim, or of Formey, or of Hume, or on those to be found in many of the modern periodical publications. It seemed, therefore, from the circumstance of my familiar intercourse with the Quakers, that it devolved upon me particularly to write their history. And I was the more confirmed in my opinion, because, in looking forward, I was never able to foresee the time when any other cause would equally, with that of the slave-trade, bring any other person, who was not of the Society, into such habits of friendship with the Quakers, as that he should obtain an equal degree of knowledge concerning them with myself. By this new consideration I was more than ordinarily stimulated, and I began my work.

It is not improbable but some may imagine from the account already given, that this work will be a partial one, or that it will lean, more than it ought to do, in favor of the Quakers. I do not pretend to say, that I shall be utterly able to divest myself of all undue influence, which their attention towards me may have produced, or, that I shall be utterly unbiassed, when I consider them as fellow-laborers in the work of the abolition of the slave-trade; for, if others had put their shoulders to the wheel equally with them on the occasion, one of the greatest causes of human misery, and moral evil, than was ever known in the world, had been long ago annihilated; nor can I conceal, that I have a regard for men, of whom it is a just feature in their character, that, whenever they can be brought to argue upon political subjects, they reason upon principle, and not upon consequences; for if this mode of reasoning had been adopted by others, but particularly by men in exalted stations, policy had given way to moral justice, and there had been but little public wickedness in the world. But though I am confessedly partial to the Quakers on account of their hospitality to me, and on account of the good traits in their moral character, I am not so much so as to be blind to their imperfections. Quakerism is of itself a pure system, and, if followed closely, will lead towards purity and perfection; but I know well that all, who profess it, are not Quakers. The deviation, therefore, of their practice from their profession, and their, frailties and imperfections, I shall uniformly lay open to them, wherever I believe them to exist. And this I shall do, not because I wish to avoid the charge of partiality, but from a belief that it is my duty to do it.

The Society, of which I am to speak are called Quakers by the world, but are known to each other by the name of Friends, a beautiful appellation, and characteristic of the relation, which man, under the Christian dispensation, ought uniformly to bear to man.

The founder of the Society was George Fox. He was born of "honest and sufficient parents, at Drayton in Leicestershire, in the year 1624. He was put out, when young, according to his own account, to a man who was a shoe-maker by trade, and who dealt in wool, and followed grazing, and sold cattle." But it appears from William Penn, who became a member of the Society, and was acquainted with him, that he principally followed the country-part of his master's business. He took a great delight in sheep, "an employment," says Penn, "that very well suited his mind in some respects, both for its innocency and its solitude, and was a just figure of his after ministry and service."

In his youth he manifested a seriousness of spirit, not usual in persons of his age. This seriousness grew upon him, and as it encreased he encouraged it, so that in the year 1643, or in the twentieth year of his age, he conceived himself, in consequence of the awful impression he had received, to be called upon to separate himself from the world, and to devote himself to religion.

At this time the Church of England, as a Protestant church, had been established; and many, who were not satisfied with the settlement of it, had formed themselves into different religious sects. There was a great number of persons also in the kingdom, who approving neither of the religion of the establishment, nor of that of the different denominations alluded to, withdrew from the communion of every visible church. These were ready to follow any teacher, who might inculcate doctrines that coincided with their own apprehensions. Thus far a way lay open among many for a cordial reception of George Fox. But of those, who had formed different visible churches of their own, it may be observed, that though

they were prejudiced, the reformation had not taken place so long, but that they were still alive to religious advancement. Nor had it taken place so long, but that thousands were still very ignorant, and stood in need of light and information on that subject.

It does not appear, however, that George Fox, for the first three years from the time, when he conceived it to be his duty to withdraw from the world, had done any thing as a public minister of the gospel. He had travelled from the year 1643 to 1646, through the counties of Warwick, Leicester, Northampton, and Bedford, and as far as London. In this interval he appears to have given himself up to solemn impressions, and to have endeavored to find out as many serious people as he could, with a view of conversing with them on the subject of religion.

In 1647 he extended his travels to Derbyshire, and from thence into Lancashire, but returned to his native country. He met with many friendly people in the course of this journey, and had many serious conversations with them, but he never joined in profession with any. At Duckenfield, however, and at Manchester, he went among those whom he termed "the professors of religion," and according to his own expressions, "he staid a while and declared truth among them." Of these some were convinced, but others were enraged, being startled at his doctrine of perfection. At Broughton in Leicestershire, we find him attending a meeting of the Baptists, at which many of other denominations were present. Here he spoke publicly, and convinced many. After this he went back to the county of Nottingham. And here a report having gone abroad, that he was an extraordinary young man, many, both priests and people, came far and near to see him.

In the year 1648 he confined his movements to a few counties. In this year we find him becoming a public character. In Nottinghamshire he delivered himself in public at three different meetings, consisting either of priests and professors, as he calls them, or professors and people. In Warwickshire he met with a great company of professors, who were praying and expounding the Scriptures, in the fields. Here he discoursed largely, and the hearers fell into contention, and so parted. In Leicestershire he attended another meeting, consisting of Church people, Presbyterians, Independents, and Baptists, where he spoke publicly again. This meeting was held in a church. The persons present discoursed and reasoned. Questions were propounded, and answers followed. An answer given by George Fox, in which he stated that "the church was the pillar and ground of truth. and that it did not consist of a mixed multitude, or of an old house, made up of lime, stones, and wood, but of living stones, living members and a spiritual household, of which Christ was the head," set them all on fire. The clergyman left the pulpit, the people their pews, and the meeting separated. George Fox, however, went afterwards to an Inn, where he argued with priests and professors of all sorts. Departing from thence, he took up his abode for some time in the vale of Beevor, where he preached repentance, and convinced many. He then returned into Nottinghamshire, and passed from thence into Derbyshire, in both which counties his doctrines spread. And, after this, warning Justices of the Peace, as he travelled along, to do justice, and notoriously wicked men to amend their lives, he came into the vale of Beevor again. In this vale it was that he received, according to his own account, his commission from divine authority, by means of impressions on his mind, in consequence of which he conceived it to be discovered to him, among other things, that he was "to turn the people from darkness to the light." By this time he had converted many hundreds to his opinions, and divers meetings of Friends, to use his own expression, "had been then gathered."

(To be continued.)

EXTRACT FROM MARGARET WOOD'S JOURNAL.

I doubt whether some religious minds may not let in a degree of despondency, from comparing their own feelings with those described by others. They hear them speak of spiritual enjoyments and communications, which upon close examination they cannot appropriate to themselves; therefore, fears and doubts intrude, that lead them to think they are not in the right way. But if, with sincerity of heart, they endeavor to walk before God in humility and fear, desiring to love him above all, and to fulfil all the duties he requires of them, they may rest assured that they are the objects of Divine regard, and that he will dispense to them that portion of spiritual food which is profitable for them. I believe there is a great difference in the description of spiritual feelings. Some persons would perhaps only say that their minds were in a state of comfortable, solemn silence, when others would venture to put a higher stamp upon it, and say they sat under the overshadowing influence of Divine love. The same difference would most likely occur in many other things, and probably arises (in part at least) from natural warmth of feeling and temper. But these feelings are not the test by which we are tried. The language of our blessed Lord is, "If ye love me keep my commandments;" if our conduct evince this love, we are the disciples of Christ, and need not doubt that we shall be owned by him hereafter.

From "Meditations on Death and Eternity."

THE SICK.

(Continued from page 724.)

Go forth and visit the abode of poverty and misery, and behold there the hungering father and the starving mother on the comfortless bed of sickness, with no one to nurse them, no one to advise, without a doctor and without medicine, surrounded by terrified and weeping children: there is the post of honor for thee; there is the field in which thou art called to sow blessed seeds for eternity; there is the path that will lead thee to glory. If God hath bestowed upon thee in rich measure, or even in moderation, the goods of this earth, then seek out the poor families in thy neighborhood; inquire how they live; find out if there be any sick among them, and if so, be thou their ministering angel!

In many cases the alms which you fling to a professional beggar in the street, are no more than an encouragement to his laziness, a premium to his want of thirft and order. But could you behold with your eyes the interior of many a poor home, those eyes would weep tears of blood. It would startle you to discover such nameless misery in a hovel at the side of the pomp and luxury of the neighboring palace. You would shudder at the thought that, in a Christian city, there could be so much unalleviated suffering—so much unknown sorrow among so many thousands of joyful beings. Though the sick Lazarus, covered with sores, may not in our day always be found outside the rich man's door, endeavoring to stay his hunger with the crumbs that fall from the rich man's table, he may be found in a dwelling close by, where his groans are heard by the Omnipresent God alone.

If it be in thy power, remember the sick stranger with charitable institutions for his benefit. It was one of the most praiseworthy customs of our forefathers that, when blessed with riches, they applied part of these to founding pious and charitable institutions. God bestowed upon them bountiful superfluity, and by their last testaments they gratefully returned a share of it to God. Their pious hearts, which called God the Father of all, were open to love of their poorer fellow-men; and when the time came, the needy were found numbered among their heirs.

In many places, this excellent, truly Christian custom is only occasionally followed; in others it has ceased to exist. Our fathers died, but to this day thousands of sick persons, who are nursed in the institutions founded by their benevolence, send up grateful prayers for their unknown and long deceased benefactors. Will future generations pray thus for us? Oh, ye wealthy of the earth, your children's children will glance with indifference at the marble mausoleums you have erected for yourselves. They will smile contemptuously at the futile vanity which made you surround yourselves with pomp even in the grave. A grateful tear shed by a poor sufferer, who had been relieved in an institution which perpetuated your kindness, even after your death, would have been of more worth than the cold drop which the artist's chisel fashions on the marble statue above your graves. This tear will crumble away with the stone in which it is cut; the poor man's tear will be registered in heaven.

Let us return to the good old custom of our fathers; let us remember on our bed of sickness those helpless sufferers who have no one to take care of them as we have; and let us contribute to allay their pains, even after God has put an end to ours.

Honor, wherever thou meetest them, the sufferings of thy sick fellow-creature. Wert thou not his friend before, become so when he suffers. Wert thou even once his enemy, go to him, and be reconciled. If he have offended thee, go to him and pardon him his trespass, that he may part from thee and from life with a more cheerful spirit. If he have reason to be angered with thee, go to him and seek his forgiveness. Let no one depart from thee in anger, that in eternity there may be no being willing to stand forth and accuse thee.

Sooner or later thou mayst thyself be thrown upon a bed of sickness. No balm, no draught will then be so potent to soothe as the thought that no fellow-being bears anger against thee; that though many a kind heart will send a sigh of regret after thee into eternity, not one will curse thee!

Glorify thy Christian faith in thy hour of suffering, by patience and pious resignation to the will of thy Creator, who has ever guided thee, and who will be thy guide henceforward as heretofore. And glorify thy faith in God's providence by quiescent trust, and calm, abiding and cheerful resignation. Wish not for dissolution, neither fear the quiet sleep of death. Millions have died before thee, millions will die after thee; it is the Divine law that rules the universe; it is for the good of the world. Thou hast indeed died many a time already. As often in thy life as thou hast fallen asleep, thou hast tasted death, for it is but the last sleep. It is not thyself that sleepest away, but only thy body. Thy soul sleepeth not; it keeps vigil with God, it lives near Him, it draws nigh to more blissful spheres, and smiles at its own past fears.

And suppose thy illness should not prove deadly, but that thou art destined to recover. Is this, then, so great a happiness? Thou wilt step back from the open grave only to approach it again in a few years. Thy earthly dream will be prolonged for a few moments, and thy

entrance into the glory of the better world which awaits thee, according to Jesus' promise, will be delayed for a few days.

Even on thy bed of sickness, cease not thy works of charity. Even on thy bed of sickness do good without ceasing. Shouldst thou in the days of health have neglected to do it, do it now while there is yet time. Let not a day of thy life pass by without an act of Christian love. The remembrance of thy well-doing will be thy happiness in death.

But in sickness as in health, at all times alike, the true Christian is ready to exchange the transitory for the eternal. Not that it would be right to dwell constantly upon the subject of death. Nay, it would be folly to mar by sad thoughts, the many blessings which we receive here below from the bountiful hand of God. But live as if thou wert to be called away from this world suddenly and unexpectedly. Prepare thy soul that it may be ready to depart at any moment. Put thy house in order, that when sickness and death overtake thee, thou shalt be found to have fulfilled thy every duty towards those that depend on thee. Put thy house in order. Attend at all times to thy avocations with such care and fidelity, that thy relatives, when they lose thee, may not have to sustain a double loss—a twofold trial. When in health, thou providest for those that belong to thee, with tender solicitude; but reflect, would they be provided for, if, this very day, some untoward accident should suddenly tear thee from them, and to-morrow they should stand alone with tearful eyes, without thee to lean upon? Flatter not thyself with the hope that thou wilt have time during long and lingering illness to put thy house in order. Dost thou not each week see men called away in the prime of their manhood? Dost thou not see others whom protracted illness has deprived of all power and desire to attend to serious business?

The true Christian proves himself such by being ever ready, ever prepared in all his relations, whether as a citizen of this world or of eternity. He passes cheerfully and composedly through life, for his accounts, both as regards this world and the next, are at all times made up.

Thus let it be with me, my God and Father! The best Christian is the greatest man on earth. He looks with equal calm to the past and to the future; he stands in equally happy relations to both. He is a true hero, for while gratefully enjoying the pleasures of life which thou, O Father, vouchsafest to him, his spirit dwelleth in anticipation in the realms of eternity. He is above every accident, for none can take him by surprise; he is greater than any fate that may befall him, for trusting in thee, O my God, his spirit soars above all sublunary things.

Such let me be, let me become! Let my death be such that it may teach others how to live; and let my life be such, that it may teach others how to die joyfully! Thus lived, thus died my Saviour. He who won heavenly bliss for me, Jesus, my Divine teacher. He was the faithful friend of the sick; their adviser, their comforter. I will be the same, as far as my feeble powers will allow.

Even without attaching any thought of religion to the sight of the Heavens, there is something inexpressibly exciting to the mind in thus losing one's self in the infinity of space; it at once takes away from life its little cares and desires, and from reality its otherwise oppressive weight. As surely as the knowledge of man is the first and weightiest concern in the affairs of men, so surely, on the other hand, is there nothing more narrowing to the mind than the perpetually keeping our eyes fixed on the small circle of human beings by whom we are hemmed in. We must return often to the contemplation and feeling of a higher Power ruling in human affairs, as we see it in nature, ere we can safely come back to the fetters of society.—*Ruskin.*

TRIBUTE TO THE MEMORY OF HANNAH HEALD.

Died, on the evening of the 14th of 12th month, 1864, at the residence of her daughter, Ruth Jackson, in Mill Creek Hundred, Delaware, Hannah Heald, an Elder of Centre Monthly Meeting, in the 86th year of her age. She was interred at Friends' burying-ground at Hockessin, where a large concourse of relatives and friends were gathered, and a meeting was held in the old house, where, for more than sixty years, she had been wont to assemble with others for quiet reflection, and the inshining of the Father's light and love. An interesting and faithful testimony was then given of the consistent life and character of the deceased. A friend who had long been acquainted with her, added these lines to a notice of her death, published in a home paper:—

"If the quiet, faithful, conscientious performance of the duties of wife, mother, friend, neighbor, and Christian, during a long series of years, fill up the requirements of this probationary existence, then was her measure full. This from an intimate knowledge of her virtues for more than forty years." J. P.

This is a just tribute to the memory of her useful life, and we feel that little more can be said to express our full appreciation thereof. She was left a widow at the age of forty-four, her husband, Joseph Heald, dying in 1823, leaving her with the care of a large family, and a farm somewhat encumbered. By industry,

economy, and excellent judgment, she succeeded in clearing the property of debt, and labored assiduously for the good of the dear children committed to her care; so that in after years "they rose up and called her blessed." She was deeply imbued with religious feeling, and a devout worshipper in the usually silent meetings she attended, as well as in all the daily walks and avocations of life. She was no sectarian, allowing to all the freedom of opinion she so prized for herself, fully believing that God is no respecter of persons, but that all who do justly, love mercy, and walk humbly, are accepted of him.

Charity covered her spirit with a mantle of beauty, which drew her near to those who sought sweet counsel at her side; and none were afraid to open their hearts' burdens to this true friend in the time of need. She was slow to reproach, always cautioning in love against judgment one of another. She never flattered, but frankly told us of our faults, (often saying, "You know I always tell you what I think," and we loved to have it so,) and sought to guide us by her wide experience into safer and better paths. Though living in simplicity and bearing a testimony thereto, she made great allowance for those in the different walks of life, and would frequently remark, "I never allow myself to be made unhappy, or to render others so, by these things;" looking more to the inner than the outer man, and always endeavoring to adapt herself to the circumstances by which she was surrounded, without complaining, or censorious judgment of what she considered useless or superfluous. Truly may it be said, "none knew her but to love," and though we may miss her pleasant companionship, her thoughtful care and the sound judgment so prized by many relatives and friends, yet can we rejoice when death calls one so good and true, in a ripe old age, to the rich harvest in Heaven, a reunion with the loved partner of her youth, and the many friends, who, from year to year through her eventful life, have journeyed homeward to that better land. L.H.B.

"*There I am in the midst of them.*"—It is observable that He does not say what He will *do* there, but only that He *is* there in the midst of them. This is assurance enough. His presence is all His people can need: for with Him is the fountain of life, and thus He is with all His people. He is with them in their own persons; with them in the closet; with them in the family. Whenever His presence is spoken of in the way of a promise, it intends not the perfection of his nature, but a privilege. Thus—though He is not far from any of us; yet it is said—"The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."—*Jay.*

For Friends' Intelligencer.

BLACK LAWS OF INDIANA AND ILLINOIS.

The present Constitution of Indiana, adopted in 1852, contains the following:

ARTICLE XIII.

Negroes and Mulattoes.

"SECTION I.—No negro or mulatto shall come into, or settle in, the State after the adoption of this Constitution.

SEC. II.—All contracts made with any negro or mulatto coming into the State contrary to the provisions of the foregoing section, shall be void, and any person who shall employ such negro or mulatto, or otherwise encourage him to remain in the State, shall be fined in any sum not less than ten dollars, nor more than five hundred dollars.

SEC. III.—All fines which may be collected for a violation of the provisions of this article, or of any law which may hereafter be passed for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such negroes or mulattoes, and their descendants as may be in the State at the adoption of this Constitution, and may be willing to emigrate.

SEC. IV.—The General Assembly shall pass laws to carry out the provisions of this article."

It is believed that a similar article also forms a portion of this Constitution of Illinois. At all events the statutes of that State contain provisions, equally unjust to the colored race.

In this regard it is gratifying to know that Indiana and Illinois stand alone among the "Free States" of our Union; and it has been equally gratifying to the friends of humanity to find by experience, that, notwithstanding the apparent sanction of the majority of the citizens of the States named, to the incorporation of this iniquity into their organic and statute laws, as indicated by partisan votes, the attempted injustice has proved nearly, if not quite, an utter failure. There may have been a few instances in which these cruel laws have been carried out; but they have virtually proved a dead letter, through the greater humanity of the people over that of their ambitious law-givers.

Still better than this, however, is the fact, significant of the onward march of justice in our dealings with a down-trodden race, that in the recently convened Legislatures of both of the States above named, bills have already been introduced for the expunging of the foul blot known as the Black Laws, from the otherwise fair pages of their respective constitutions and statute books. Verily, does the All-Father bring light out of darkness, and good out of the wicked strife that is desolating the land.

W. H. C.

From Elements of Character.

AFFECTION.

The Affections are the most interior of all the attributes of man,—they are in fact his spiritual life. The acquisitions of the Understanding truly appertain to man only when the Affections have set their seal upon them. We may store our memories with knowledge and wisdom gathered from every source, but until they are grasped by the Affections they do not belong to us; for till then they do not become part and parcel of ourselves. So long as we merely know a thing, we make no use of it. The facts of knowledge, as they lie in the Understanding, may exhibit a rank growth of thoughts and images; but though flowers may adorn them, they will all perish barrenly; while, if the warmth of the Affections is thrown upon them, the rich clusters of fruit speedily appear; not only affording present delight, but promising to be the parents of numerous offspring yet to come.

The Affections cannot be analyzed and comprehended with the same kind of distinctness with which we comprehend Thought and Imagination; because that which belongs to the Understanding can be expressed or described in words, and in that form be passed from one to another; while the Affections exist only in forms of emotions that cannot be distinctly translated into words. A glance of the eye or a touch of the hand often transfers an emotion from one mind to another with a facility and clearness of which words are incapable. There are no things we believe so completely, as those which we *feel* to be true, yet there are none about which we reason so imperfectly.

The motive-power in man is Affection. What he loves he wills, and what he wills he performs. Our Character is the complex of all that we love. We often think we love traits of Character that we cannot possess; but we deceive ourselves. All that we truly love we strive to attain, and all that we strive after rightly, we do attain. The cause of self-deception on this point is, that we think we love a certain trait of Character when we only love its reward; or that we hate other traits, when we only hate their punishment.

The passionate man perceives that his ungoverned temper causes him trouble, and occasions him to commit acts of injustice, and to say things for which he is afterwards ashamed; and he exclaims, "I wish I could acquire self-control; but alas! a hasty temper is natural to me, and I cannot overcome it." Tell such a man that he is just what he loves to be, and he will deny it without hesitation; and yet the love of combating and of overcoming by force are the darling loves of his heart; and when he fancies that he is wishing to overcome these propensities, he is thinking only of the worldly injury his temper may occasion him, and not of the hatefulness of anger in itself. So soon as we begin to hate anger for its own sake, we begin to put it away; but while we only hate the bad consequences of anger, we cleave to its indulgence. So it is with indolence. We know, perhaps, that we are indolent, and we perceive that this vice stands in the way of our attaining to many things that we desire, and we believe that we wish to become diligent, when we are steadfastly loving a life of indolence, and wishing not for diligence, but for its rewards. What we suppose to be dislike of indolence is only dislike of the consequences that indolence brings in its train. So the drunkard sometimes goes to his grave cheating himself with the idea that the lust of the flesh binds and enslaves him; and that he really loves the virtue of temperance, while in truth he is loving sensual indulgence with all his heart. Possibly temperance reformers might be more successful in reclaiming such slaves from their sin, if they would talk less of the punishments the drunkard brings upon himself in the shape of poverty, and disease, and shame, and enlarge more upon the moral degradation to his own soul which he fastens upon himself both for this life and the life to come.

We are all of us perpetually liable to gross self deception by thus transferring in fancy our love or our hate for the consequences of vices or virtues, to the vices or virtues themselves. If we made this transfer in fact, we should at once set about gaining the one and putting away the other; but so long as we believe that sin dwells within us without our consent and approval, we become daily more and more the servants of sin.

We not unfrequently see a very poor family having an intense desire for education, and their poverty instead of putting its acquisition out of their reach, seems only to stimulate their ardor of pursuit. One half of their time will perhaps be spent in the most arduous labor in order to procure the means of obtaining the aid of books and teachers to enrich the other half; and no self-denial in dress or physical indulgence seems painful when weighed against the pleasure of increasing the means of education. Here is genuine love of learning, and the result of its efforts will prove the truth of the old adage, "Where there is a will there is a way." This family is acting out its life's love understandingly and with fixed purpose.

Perhaps in the very next house to this is another family of not nearly so small property. They too profess great love of and desire for education; but there is no corresponding effort. They must dress with a certain degree of gentility, and they must not make an effort to earn

money by any means that would seem to lower their standing in society; and, moreover, they are indolent, and the effort that the denial of physical indulgences requires seems insupportable to them. The parents of this family will often be heard lamenting that their children cannot have an education; and if one should venture to indicate the possibility of their obtaining one for themselves as their neighbors are doing, they will reply that their children have not strength to struggle along in that way, or that they are too proud to get an education in a way that would seem to place them in point of social rank below any of their fellow-students. This family are acting out life's love just as thoroughly, though not so understandingly, as the other. They do not desire education from love for it, but because it would give them a certain standing in society, and not having the means of indulging vanity in this direction, they turn to dress and idleness, as easier signs of what is vulgarly called gentility. Still these persons would deem you unjust and unkind if you told them they were living in ignorance because they had no true love for education; and they would hardly deem you sane should you tell them that the Character of every human being is the sum and continent and expression of all that he best loves.

We cannot truly love anything that we do not understand,—anything that has not a distinct existence in our thoughts and imaginations; and all of Character that we love and can clearly image to ourselves we can bring out into life. The Affections are the children of the Will, and if the Will be determined and steadfast, there is no limit but the finiteness of humanity to the progress in whatever is undertaken. When we love ardently, all effort seems light compared with the good we expect to derive from the possession of that which we love. If we become weary and faint by the way, it is because we lack intensity of love.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 28, 1865.

Our Meetings for Worship.—That the assembling of ourselves at stated times, for the purpose of manifesting our dependence upon our Creator, is a duty, most, if not all, acknowledge. Perhaps, also, few will deny that great are the benefits which result from the right performance of public worship. And yet, when we consider the large proportion of our members who absent themselves from our religious gatherings, we are ready to fear, as expressed by a recent writer in the "London Friend," that, "they do not find in our meeting houses, in general, that life and power which they would expect, nor that sympathy and help of which they stand in need."

Although this is a lamentable conclusion, we are constrained to admit it is, to a certain extent true, and we should be willing to examine how far we are each accountable for this condition of our portion of the militant church.

Our principles are founded on pure Christianity, that immutable *rock* that cannot be shaken, and in which there can be no defect, but in our practice and in the outward rendering of these principles, there may be much to remedy.

Many of our young members who "love the truth," and who "love our views of it," and who might become useful instruments in the church, are turned aside because they do not realize that growth and comfort from our religious opportunities they earnestly desire to obtain. This may be partially their own fault; they may be looking too much to instrumental help, for though it is the Father's merciful economy often to work by means, yet we must not overlook the fact, that, "we come not together, like most other denominations, to receive instruction from man, but for mutual edification in the worship of God." We are each in our measure accountable for the life or the deadness of our meetings. "If we come with prepared hearts, leaving the world behind us, —our nets, our boats, our farms, our merchandise, our household cares, and our busy thoughts, what refreshing and even glorious meetings we should have!" The writer in the Friend, from whom we have quoted previously, makes the following further remarks on this subject:

"We believe that the Almighty may be acceptably worshipped in silence, whether in the secret chamber or in the gathered assemblies of the people. The hour is indeed come when those who worship the Father must worship Him in spirit and in truth. And oh! that the beauty and blessedness of silent worship and silent prayer were more felt and appreciated. But in the public presentation of our bodies as a sacrifice acceptable to God, I am persuaded that in a lively and healthy state of the body, silence *throughout a meeting* would be the exception and not the rule, and that were it not

for a very general but unsound idea as to the *dreadfulness* of the engagement, many *almost persuaded* ones would have become *altogether* given up to the work of the ministry,—many a feeble, trembling voice would have broken forth in prayer and praise,—many a 'child' would have become a 'young man,' and afterwards a 'strong man,' in the service of the Most High.

I believe that this unhallowed forbearing has been the means of robbing the church of many a valiant soldier, and has often been followed by that 'poverty' which is the consequence of 'withholding more than is meet.'

Again, in the fresh bubbling up, as it were, of Divine life in the soul, that which presents may be of a very simple character, and there may be a turning from it as unsuitable to utter, when compared with the very high ground taken by some others.

I want us to be simple in all things, remembering that 'the Lord preserveth the simple.' I want simplicity in dress, in language, in deportment, and in the style of our living; but most of all do I desire it in our ministry. My own experience is, that the most simple beginnings are often crowned with the largest measure of the anointing; while on the other hand, I have known the strongest assertion of a necessity and "the woe" to be remarkably followed by a want of life, and even coherence in the matter uttered.

And now let us ask what is the character of that ministry which is most calculated for this end, and for the drawing the people to come and sit with us under the shadow of the Lord with great delight?

I believe that under divine influence the ministry would, to a great extent, be practical, bearing on every-day life, with its cares, its responsibilities, its temptations, its sorrows, and its joys.

After all, the most effective preaching is that which, dictated by the Holy Spirit, comes fresh *from* the heart; for it is that which goes straight *to* the hearts of others, and finds an answer there."

Our Home Poor.—Lest in the many deservedly popular charities of the day, the time-honored institutions for the relief of the city poor should be overlooked, we call attention to the Thirty-Fifth Annual Report of the "Female Association for the Relief of the Sick and Infirm Poor with Clothing," published in our present number.

The object of this organization, is to aid those who, from sickness, infancy, or old age, are unable to provide for themselves. The clothing is made by poor women, whose families need assistance, and the money paid them for sewing is, in many instances, their chief dependence for the little comforts of life. The garments thus made are distributed, irrespective of sect or color, by the members, who are required to visit those relieved.

The great increase in the price of dry goods, threatens to impair the usefulness of this Association, but notwithstanding the many claims upon the means of the benevolent, we hope so necessary an institution, formed of the members of our own Society, will not be suffered to languish for want of funds.

Free States.—The Missouri State Convention, on the 11th inst., by a vote of 60 to 4, passed the following ordinance of Emancipation:

"Be it ordained by the people of Missouri in convention assembled, That hereafter in this State there shall be neither slavery nor involuntary servitude, except in punishment of crime, whereof the party shall have been duly convicted; and all persons held to servitude or labor as slaves, are hereby declared free."

It was decided to reconsider the State Constitution, and a committee was appointed for that purpose. Both Houses of the Legislature have passed a bill authorizing the Board of Public Schools in St. Louis to provide for the education of colored children in that city.

Tennessee may also be considered a Free State, as it is altogether probable the people will ratify the action of the Union Convention at Nashville.

In Kentucky, resolutions have been introduced into both Houses of the Legislature, declaring for the immediate abolition of Slavery.

A Stated Meeting of Friends' Association for the aid and elevation of the Freedmen, will be held at Race Street Meeting House on Fourth day evening, 1st of 2d month, 1865, at 7½ o'clock. Friends and others interested are invited to attend.

William M. Levick,
Edith W. Atlee } *Clerks.*

The Lord loves to be consulted, and when we venture to act without taking counsel of Him, and bring ourselves into difficulties and embarrassments, He may well chide us; "You should have committed your way unto Me."—*Jay.*

For Friends' Intelligencer.

"FRIENDS' SOCIAL LYCEUM."

The lecture at "Friends' Social Lyceum," on the 17th inst., was by Wm. H. Seaman—on the "Middle Ages."

There is a period in the history of mankind that looms before us with weird and majestic grandeur. This time is known as the "Middle Age," and the name is significant.

The Roman Empire was broken up, its capital sacked by the Vandals, overrun by Barbarians, had ceased to be a capital, and the last emperor, Romulus Augustus, was taken prisoner at Ravenna by Odoaur, a soldier of fortune who styled himself simply "King of the Germans in Italy." The governments of Greece and Rome were the offspring of Asiatic races settling on the soil of Europe, but now European races moved against what was left of Asia. A new religion was exerting great influence on the minds of men, and freedom of individual opinion was rising against the centralization of power. At this time, 476 years after the birth of Christ, the North of Italy was in the hands of the Goths; the forests of Germany were filled with various scattered tribes; Northern France was peopled by the Franks; Central France by the Burgundians, and Southern France and Spain by the Visi-Goths, whose capital was Toulouse. The Vandals occupied the southern shore of the Mediterranean, and the throne of the Eastern Empire was filled by Anastasians.

Of all these various tribes, the Visi-Goths were the most polished and cultivated. But in becoming civilized they became effeminate, consequently the Franks, who were more warlike and unscrupulous, gradually won their territory.

The Franks at first were only a federation of several tribes associated together, calling themselves freemen. About the time of the invasion of Gaul, their king was Merovée; and from him the Norwegian Clovis, their first dynasty, took its name. The grandson of Merovée, by his bravery, extended his dominion over the larger part of what is now France, and after marrying Clotilda, a Christian, he professed her religion. This race of kings attained its greatest splendor under Dogbert, A. D. 628; and now began the decline of the Roman Empire, their allies loved their cities and every colony they planted became a little Rome. The Germans loved the woods and the country air; and their courts were held at chateaux in the wilderness, where there was room for mimic shows of war and plenty of game, despising the arts and the habits of city life. The kings of the Franks had a chief chosen to judge and decide disputes, who punished petty crimes committed in the precincts of the palace. But as the personal characters of the kings declined, these mayors of the palace increased in influence and power until near the year 700, when they became practically equal, if not superior, to their nominal rulers. At this time the office was filled by the house of Pepin, who were rich in landed property, and some being bishops, added much to their influence. Pepin, a Heristal mayor of the Austrasions or Franks, by address and conquest added the Neustruns or Western Franks to his government. Shortly afterwards he was forced to resign his power to his wife Plectrude and her grandson; the tribes he had conquered during his reign took advantage of the regency of a woman, and the Neustrines, Saxons and Feisons, pressed on all sides of her dominion. The unfortunate Plectrude, having cast her son in prison, the soldiers took him from the dungeon and made him their leader. An old chronicle speaks of him as the "Herculean Warrior," and a victorious chief, who passed beyond the territorial limits of his fathers', triumphing over kings and nations; none who fought against him escaped subjugation to his power. The followers of Mahomet had coasted the southern shore of the Mediterranean Sea, conquering the Visi-Goths of Spain, and were thundering at the gates of Toulouse; Charles rallied the despairing Christians, and now the representatives of two grand invasions—that of the Germans and Musselmen—met on the plains of Poitiers and the most terrible battle of the "Middle Ages" ensued. Some chronicles say, a week of slaughter left 300,000 dead on the field. From the field of Poitiers, Charles "the Hammerer" turned on the rebels of Burgundy, penetrated to the cities of Arles and Marseilles, and left his son "Pepin the Short" to carry out his work. If Pepin was short in stature, he was mighty in his will, and under his command the victorious Franks drove the Lombards from their territory; after which his sons Charles and Carloman ruled in France, and were coveting their neighbors' lands, when Carloman within three years died, leaving "Charles the Hammerer" sole ruler of France. He completed the occupation of Tuscany, and received the title of King of Italy and Patrician of Rome. He was crowned by Pope Leon III., before the altar of St. Peter—the vast concourse of people shouted "Long life and victory to Charles Augustus, crowned by God, the most noble and peaceable emperor of the Romans."

This was on Christmas day, 800; perhaps, from this time, the son of Pepin the Short became Charlemagne—Charles the Great—a man of imposing personal presence and iron will, that controlled the minutia of a mighty empire. He set apart one-third of the revenues of the church for the poor, one-third to the edifices, and left only one-third to the priests.

His faults were perhaps those of the age. He waged unrelenting war on the Saxons, and one time decapitated 4500 of them for refusing baptism.

His children did not inherit the ability of their parent. His grandsons divided his empire among themselves according to the language spoken. Lothario took Italy; Louis, Germany, from which he took the title "Louis the German;" France was left to "Charles the Bald." This distribution was made at Verdun, 843—thus the commencement of modern Europe; since then we do not speak of Franks, Lombards and Goths, but French, Italians and Germans.

For Friends' Intelligencer.

ALEXANDER PETION.

Greenwich, Ct., 1st mo. 3d, 1865.

The following account of the life of Alexander Petion, one of the Presidents of the Island of Hayti, will perhaps be found sufficiently interesting for insertion in the columns of the Intelligencer. The character of this remarkable man has been justly regarded as one of the brightest, contained in the annals of the Island. S. B. F.

"Petion was born in the island of Hayti, and received an excellent education in the military academy at Paris. He entered the French army as an officer of artillery, and distinguished himself by his bravery and skill. Returning to his native Island, during the period of the war with France, he was promoted by Dessalines, who was then emperor of the island, to the rank of General, and entrusted with the command of Port-au-Prince. It was here that he became conspicuous for those traits of calmness, humanity, courage, and trust in God, which distinguished his subsequent career.

"The ferocious tyrant whom he served, had fixed his imperial residence at Cape Francois, and issued from that city those mandates for the massacre of the French inhabitants, which were executed with such frightful fidelity at the Cape. Through his confidential friend, Petion received intelligence of these decrees before the courier arrived with the mandate. He immediately informed the French inhabitants at Port-au-Prince of the threatened danger, and assisted in secreting them on board the ships, or in the houses of the American merchants.

"Enraged that his orders were thus evaded, Dessalines, on one occasion, sent for Petion to the Cape. Notwithstanding the entreaties of his friends, who regarded it as rushing on inevitable death, Petion determined to obey the emperor. 'What have I to fear?' said he, in the strong language of conscious innocence. 'I have endeavored to act conscientiously in the sight of the Almighty, and to his protection I commit myself.' When he arrived at the palace, he found the bloody flag floating from the battlement, and his savage chief, with a red handkerchief round his neck, which he used to put on when blood was to flow. Dessalines, in his rage, poured out upon him a torrent of invective, which the general heard without dismay or emotion, and to which he calmly replied, that 'it was in supporting the emperor's own dignity that he had thus acted, and that it was the strongest proof he could give of devotion to his service.' The calm intrepidity with which this answer was made, overcame the anger of the chief, and his reply was, 'you only are my friend! my best friend!'

"The jealousy of the emperor was soon after excited towards the mulatto inhabitants of the island, who formed the principal part of the population of the southern district around Port-au-Prince. He determined to exterminate the whole race, and having arrayed his forces with great celerity and secrecy, marched against Petion. The first intelligence which the latter received of the impending danger was from a spy, who had been sent by Dessalines to ascertain the state of Petion's preparation for war, and to create a party against him. This man was discovered and brought before Petion, who coolly dismissed him, and told him to find refreshments and lodging in the town.

"No time was lost in taking possession of the defiles which commanded the roads from the north, so that, when the first column of the invading army, which was the artillery, entered these difficult passes, it was completely surprised, and every man made prisoner without loss of life on either side. Dessalines soon after overtook the company of Petion's soldiers that had captured his column of artillery, and rode in among them, thinking they were his own troops. A boy in the adjoining woods fired a gun in sport, and at random, by which the emperor was killed. His whole army soon after surrendered to the mulatto forces, and peace was thus restored without the loss of a single life except that of the sanguinary despot. Worn out by the cruelties of Dessalines, his subjects regarded his death as a release from oppression; and in order to secure a greater personal freedom, agreed to adopt a representative form of government. The friends of Petion solicited him to accept the sovereignty of the island, but he declined in favor of Christophe, who was the oldest general of the army in rank. He was accordingly elected, and Petion retained his station as commander of the southern district, of which Port-au-Prince was the capital.

"It was agreed, previous to the election of Christophe, among other stipulations, that the revenue of the two districts, into which the island was thus divided, should be appropriated

to their exclusive use, and not be transferred from one to the other. Christophe, from his superior rank and authority, disregarded this compact, and demanded that the public treasure of Port-au-Prince should be delivered to him. The senate returned a respectful refusal, and reminded him of the constitutional provision. This reply only served to determine the chief to gain by force what he had failed to do by intimidation. He marched an army against Petion, which was met and defeated in the defiles of the mountains. From this time a sanguinary war was waged for many years between the two districts, which were not again united until after the death of the rival generals. The southern part of the island retained its republican institutions, and elected Petion as president, while Christophe assumed the title of king over the northern division.

"Bent upon the destruction of the people of color, (as the mulattoes of the West Indies are styled), Christophe marched a large army through excessive fatigues and hardships, during the season of the Christmas festivities, and suddenly appeared before Port-au-Prince, at the same time that his fleet came to anchor in the harbor. Possessing himself of the heights which commanded the town, he reduced it to the greatest straits. He cut off all communication with the country, and from one battery, in particular, could fire upon the soldiers of Petion, in passing from one part of their camp to another. Impatient of being thus the object of an attack they had no means of repelling, except by dislodging the enemy, the officers of Petion besought him to allow them to make a sally upon the fort, which they supposed contained but a few hundred soldiers. He steadfastly refused their request, alleging the useless waste of blood which it would occasion; and that if they succeeded in dislodging the enemy from that position, they could not prevent him occupying others more annoying. 'I cannot be answerable,' said he, 'in the Divine sight for the lives of my people, should I thus expose them.'

"Thus he continued firm amidst the murmurs of his officers, until, to the astonishment of all, three thousand men marched out of the fort, and joined the besieged against the invading army. This great defection in his troops alarmed Christophe to such a degree, that he immediately retreated, and never again invaded Port-au-Prince, although he kept up a hostile appearance. Being urged by his officers to pursue the enemy and take advantage of his retreat, 'God forbid,' replied Petion, 'that I should do it; it is He alone that has delivered us. How could I shed the blood of any of them? To the Almighty I commit my cause.'

"Petion was beloved by his subjects as a Father, and he strove, by his example and his precepts, to promote industrious habits and a simple style of living. He sought especially to inculcate these upon his officers, saying, that if their wants were few, their salaries need not be large, and the taxation of the people would be light; that their manner of living being frugal, they would be free from those temptations to oppress the people which are too often felt and indulged by men of dissipated and extravagant habits.

"Accordingly, his wardrobe was very simple; for except his robes of office, in which he very seldom appeared, he had but one dozen pantaloons, and as many jackets of white cotton or nankeen, a dark blue coat and a round hat, which formed his constant dress. In going from his palace in Port-au-Prince to his country seat, which was about three miles from town, and where he resided three days in the week, he generally rode on horseback. He had an old carriage of an antique fashion, in which his family rode, and which they were very solicitous to replace by a new one from the United States. He could not be persuaded to do this until the old one was worn out, saying, that, for example's sake, he must decline every superfluous expense.

"At his palace in town, where he received his company, as President of the republic, his table was frugally supplied, and served with great simplicity, there being neither silver nor expensive ornaments to be seen. At his country seat, his family lived in plain, but handsome style, although he was himself abstemious, and rarely partook of more than one dish at a meal.

"Petion promoted the establishment of schools throughout his dominions, and was very solicitous that the principles of virtue, truth, justice, and humanity, should be inculcated on the minds of the rising generation. He was much afflicted at the pernicious influence exercised on the youth by the many licentious books that were spread over the island,—the remains of the French planters, the spoils of their libraries—left behind to poison unborn generations, and avenge, perhaps, upon the negroes, the excesses, of which they had been guilty in the first delirium of liberty.

"Petion bestowed great care in forming a library of an opposite character, and its increase was an object of much solicitude with him. He trusted that he should thus be able, by his example and influence, to purify the taste and morals of his people; and an accident showed how deeply he felt on the subject. In one of the frightful tornadoes which so often lay waste the island, Petion's country house, which contained his favorite library, was unroofed, and much of the property destroyed. A messenger came to inform Petion of the great loss he had sustained. 'Is the library safe?' exclaimed he,

with strong emotion. Being assured that it was, his wonted tranquillity returned to him, and he heard with apparent unconcern, of his other losses.

"The benignant temper of Petion was conspicuous in the lenity of his laws and of his administration. Many conspiracies were formed against him at different times, and he uniformly forgave the conspirators. In one instance, in which he could not shelter the guilty parties from the severity of the law, he continued for weeks to mourn over the fate of the wretched victims.

"Such was the character of this estimable man, whose virtues seem to have deserved a more congenial climate. He was too far elevated above the level of his countrymen to be appreciated as he merited; of too mild and gentle a nature for the scenes of carnage in which he was compelled to act; of morals too pure for the licentiousness of a colony of French Creoles; of a mind too lofty and contemplative for the drudgery of office.

"His death took place in the year 1818, and was universally lamented. His funeral was attended by almost the whole population of Port-au-Prince, all exclaiming that they had lost a father and a friend; and when his successor, General Boyer, pronounced his funeral oration, the whole multitude burst into tears. An English merchant residing at Port-au-Prince said of him: 'I have been on intimate terms with the President for years, and a more virtuous and amiable man I never knew. He is the idol of his people, and their confidence in him was unbounded.' The testimony thus borne to his worth, is confirmed by the relation of all who knew him, and it may safely be asserted, that the mulatto chieftain of Hayti is entitled to rank with the heroic names of the European world."

MEDITATIONS ON A BIRTH-DAY EVE.

BY JOHN PIERPONT.

Day with its labors has withdrawn,
The stars look down from heaven,
And whisper, "Of thy life are gone
Full seventy years and seven!"

While those bright worlds by angels trod,
Thus whispering round me roll,
Let me commune with thee my God!
Commune with thee, my soul!

Thou, Father, canst not change thy place,
Nor change thy time to be.
What are the boundless fields of space,
Or what are years to Thee?

But unto me, revolving years
Bring change, bring feebler breath;
Bring age,—and though they bring no fears,
Bring slower steps, pain, death,

This earthly house thy wisdom planned,
And leased me for a term,
The house I live in seems to stand
On its foundation firm.

I hardly see that it is old;
But younger eyes find proof
Of its long standing, who behold
The gray moss on its roof.

Spirit! thou knowest this house ere long
To kindred dust must fall.
Hast thou, while in it, grown more strong,
More ready for the call?

To meet thy Judge, amid "the cloud
Of witnesses," who've run
Their heavenward race, and joined the crowd,
Who wreaths and crowns have won?

Hast thou in search of Truth, been true?
True to thyself and her?
And been with many or with few,
Her *honest* worshipper?

E'en truths, wherein the Past hath stood,
Wouldst thou inherit blind?
They're good; but there's a better good,—
The power *more* truths to find.

And hast thou occupied that power,
And made one talent five?
If so, then peaceful be this hour!
Thou'st saved thy soul alive.

Hast thou e'er given the world a page,
A line that thou wouldst blot,
As adverse to an upward age?
God knoweth thou hast not!

Giver of life and all my powers,
To thee my soul I lift!
And in these lone and thoughtful hours,
I thank thee for the gift.

Day, with its toil and care withdrawn,
Night's shadows o'er me thrown,
Another of my years is gone,
And here I sit alone.

No, not alone! for with me sit
My judges,—God and I;
And the large record we have writ,
Is lying open by.

And as I hope, ere long, to swell
The song of seraphim,
And as that song the truth will tell,
My judgment is with Him.

Spirit! thy race is nearly run;
Say, hast thou run it well?
Thy work on earth is almost done;
How done, no *man* can tell.

Spirit, toil on, thy house that stands
Seventy years old and seven,
Will fall; but one, "not made with hands,"
Awaiteth thee in heaven.

PRAYER does not supercede the use of *means;* we also see that the *divine assurance* does not supercede the use of them. The manna descended from the clouds; but the people were to gather it. The angel opened the prison door and released Peter from his fetters; this he could not do himself: but he did not take him up in his arms and carry him to the house of Mary, but said unto him "Follow me." It is a great thing to unite activity and dependence, to use means and not neglect to trust in God.

THE CLIMBING PLANTS OF CEYLON.

The branches of all the lower trees and brush-wood are so densely covered with convolvuli, and similar delicate climbers of every color, that frequently it is difficult to discover the tree which supports them, owing to the heaps of verdure under which it is concealed. One very curious creeper, which always catches the eye, is the square-stemmed vine, whose fleshy four sided runners climb the highest trees, and hang down in the most fantastic bunches. Its stem, like that of another plant of the same genus (the *Vitis Indica*) when freshly cut, yields a copious draught of pure, tasteless fluid, and is eagerly sought after by elephants.

But it is the trees of older and loftier growth that exhibit the rank luxuriance of these wonderful epiphytes in the most striking manner. They are tormented by climbing plants of such extraordinary dimensions that many of them exceed in diameter the girth of a man; and these gigantic appendages are to be seen surmounting the tallest trees of the forest, grasping their stems in firm convolutions, and then flinging their monstrous tendrils over the larger limbs till they reach the top, whence they descend to the ground in huge festoons, and, after including another and another tree in their successive toils, they once more ascend to the summit, and wind the whole into a maze of living network as massy as if formed by the cable of a line-of-battle ship. When, by and by, the trees on which this singular fabric has become suspended give way under its weight, or sink by their own decay, the fallen trunk speedily disappears, whilst the convolutions of the climbers continue to grow on, exhibiting one of the most marvellous and peculiar living mounds of confusion that it is possible to fancy. Frequently one of these creepers may be seen holding by one extremity the summit of a tall tree, and grasping with the other an object at some distance near the earth, between which it is strained as tight and straight as if hauled over a block. In all probability the young tendril had been originally fixed in this position by the wind, and retained in it till it had gained its maturity, where it has the appearance of having been artificially arranged as if to support a falling tree.

This peculiarity of tropical vegetation has been turned to profitable account by the Ceylon woodmen, employed by the European planters in felling forest trees, preparatory to the cultivation of coffee. In steep and mountainous places where the trees have been thus lashed together by the interlacing climbers, the practice is to cut half way through each stem in succession, till an area of some acres in extent is prepared for the final overthrow. Then severing some tall group on the eminence, and allowing it in its descent to precipitate itself on those below, the whole expanse is in one moment brought headlong to the ground; the falling timber forcing down those beneath it by its weight, and dragging those behind, to which it is harnessed by its living attachments. The crash occasioned by this startling operation is so deafeningly loud, that it is audible for two or three miles in the clear and still atmosphere of the hills.

One monstrous creeping plant called by the Kandyans the Maha-pus-wael, or "Great hollow climber," has pods, some of which I have seen fully five feet long and six inches broad, with beautiful brown beans, so large that the natives hollow them out, and carry them as tinder-boxes.

Another climber of less dimensions, but greater luxuriance, haunts the jungle, and often reaches the tops of the highest trees, whence it suspends large bunches of its yellow flowers, and eventually produces clusters of prickly pods containing greyish-colored seeds the size of marbles, which are so strongly coated with silex, that they are said to strike fire like a flint.

One other curious climber is remarkable for the vigour and vitality of its vegetation, a faculty in which it equals, if it does not surpass, the banyan. This is the *Cocculus cordifolius*, the "rasa-kinda" of the Singhalese, a medicinal plant which produces the *guluncha* of Bengal. It is largely cultivated in Ceylon, and when it has acquired the diameter of a half an inch, it is not unusual for the natives to cut from the main stem a portion of from twenty to thirty feet in length, leaving the dissevered plant suspended from the branches of the tree which sustained it. The amputation naturally serves for a time to check its growth; but presently small rootlets, not thicker than a packthread, are seen shooting downwards from the wounded end; these swing in the wind, till, reaching the ground, they attach themselves in the soil, and form new stems, which, in turn, when sufficiently grown, are cut away and replaced by a subsequent growth. Such is its tenacity of life, that when the Singhalese wish to grow the *rasa-kinda* they twist several yards of the stem into a coil of six or eight inches in diameter, and simply hang it on the branch of a tree, where it speedily puts forth its large heart-shaped leaves, and sends down its rootlets to the earth.

The ground, too, has its creepers, and some of them very curious. The most remarkable are the ratans, of these I have seen a specimen 250 feet long, and an inch in diameter, without a single irregularity, and no appearance of foliage other than the bunch of feathery leaves at the extremity.

The strength of these slender plants is so extreme, that the natives employ them with strik-

ing success in the formation of bridges across the water-courses and ravines. One which crossed the falls of the Mahawelliganga, in the Kotmalie range of hills, was constructed with the scientific precision of an engineer's work. It was entirely composed of the plant, called by the natives the "Waywel," its extremities fastened to living trees on the opposite sides of the ravine, through which a furious and otherwise impassable mountain torrent thundered and fell from rock to rock with a descent of nearly 100 feet. The flooring of this aerial bridge consisted of short splints of wood, laid transversely, and bound in their places by thin strips of the Waywel itself. The whole structure vibrated and swayed with fearful ease, but the Coolies traversed it though heavily laden; and the Europeans, between whose estate and the high road it lay, rode over it daily without dismounting.—*Tennent's Ceylon.*

FALL OF THE LEAVES.—WHY THEY FALL.

As we were walking through the grounds of a friend a few days ago, he pointed out what he considered a singular phenomenon: Of two cherry trees standing near each other, one had lost most of its leaves, while those of the other were apparently as green and flourishing as ever. From the remark that they had been equally exposed to frost, it is evident that he, in common with others, thinks that the falling of the leaf is due to its being killed with frost. While it is true that some kinds hold their foliage until frost kills them, this is not the case with the majority of our hardy trees. As a general thing the leaf falls because it is ripe; it has fulfilled the objects of its existence, and in so doing obeys a natural law. In many leaves this fall is anticipated, and a distinct line of demarcation between the leaf and stem is formed, while the tissues of the surface of the stem at the point of attachment are hardened, so that when the union is completely severed, the scar is already healed over, and there is no danger from evaporation from the many wounds thus left. The leaf falls in many seasons before frosts come, and the time is peculiar to each variety, just as is the period of the ripening of the fruit. In the case of the two cherry trees referred to above, they were of distinct sorts, the fruit of which matured at different times, and it is not strange that the leaves should perfect their work and fall off at different periods.—*Amer. Agriculturist.*

To Keep Tires on Wheels.—A practical man says on this subject:—"I ironed a wagon some years ago for my own use, and before putting on the tires I filled the fellies with linseed oil; and the tires have worn out and were never loose. I ironed a buggy for my own use seven years ago, and the tires are as tight now as when they were put on. My method of filling the fellies with oil is as follows; I use a long cast-iron oil heater, made for the purpose; the oil is brought to a boiling heat, the wheel is placed on a stick so as to hang in the oil each felly an hour for a common sized felly. The timber should be dry, as wet will not take oil. Care should be taken that the oil be not made hotter than boiling heat, in order that the timber be not burnt. Timber filled with oil is not susceptible to water, and the timber is much more durable. I was amused some years ago when I told a blacksmith how to keep tires tight on wheels, by his telling me it was a profitable business to tighten tires, and the wagon maker will say it is profitable to make and repair wheels but what will the farmer, who supports the—wheelwright and smith, say?"

A Mountain of Salt in St. Domingo.—Our readers will be interested in the following facts. In the south side of St. Domingo, in the province of Azua, is the most singular salt deposit to be found in the world. From an intelligent gentleman recently there, and a document issued by a New York company, we learn that there is here a mountain of salt six miles long, from one-half to a mile wide, and from four to five hundred feet high. In some places, where the sides of the mountain are nearly perpendicular, large cliffs of salt are exposed to view, while in other parts a coating of earth, from ten to thirty feet deep, covers the salt. This salt in its crude state contains 96.75 per cent. pure salt. By the skill and energy of Dr. Hatch, of Connecticut, grants have been obtained of the Spanish Government, and the way being opened for bringing this immense treasure of salt to the markets of the world. A railroad, some twenty miles in length, is to be constructed, which will bring the salt to the little port of Barahona.

For Friends' Intelligencer.

Thirty-fifth Annual Report of the Female Association of Philadelphia for the Relief of the Sick and Infirm Poor with Clothing.

In a report of our proceedings during the last winter there is little to note in the operations of the Society. At the close of the last season, it was determined to hold the opening meeting for the present season on the first Seventh-day of the year, instead of the last Seventh-day of the Eleventh month, as had long been customary. This enables us to furnish work and clothing throughout the Third month, when it is as much, if not more, needed than in the early winter. The change has been satisfactory.

The stated weekly meetings were well attended. Much interest was shown in pro-

moting the objects of the Society. A donation of $150.00 was received from the estate of Benneville Brown, one-third of which was expended at the request of the donor in the purchase of goods for the benefit of the colored people.

Donations in trimmings and dry goods were also received.

The Treasurer reports having paid for the making of 558 garments, which have been distributed by the members.

Treasurer's Annual Report:—

To Balance in Treasury last year,	$1.42	
Dividends on Bank Stock, .	90.00	
Subscriptions and Donations,	676.48	= $767.90
By Cash paid for Goods, . . .	$645.79	
Paid for Sewing, ...	111.10	
Printing Reports, ...	1.50	
Balance in Treasury, . . .	9.51	= $767.90

ELIZABETH A. BUNTING, *President*, 38th & Walnut Street, West Philadelphia.
ELIZABETH J. FERRIS, *Treasurer*, 937 Franklin St.
HELEN G. LONGSTRETH, *Secretary*, 110 So. 17th St.
3d mo. 18th, 1864.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is no shipping demand for flour, and the sales are to the home consumers, at 9$ 50@11 00 for superfine and extra brands; and $11 75 to $13 50 for extra family and fancy lots. Rye Flour commands $9 @ $9 25. Corn Meal.—Brandywine is held at $8 50.

GRAIN.—Sales of red Wheat at $2 60@2 63 per bushel; and good white at $2 85@2 90. Rye is held at $1 76. Corn is nearly steady, but prices are weak. Sales of old yellow at $1 88, and 1 73 was bid for new. Pennsylvania Oats sold for 92 cents. Barley ranges from $1 80 to 1 90, and Malt from $2 12 to $2 15 per bushel.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles south of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.

The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks. For circulars address the principal, RICHARD DARLINTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t. 3. 4, x. f. n.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The next Term of this Institution commences on the 30th of the First month, 1865. J. K. TAYLOR, *Principal*.
1 mo. 28, 12t. 415 f. x. n.

FOR SALE.—A TRACT of 42 ACRES of GOOD LAND, a few minutes walk north of the Depot of the West Philadelphia Passenger Railroad, at 65th Street. On the premises are 3 never failing springs of soft water, a quarry of good building stone, and eight acres of woodland. The situation is very healthy, and commands a fine view of Philadelphia and vicinity.
Enquire at No. 1233 Market Street.
1mo. 28, 4t. 218. mfn.

GRIST MILL & WATER POWER FOR SALE, situated on the Camden, Atlantic and Raritan Bay Railroad, eight miles from Camden. C. B. ROGERS, No. 133 Market Street, Phila.
1mo. 14, 1865.—3t. wnz.

A STEAM SAW AND GRIST MILL, in the *Free State* of Maryland, at Private Sale; situated at Sandy Spring, Montgomery county, Maryland, and has a good run of custom in the improving settlement of Friends, at that place. Possession might be had about the 1st of next Fourth month. For further information, apply to Edward M. Needles, No. 1024 Chestnut St. or address me on the premises. B. RUSH ROBERTTS.
12th mo. 17, 1864.—7t. 1.28.

MARRIAGE CERTIFICATES *by Friends' Ceremony*, on the finest parchment, and neatly filled up. Also, Wedding Cards, engraved or written, in the neatest manner; Friends' Family and Pocket Almanac, for 1865. Published by
12th mo 17—6t. T. E. CHAPMAN, No. 5 South Fifth St.

FOR RENT.—VALUARLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

CONCORDVILLE SEMINARY, for Young Ladies and Gentlemen, is located near Concord Station, on the Philadelphia and Baltimore Central R. R., 20 miles west of Philadelphia.
Winter Term of twenty-four weeks will commence 10th month 3d, 1864. For Catalogue apply to JOSEPH SHORTLEDGE, or AUGUSTUS C. NORRIS, Concordville, Delaware county, Pa.
8th mo 20, 1864.—tf.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM "CLARKSON'S PORTRAITURE OF QUAKERISM."

(Continued from page 739.)

The year 1649 was ushered in by new labors. He was employed occasionally in writing to judges and justices to do justice, and in warning persons to fulfil the duties of their respective stations in life.

This year was the first of all his years of suffering. For it happened on a Sunday morning, that, coming, in sight of the town of Nottingham, and seeing the great church, he felt an impression on his mind to go there. On hearing a part of the sermon, he was so struck with what he supposed to be the erroneous doctrine it contained, that he could not help publicly contradicting it. For this interruption of the service he was seized and afterwards confined in prison. At Mansfield, again, as he was declaring his own religious opinions in the church, the people fell upon him and beat and bruised him, and put him afterwards in the stocks. At Market Bosworth he was stoned and driven out of the place. At Chesterfield he addressed both the clergyman and the people, but they carried him before the mayor, who detained him till late at night, at which unseasonable time the officers and watchmen put him out of the town.

And here I would observe, before I proceed to the occurrences of another year, that there is reason to believe that George Fox disapproved of his own conduct in having interrupted the service of the church at Nottingham, which I have stated to have been the first occasion of his imprisonment. For if he believed any one of his actions, with which the world had been offended, to have been right, he repeated it, as circumstances called it forth, though he was sure of suffering for it either from the magistrates or the people. But he never repeated this, but he always afterwards, when any occasion of religious controversy occurred in any of the churches, where his travels lay, uniformly suspended his observations till the service was over.

George Fox spent almost the whole of the next year, that is, of the year 1650, in confinement in Derby Prison.

In 1651, when he was set at liberty, he seems not to have been in the least disheartened by the treatment he had received there, or at the different places before mentioned, but to have resumed his travels, and to have held religious meetings, as he went along. He had even the boldness to go into Litchfield, because he imagined it to be his duty, and, with his shoes off to pronouce with an audible voice in the streets, and this on the market-day, a woe against that city. He continued also to visit the churches, as he journeyed, in the time of divine service, and to address the priests and the people publicly, as he saw occasion, but not, as I have observed before, till he believed the service to be over. It does not appear, however, that he suffered any interruption upon these occasions, in the course of the pres-

ent year, except at York-Minster; where, as he was beginning to preach after the sermon, he was hurried out of it, and thrown down the steps by the congregation, which was then breaking up. It appears that he had been generally well received in the county of York, and that he had convinced many.

In the year 1652, after having passed through the shires of Nottingham and Lincoln, he came again into Yorkshire. Here, in the course of his journey, he ascended Pendle-Hill. At the top of this he apprehended it was opened to him, whither he was to direct his future steps, and that he saw a great host of people, who were to be converted by him in the course of his ministry. ' From this time we may consider him as having received his commission full and complete in his own mind. For in the vale of Beevor he conceived himself to have been informed of the various doctrines, which it became his duty to teach, and, on this occasion, to have had an insight of the places where he was to spread them.

To go over his life, even in the concise way in which I have hitherto attempted it, would be to swell this introduction into a volume. I shall therefore, from this great period of his ministry, make only the following simple statement concerning it.

He continued his labors, as a minister of the gospel, and even preached, within two days of his death.

During this time he had settled meetings in most parts of the kingdom, and had given to these the foundation of that beautiful system of discipline, which I shall explain in this volume, and which exists among the Quakers at the present day.

He had travelled over England, Scotland, and Wales. He had been in Ireland. He had visited the British West Indies and America. He had extended his travels to Holland and part of Germany.

He had written, in this interval, several religious books, and had addressed letters to kings, princes, magistrates and people, as he felt impressions on his mind, which convinced him, that it become his duty to do it.

He had experienced also, during this interval, great bodily sufferings. He had been long and repeatedly confined in different gaols of the kingdom. The state of the gaols in in these times is not easily to be conceived. That of Doomsdale at Launceston in Cornwall, has never been exceeded for filth and pestilential noisomeness, nor those of Lancaster and Scarborough castles for exposure to the inclemency of the elements. In the two latter he was scarcely ever dry for two years; for the rain used to beat into them, and to run down upon the floor. This exposure to the everity of the weather occasioned his body and limbs to be benumbed, and to swell to a painful size, and laid the foundation, by injuring his health, for future occasional sufferings during the remainder of his life.

With respect to the religious doctrines which George Fox inculcated during his ministry, it is not necessary to speak of them here, as they will be detailed in their proper places. I must observe, however, that he laid a stress upon many things, which the world considered to be of little moment, but which his followers thought to be entirely worthy of his spiritual calling. He forbade all the modes and gestures, which are used as tokens of obeisance, or flattery, or honor, among men. He insisted on the necessity of plain speech or language. He declaimed against all sorts of music. He protested against the exhibitions of the theatre, and many of the accustomary diversions of the times. The early Quakers, who followed him in all these points, were considered by some, as turning the world upside down; but they contended in reply, that they were only restoring it to its pure and primitive state; and that they had more weighty arguments for acting up to their principles in these respects, than others had for condemning them for so doing.

But whatever were the doctrines, whether civil, or moral, or religious, which George Fox promulgated, he believed that he had a divine commission for teaching them, and that he was to be the restorer of Christianity; that is, that he was to bring people from Jewish ceremonies and Pagan fables, with which it had been intermixed, and also from worldly customs, to a religion which was to consist of spiritual feeling. I know not how the world will receive the idea, that he conceived himself to have had a revelation for these purposes. But nothing is more usual than for pious people, who have succeeded in any ordinary work of goodness, to say, that they were providentially led to it, and this expression is usually considered among Christians to be accurate. But I cannot always find the difference between a man being providentially led into a course of virtues and successful action, and his having an internal revelation for it. For if we admit that men may be providentially led upon such occasions, they must be led by the impressions upon their minds. But what are these internal impressions, but the dictates of an internal voice to those who follow them? But if pious men would believe themselves to have been thus providentially led, or acted upon, in any ordinary case of virtue, if it had been crowned with success, George Fox would have had equal reason to believe, from the success that attended his own particular undertaking, that he had been called upon to engage in it. For at a very early age he had confuted many of the professors of religion in public disputations.

He had converted magistrates, priests, and people. Of the clergymen of those times some had left valuable livings, and followed him. In his thirtieth year he had seen no less than sixty persons, spreading, as ministers, his own doctrines. These, and other circumstances which might be related, would doubtless operate powerfully upon him to make him believe that he was a chosen vessel. Now, if to these considerations it be added, that George Fox was not engaged in any particular or partial cause of benevolence, or mercy, or justice, but wholly and exclusively in a religious and spiritual work, and that it was the first of all his religious doctrines, that the spirit of God, *where men were obedient to it, guided them in their spiritual concerns*, he must have believed himself, on the consideration of his unparalleled success, to have been *providentially led*, or to have had an internal or spiritual commission for the cause which he had undertaken.

But this belief was not confined to himself. His followers believed in his commission also. They had seen, like himself, the extraordinary success of his ministry. They acknowledged the same internal admonitions, or revelations of the same spirit, in spiritual concerns. They had been witnesses of his innocent and blameless life. There were individuals in the kingdom, who had publicly professed sights and prophecies concerning him. At an early age he had been reported, in some parts of the country, as a youth, who had a *discerning spirit*. It had gone abroad, that he had healed many persons, who had been sick of various diseases. Some of his prophecies had come true in the lifetime of those who had heard them delivered. His followers, too, had seen many who had come purposely to molest and apprehend him, depart quietly, as if their anger and their power had been providentially broken. They had seen others, who had been his chief persecutors, either falling into misfortunes, or dying a miserable or an untimely death. They had seen him frequently cast into prison, but always getting out again by means of his innocence. From these causes the belief was universal among them, that his commission was of divine authority; and they looke dupon him, therefore, in no other light than that of a teacher, who had been sent to them from heaven.

George Fox was in his person above the ordinary size. He is described by William Penn as a "lusty person." He was graceful in his countenance. His eye was particularly piercing, so that some of those, who were disputing with him were unable to bear it. He was, in short, manly, dignified and commanding in his aspect and appearance.

In his manner of living he was temperate He ate sparingly. He avoided, except medicinally, all strong drink.

Notwithstanding the great exercise he was accustomed to take, he allowed himself but little sleep.

In his outward demeanor he was modest, and without affectation. He possessed a certain gravity of manners, but he was nevertheless affable, and courteous, and civil beyond the usual forms of breeding.

In his disposition he was meek, and tender, and compassionate. He was kind to the poor, without any exception, and, in his own society, laid the foundation of that attention towards them, which the world remarks as an honor to the Quaker character at the present day. But the poor were not the only persons for whom he manifested an affectionate concern. He felt and sympathized wherever humanity could be interested. He wrote to the judges on the subject of capital punishments, warning them not to take away the lives of persons for theft. On the coast of Cornwall he was deeply distressed at finding the inhabitants, more intent upon plundering the wrecks of vessels that were driven upon their shores, than upon saving the poor and miserable mariners, who were clinging to them; and he bore his public testimony against this practice, by sending letters to all the clergymen and magistrates in the parishes, bordering upon the sea, and reproving them for their unchristian conduct. In the West Indies also he exhorted those, who attended his meetings, to be merciful to their slaves, and to give them their freedom in due time. He considered these as belonging to their families, and that religious instruction was due to these, as the branches of them, for whom one day or other they would be required to give a solemn account. Happy had it been, if these Christian exhortations had been attended to, or if those families only, whom he thus seriously addressed, had continued to be true Quakers; for they would have set an example, which would have proved to the rest of the islanders, and the world at large, that the impolicy is not less than the wickedness of oppression. Thus was George Fox probably the first person, who publicly declared against this species of slavery. Nothing, in short, that could be deplored by humanity, seems to have escaped his eye; and his benevolence, when excited, appears to have suffered no interruption in its progress by the obstacles, which bigotry would have thrown in the way of many, on account of the difference of a person's country, or of his color, or of his sect.

He was patient under his own sufferings. To those, who smote his right cheek, he offered his left; and in the true spirit of Christianity, he indulged no rancor against the worst of his oppressors. He made use occasionally of a rough expression towards them; but he would never have hurt any of them, if he had had them in his power.

He possessed the most undaunted courage; for he was afraid of no earthly power. He was never deterred from going to meetings for worship, though he knew the officers would be there, who were to seize his person, In his personal conversations with Oliver Cromwell, or in his letters to him as protector, or in his letters to the parliament, or to king Charles the Second, or to any other personage, he discovered his usual boldness of character, and never lost,by means of any degrading flattery, his dignity as a man.

But his perseverance was equal to his courage; for he was no sooner out of gaol, than he repeated the very acts, believing them to be right, for which he had been confined.

When he was forced also out of the meeting-houses by the officers of justice, he preached at the very doors. In short, he was never hindered, but by sickness, or imprisonments, from persevering in his religious pursuits.

With respect to his word, he was known to have held it so sacred, that the judges frequently dismissed him without bail, on his bare promise that he would be forthcoming on a given day. On these occasions, he used always to qualify his promise by the expression, "*if the Lord permits.*"

Of the integrity of his own character, as a Christian, he was so scrupulously tenacious, that, when he might have been sometimes set at liberty by making trifling acknowledgments, he would make none, least it should imply a conviction, that he had been confined for that which was wrong; and, at one time in particular, king Charles the Second was so touched with the hardship of his case, that he offered to discharge him from prison by a pardon. But George Fox declined it on the idea, that, as pardon implied guilt, his innocence would be called in question by his acceptance of it. The king, however, replied, that "he need not scruple being released by a pardon, for many a man who was as innocent as a child, had had a pardon granted him." But still he chose to decline it. And he lay in goal, till upon a trial of the errors in his indictment, he was discharged in an honorable way.

As a minister of the gospel, he was singularly eminent. He had a wonderful gift in expounding the Scriptures. He was particularly impressive in his preaching; but he excelled most in prayer.

Here it was, that he is described by William Penn, as possessing the most awful and reverend frame he ever beheld. "His presence," says the same author, expressed "a religious majesty." That there must have been something more than usually striking either in his manner, or in his language, or in his arguments, or in all of them combined, or that he spoke "in the *demonstration* of the spirit and with power," we are warranted in pronouncing from the general and powerful effects produced. In the year 1648, when he had but once before spoken in public, it was observed of him at Mansfield, at the end of his prayer, "*that it was, then, as in the days of the apostles, when the house was shaken where they were.*" In the same manner he appears to have gone on, making a deep impression upon his hearers, whenever he was fully and fairly heard. Many clergymen, as I observed before, in consequence of his powerful preaching, gave up their livings; and constables who attended the meetings, in order to apprehend him, felt themselves disarmed, so that they went away without attempting to secure his person.

As to his life, it was innocent. It is true, indeed, that there were persons, high in civil offices, who, because he addressed the people in public, considered him as a disturber of the peace. But none of these ever pretended to cast a stain on his moral character. He was considered both by friends and enemies, as irreproachable in his life.

Such was the character of the founder of Quakerism. He was born in July 1624, and died on the thirteenth of November 1690, in the sixty-seventh year of his age. He had separated himself from the world in order to attend to serious things, as I observed before, at the age of nineteen, so that he had devoted himself to the exercises and services of religion for no less a period than forty-eight years. A few hours before his death. upon some friends asking him how he found himself, he replied "never heed. All is well. The seed or power of God reigns over all, and over death itself, blessed be the Lord." This answer was full of courage, and corresponded with that courage, which had been conspicuous in him during life. It contained an evidence, as manifested in his own feelings, of the tranquillity and happiness of his mind, and that the power and terrors of death had been vanquished in himself. It shewed also the ground of his courage and of his confidence. "He was full of assurance," says William Penn, "that he had triumphed over death, and so much so, even to the last, that death appeared to him hardly worth notice or mention." Thus he departed this life, affording an instance of the truth of those words of the Psalmist, "Behold the upright, for the end of that man is peace."

(To be continued.)

DEATH can only take away the sorrowful from our affections. The flower expands; the colorless film that enveloped it falls off and perishes. We may well believe this; and believing it, let us cease to be disquieted for

their absence, who have but retired to another chamber. We are like those, who have overslept the hour: when we rejoin our friends, there is only the more joyance and congratulation. Would we break a precious vase because it is as capable of containing the bitter as the sweet? No! the very things that touch us the most sensibly are those which we should be the most reluctant to forget. The noble mansion is distinguished by the beautiful images it retains of beings passed away; and so is the noble mind.

For Friends' Intelligencer.

REPORT OF THE NEW YORK FREEDMEN'S ASSOCIATION.

To the New York Friends' Freedmen's Association:—The committee delegated by your Association to visit the Freedmen's camps near Washington, and the Government Farms on the Patuxent River, Maryland, make the following report:

We proposed originally to proceed to the farms from Baltimore, by steamer down the Bay, but were prevented by ice. We then continued our journey to Washington, where we arrived on third day morning, the third of first month. We accompanied Eliza Haycock on a tour of inspection, among the Freedmen's settlements, located on the north-western out-skirts of the city. Eliza is a young Friend from Pennsylvania, employed by the State Society. She has funds placed at her disposal for the purpose of procuring wood and other articles which the necessities of the people require. She also distributes garments made and unmade, where she finds their circumstances demand aid.

There are about 200 or more dwellings in the part we visited, all of very similar construction; consisting of one room about 12 feet square, and, with a few exceptions, without windows or chimneys. An old stove, a bed, a few chairs and perhaps a table, form their furniture. These rooms frequently have several inmates, and as the women take in washing it can clearly be seen how uncleanly and miserable those dwellings must be. They are constructed of rough boards without ceilings, and the cracks often have strips nailed over on the outside, or newspapers pasted on the inside; forming but very poor protection against either wind or rain. Nearly all the roofs are very leaky, causing the tenants to suffer severely from pneumonia and other diseases produced by cold.

The first cost of such a building is about 25 or 30 dollars, for which is exacted a rent of from 5 to 7 dollars per month; thus obliging the poor freedmen to pay two or three times the original cost in one year. Here there is a field open for incalculable good, by the investment of capital in suitable buildings, for which a reasonable rent might be charged.

We feel assured from what we saw that funds or goods placed at the disposal of Harriet Carter, who is under the auspices of the New England Association, would be justly distributed. In the afternoon we visited Mason's Island, Freedmen's Village and Camp Todd.

Mason's Island is an asylum or temporary home for the freedmen as they come in from Virginia. The dwellings were formerly soldiers barracks, some of them are divided into sections for the accommodation of families. Philadelphia friends have been laboring here since 6th month last.

At Freedmen's Village the arrangements of their homes appeared comfortable. There is but little land (in proportion to the laborers) cultivated, and the distance from Washington is too great an inconvenience, for them to go back and forth, otherwise it would be a desirable location.

Thence we proceeded to Camp Todd. We found it situated about a 1½ miles from the main road, in the midst of a young growth of timber, and entirely isolated from any white settlement, except a soldiers camp situated about ¼ mile distant.

The camp consisted of six log houses, one of which is occupied by Emily Houland, and her young colored teacher, as a dwelling and a school house. The school room is about 12 feet by 20, lighted by a window 3 feet square in and above door. Their domestic arrangements are simple and occupy but little room.

The other huts are occupied by two families, one at each end, their children and those from a considerable distance around, compose the school, which numbers about forty for the day; at evening a school for adults is conducted. A call from us, although entire strangers, was very welcome. She is doing a work of christian charity in this remote place, but after our visit to the Government farms, we felt that so able a worker as she is, could do much greater service in a larger field. Such as that we proposed to open. Lieut. O'Brien fully uniting with us, in this view, we hope she will conclude to change her field of action. After obtaining the necessary information, we took stage, Fourth-day morning, for Charlotte Hall. We numbered five passengers, from one of them we learned that he had recently owned a plantation and slaves, but the Emancipation act swept all such property away. He endeavoured to make the best of his misfortune, yet felt that he was hardly used, to have 19,000 dollars worth of property struck out at one blow by the votes of his fellow-citizens. This appeared to be the feeling of most of those whom we met; they were despondent and felt ruined.

If we may judge from the appearance of the country, it was not far from that condition

before the act was passed. We did not see a school house in a distance of near fifty miles, and only one meeting house. Another passenger was in the Government employ cutting wood. He informed us that the men in his service were emancipated slaves, whom he had hired from the Government camps. He said they were the best workers he had ever seen. He paid them a certain price per cord, for cutting, and he said they would labor far into the night, in their eagerness to earn a large amount of wages.

We arrived at Charlotte Hall in the evening. Next morning a drive of eight miles brought us to Lieut. O'Brien's headquarters, which are on the estate formerly belonging to Colonel Southron, but which has been confiscated by the Government.

The Lieutenant is Superintendent of the Government farms in St Mary's county. He received us very cordially, and during our stay at the farms, we were guests at his headquarters. He is a man well educated and of cultivated tastes. He seemed to us to have that rare combination of great firmness of character, tempered with uniform kindness of disposition, which is so well calculated to command the respect, and yet retain the love of those under his charge. We believe that he has the improvement and happiness of the Freedmen sincerely at heart, and we feel that we do him but justice in saying, that as far as we were able to know him during our short stay at the farms, we were of the opinion that it would be difficult to find a person better suited to perform the duties of the arduous and responsible position which he occupies. Both the Lieutenant and his wife entertained us very hospitably, and seemed desirous to furnish us all the information we required, and to make our visit a pleasant one.

This Colonel Southron's estate is the upper of the three Government farms, or one nearest Washington. It contains about two thousand acres, seven hundred of which are river bottom, and the best land in the county. The rest is fair upland, said to be well adapted to growing tobacco. The Lieutenant intends, with the opening of Spring, to commence farming operations here in earnest. He has already one hundred and thirty acres of wheat sown, and as soon as the weather permits he expects to put in a very large crop of tobacco.

He feels entire confidence in his ability to make these farms, in future, self-supporting. And this, notwithstanding, the very large proportion of old, infirm and dependent people there are upon them.

Located on this estate there are at present 17 laboring men, 66 laboring women, 13 dependent men, 20 dependent women and 120 children, in all 236. They are lodged in the old slave huts used by the former owner. These uncomfortable, at the best, are now so overcrowded as to make it exceedingly difficulty to maintain the proper degree of morality and cleanliness. But considering that there were two and sometimes three families, living, eating and sleeping in one little room, the average amount of decorum and neatness was certainly creditable, both to the colored people and the officers in charge. In order to provide shelter for the increasing numbers of these people, the Lieutenant had given up many of the rooms in his own headquarters, for their use, and had also extemporised a barracks out of an old tobacco barn, by building a chimney of sticks and mud in the center. It was without light, except such as came through the door. This, although the best that could be done at the time, was a very insufficient protection against the cold winds and frosty nights of this wintery season. The exposure necessitated by occupying so open a dwelling, combined with the very general destitution of clothing among the women and younger children, was the cause of much sickness among those classes. The children under ten years of age, were all, we believe, without either shoes or stockings, and were consequently, almost without exception, suffering from pneumonia, sore throat and the various effects of cold.

Yet, notwithstanding these many discomforts and privations, the people seemed patient and even happy. They are all looking forward, hopefully to the future, believing that when the war is over they can return as free men to their old southern homes. In the hope that better days are in store for them, they bear their present hardships with a fortitude which is truly remarkable. The countenance of the adults indicates an intelligence equal to the same class in the free States, while those of the children were fully equal if not superior to those with us.

The Government furnishes the people at the farms with regular daily rations, and to such as are able to work, both men and women, it pays monthly wages. It is Lieutenant O'Brien's desire to inculcate, in these freedpeople, habits of industry, economy and self-reliance, in all of which they are more or less deficient from the effects of the slave system. As one of the means to this end, he intends to allow each family the use of a plot of ground to raise such vegetables as they choose, the product to be theirs to sell or dispose of as they see fit.

There is no school on this estate at present, nor is there a room suitable to hold one in. The people are all anxious to learn, and the Lieutenant is especially desirous to have them instructed. A teacher who could combine sewing lessons, with her other classes, would be

able to confer a great benefit on these poor people.

They have a chaplain, "Uncle Peter," a freedman from Virginia. He seems an honest and simple-minded man, whose example and teachings, cannot but be productive of much good. We were present at one of their religious meetings, and were much impressed by the earnest sincerity with which the old man exhorted them to cultivate the virtues of truth, honesty and industry, as requisites to fit them to enjoy the new life, which God in his goodness had opened to them. We were convinced that "Uncle Peter's" simple, practical discourse was more efficacious with these unlettered people, than the finest drawn arguments, and most carefully rounded periods, of the eloquent theological professor.

We were so fortunate, while at the farms, as to be present at the distribution of a box of clothing sent down by the Friends of Philadelphia. The eagerness which these poor women manifested to get decent garments for themselves, and their shivering little ones, was touching to behold. If those noble, loyal women of the North, who so generously contribute of their time and means. towards furnishing these garments, could have seen the thankfulness and joy expressed by these poor women at the sight of their bountiful gifts,—and have witnessed the exuberant happiness of the "children" as they received their share of the warm red flannels, they would feel amply repaid for their previous toil, and would go forward in the good work, feeling assured that in few other undertakings could warm hearts and nimble fingers confer so many blessings, as by ministering to the necessities of these poor people, who are suffering from no sin of their own, but from the stern necessity of War, which has suddenly thrown them out helpless upon the world.

The Government has three farms on the Patuxent River. It had been our intention to visit them all, but we were prevented by stress of weather from examining the lower farms. The severe cold had frozen the river sufficiently to prevent our going by water, and the distance by land was so great, thirty-five miles there and back, that we did not feel warranted in taking the Lieut. so long a ride, as he is still inconvenienced by an amputated foot.

The following facts in relation to the lower farms we learned from the Lieut. and his officers. We are forced to make these statements at second hand, but believe that their accuracy may be relied upon.

As has been stated before, Lieut. O'Brien has his head quarters at the upper, or Col. Southron farm. Eight miles below, or towards the mouth of the river, lies the middle farm, or Sand Gates, as it is called, and a mile and a half still further below is the Coles farm, which is the southernmost of the three. These two lower farms are the confiscated property of the notorious rebel leader Gen. Forrest. They together contain about twelve thousand acres of land, a very large part of which is covered with timber. At the Sand Gates there is a steam sawmill, which is being repaired, and will soon be in running order. As lumber is scarce, and commands high prices in that section of country, the Lieut. expects the mill to be a source of considerable revenue to the estate. Upon these two farms there are at present, 68 laboring men, 85 laboring women, 10 dependent men, 20 dependent women, and 145 children, making in all 328. These people are comparatively in comfortable quarters. They are living in log huts which have been built for them from the timber on the estate, but they are suffering from the want of suitable clothing like all the rest of the Freedmen.

At the Sand Gates, there is a school established by the Missionary Society, of which a gentleman of the name of Wheeler, and his wife, have the charge.

On the Coles farm there is no school as yet, although there is a building there which, with a slight expense, might be converted into a school-room of ample size. This building is the unfinished wing of the farm house, where the farmer of the estate, Mr. Avery, resides. The wing is already in frame, with the roof on, and floor beams laid; it only requires siding, windows, floor, &c., and at a comparatively small expense, could be fitted up for use. The Lieut. intends to carry on extensive farming operations on both these estates, employing the Freedmen to till the land, and paying them regular wages for their labor.

After waiting three days at Lieut. O'Brien's headquarters, hoping that the weather would moderate sufficiently to allow us to reach the lower farms, we were forced to abandon the attempt, and return to Washington without visiting them.

During our stay in Washington we obtained the consent of the government to Lieut. O'Brien's request that he might be allowed the lumber to erect new and spacious barracks, and a hospital at the Colonel Southron farm. So we have the satisfaction of knowing that the poor people on the farms will soon be comfortably housed at least.

Appreciating the immediate necessity for action in the premises, your committee assumed the responsibility of buying and forwarding from Baltimore, the lumber and other requisites for two school houses. One 20 by 30 feet square is to be located on the upper, or Col. Southron estate. The other is to be on the lower, or Coles farm. It will be the wing of the farm house, which has been before referred to as now in an unfinished state, but which we

have sent sufficient material to complete. The Lieutenant having kindly offered to have the carpenter work done at the Government expense, and to superintend their erection himself, we hope that these two school houses will be ready for occupancy, in a fortnight, at which time the two teachers which the Association have now engaged, can enter upon their duties.

We believe that there is a wide field here for the action of the Association. After providing the school-houses and teachers, it will be necessary for Friends to turn their attention towards sending a supply of books, slates, cards, &c., for the learners. If these teachers can also give sewing lessons, a supply of thread, needles, scissors and piece goods will also be needed. A set of shoemakers' tools and some leather would enable the Lieutenant to teach some of them a trade, which is a favorite project of his.

The women and young children are also greatly in need of suitable clothing. Flannels are the most valuable for our changeable climate, and seem to be most prized by them.

Before closing, we cannot but turn a little from our subject to speake in complimentary terms of Capt. Brown, Chief of the Freedmen's Bureau, at Washington. All the freedmen in and around Washington and vicinity, come immediately under his supervision. Even those at the Patuxent being in his department. He impressed us as an intelligent and conscientious officer, possessed of sound judgment, and earnestly desirous of doing his whole duty by the people under his charge.

He expressed himself to us, as willing to receive any suggestions which had for their object the welfare of the freedmen in his department.

We were assured that the authorities were anxious that Friends should enter into this field, and that facilities would be granted for such enterprises as we should propose to embark in.

We believe the present period particularly should enlist the sympathy of the members of our Society.

We have had a testimony to bear against slavery for years, and held a conspicious position in our efforts to ameliorate the condition of suffering humanity.

STEPHEN R. HICKS,
BENJ. D. HICKS.

After witnessing this suffering we feel impelled to call upon all to give aid in this Christian duty of clothing the naked. Especially do we appeal to the members of our own religious Society. Having always held a strong testimony against slavery, and in this hour of our country's great struggle for Human Freedom, claiming exemption from the use of deadly weapons, let us look well into ourselves, and see whether our Divine Light is allowed to shed its benign influence abroad for the help of the Lord's poor. While other portions of our country are devastated by war, our own has been more than ordinarily prosperous, therefore let our bounty be in proportion to blessings received.

STEPHEN R. HICKS,
BENJ. D. HICKS.

The Executive Committee of Friends' Association adopted the report foregoing, and have assumed the oversight of the two Government farms. They will establish a school and send teachers to each, as soon as the houses are put up, which will be in the course of about two weeks. Subscriptions for the work will be received by Samuel Willetts, No. 303 Pearl St. New York.

New York, 1st mo. 1865.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 4, 1865.

We insert in the present number, a Report from the New York Friends' Freedmen's Association. It occupies much more room than we usually devote to one subject, but it is inserted by *special request.*

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."—The daily intercourse of life places it constantly in our power to make some person more or less happy than he now is. When we reflect upon the influence we may exert for good or ill, for comfort or discomfort, upon those with whom we come in daily contact, and examine in which direction our influence extends, we will perceive how heavy in the scale for good would be an habitual consideration of the claims of others upon us.

The many cases of destitution and suffering which are presented at almost every turn, in this inclement season, may also cause the profitable enquiries—how can we each do our part toward relieving this suffering, and how far our means, beyond what is needful for our comfort or sustenance, belong to the needy?

We believe there is among our young Friends a heart to feel and a willingness to relieve the destitution that is around them; and if in doing it they make a personal sacrifice, they will discover that the giving up of a merely selfish gratification for the good of others, "is a living seed, which shall spring up into a growth of beauty, to which their hearts will cling with delight."

Existing circumstances may have curtailed the means of many, and thus they are sometimes unable to extend a hand of help; but even in such cases, were some needless adornments, or superfluity of apparel dispensed with, many of the hungry could be fed—the naked clothed—and the wants of the destitute sick ministered unto. Perhaps upon trial, most of us would be surprised at the amount that could be realized by a little curtailment of expenditure in the article of dress.

We are told, "He who giveth to the poor, lendeth to the Lord." In giving, we receive in return four-fold, through the increase of those kindly feelings which minister abundantly to our happiness, and which, when exercised, cause us to offer to a thirsty fellow-traveller the cup of cold water, upon which the heavenly blessing rests.

LATE ACTION OF THE WORKING WOMEN OF PHILADELPHIA.—The withdrawal of work from the direct suspervision of Government, and placing it in the hands of contractors, has seriously affected the interests of the sewing women of this city. By this arrangement, the former wages paid them for sewing have been reduced one-half: for shirts, for which they were paid by Government 18 cents, they now receive only 7 cents from the contractors; and other articles in like proportion.

At the present prices of fuel, clothing and provisions, it is impossible for them to maintain their families in any kind of comfort with this poor pittance paid them for labor. It is stated that there are 8000 women registered on the books of the Arsenal, who have received Government work. Many of these are mothers with nine children. They probably average four children to each one, making 32,000 children to be supported. The poor woman, thrown upon her own resources, and desirous of pursuing an honest means of livelihood, has no alternative but to accept the insufficient wages offered by her employer. The law of custom which considers it justifiable to obtain a thing at the lowest possible value, enables men greedy in the pursuit of wealth, to enrich themselves at the expense of the necessities of others. Any one who has sufficient means and influence to obtain a contract and secure its performance, has within his power an opportunity to dictate terms almost exclusively to his own advantage, and may cut down the wages of his employees to the very lowest prices that will command their labor.

The oppression of these poor sewing women has been the occasion of frequent meetings among them. After repeated efforts to obtain a redress of their grievances they determined to present their cause personally to the President, and appointed a committee for that purpose. This delegation, consisting of four working women, had an interview with the Chief Magistrate at the Presidential mansion on the 26th ult. After they had stated their case, which was sustained by four Congressmen and others, the President sent for the Acting Quarter master General, and directed him to comply with the request of the committee. Their mission was entirely successful. As the Press observes, "It is rather a unique spectacle to find the chief of a great republic, the commander of armies and navies and one charged with the management of one of the first nations of the earth, quietly and patiently hearing the complaints of a committee of plain and humble women, and arranging about the prices to be paid for blouses and overcoats."

THE SMITHSONIAN INSTITUTE.—This most valuable building, and the rare collection of the treasures of science and the works of art, were in imminent danger of total destruction by fire on the 24th ult. The fire originated in the loft above the Picture Gallery in the main building between the ceiling and the roof, and is supposed to have been caused by a defective flue: The loss includes the Picture Gallery, the Lecture room, the Philosophical instrument apartment, and most of the valuable apparatus. The main towers, with their contents, except a few articles which were removed, were also destroyed.

We are indebted to an article in the Washington Chronicle for the following interesting particulars:—"The lecture room was regarded as one of the best in this country. It was one hundred feet in length, and, by occupying part of the towers, a width of seventy-five feet had been secured. The ceiling was twenty-five feet high, smooth and unbroken, with the exception of an oval opening above to admit light on the platform. It thus powerfully reflected the sound of the speaker's voice to the hearers, and

being so low, this reflection blended with the original sound and simply reinforced it.

The apparatus room contained a large and valuable collection of instruments, prominent among which was the munificent donation of Dr. Robert Hare, of Philadelphia, who, when he resigned the chair of chemistry in the University of Pennsylvania, presented to the Smithsonian the instruments of research and illustration collected and used by himself during his long and successful scientific career. Besides the above, there was a full set of pneumatic instruments, of superior size and workmanship, constructed expressly for the Institution, a set of ingenious instruments for illustrating wave motion; a large electrical machine; Page's electro-magnetic instrument, &c. There was also in this room a large Fresnel lens, such as is used in light-houses, and various instruments for the illustration of light, heat, sound diamagnetism, &c. Also, a German steam electrical machine, imported from Carlsruhe, Germany.

The destruction of this magnificent building is a national calamity that cannot be too highly deplored. Its architecture was the admiration of every visitor to this city, and we doubt whether there is a building in the world more perfect or symmetrical in its style and finish; for while every regard had been paid to the nicety of its construction, it at the same time presented a most solid and substantial appearance and, viewed from any direction, formed a picture and model of beauty rarely witnessed. Persons accustomed to the sight of it, forgot to admire its proportions; but, next to the Capitol itself, it was the object that first attracted the attention of strangers. The present as well as coming generations, will have cause to regret this fearful conflagration on account of the statistical and general information in natural history which had been stored within its walls, and which was the collection of many years; and it will perhaps be impossible ever to replace many of the valuable articles and records. The collection of Indian portraits, comprising probably two or three hundred faithful pictures of the most celebrated chiefs that have ever lived—painted entirely by Mr. Stanley, an artist residing in this city during a period of forty years—many of them sketched from life itself, was one of the leading features of this noted resort. In addition to the gallery, several curious specimens of the ingenuity and taste displayed by this untutored race were carefully and tastefully arranged, and formed no slight addition to the wonders of the Institution. This gallery was in itself a study. The variety of characters portrayed in the countenances of the chiefs, from the most uncivilized to those who had enjoyed the advantages of society and education, formed a striking lesson of what could be accomplished by the philanthropist who felt inclined to use his efforts in reforming and teaching this much neglected and fast disappearing element of our population. It is a matter of congratulation, however, that the major part of the important records and the fine library attached to this celebrated building, as well as the two wings or saloons on either side of the main building—which contained the one a magnificently and carefully-assorted library and several valuable pieces of statuary and rare old engravings; and the other a large assortment of philosophical instruments—were preserved almost uninjured from the fury of the destructive element. It was a sad and sickening sight to see this noble building rapidly disappearing before the ravages of what has justly been entitled "a good servant but a fearful enemy." The grounds around the Smithsonian were modelled and arranged by the lamented Downing, and will remain a fitting testimonial to his peculiar, graceful, and highly-ornamental system of rural architecture and landscape gardening. The trees and shrubbery have scarcely yet attained their full growth. They were selected with great care, and planted in such positions as would best display the beauty and symmetry of the circular walks and pleasant drives through the capacious grounds. The trees in the enclosure themselves form a delightful study for the botanist and lover of floriculture."

Died, on the 13th of 1st month, 1865, at the residence of her brother in-law, Charles Walker, near Germantown, Letitia Murphy, daughter of the late Mahlon and Sarah M. Murphy, of Frankford; a member of Green Street Monthly Meeting.

——, on Second day the 16th ult., Rachel S. Evans, wife of Charles Evans; a member of Philadelphia Monthly Meeting. In recording the decease of this Friend, a tribute is due to her excellence of character. She was exemplary in the fulfilment of her social and domestic duties, and loved and respected by a large circle of relatives and friends. A gentle and loving spirit rendered her peculiarly sensitive to the woes of others; and when suffering came to her knowledge, her sympathy was actively exerted for its relief. She was a faithful friend of the colored people: in their long night of servitude and oppression she was, as it were, bound with their bonds, and when the time of liberation came, she rejoiced with them in their disenthralment. Like Dorcas of old, she was "full of good works and alms deeds," and the remembrance of her many virtues, arises as sweet incense to her memory.

——, in Bern, Albany county, N. Y., on the 5th of 10th month, 1863, Deborah Powell, wife of Peter Powell, in the 72d year of her age; and, fourteen days after, Peter Powell, in the 74th year of his age. They were both members of Rensselaerville Monthly Meeting.

The Executive Committee of Philadelphia Friends for promoting subscriptions to Swarthmore College, will meet on 6th day, 2d month 10th, at 11 o'clock.

J. M. Truman, Jr., *Clerk.*

SCIENTIFIC LECTURES.

Prof. Walter Wells, late Lecturer in the Western University of Pennsylvania, will give a course of Six Lectures at Concordville Seminary, commencing Fifth-day Evening, the 26th of 1st month, 1865.

"The most entertaining scientific lectures we ever heard."—*Pittsburg Commercial.* 1t. v.n.

The Association of Friends, for the Relief of the Suffering Poor, will meet this (7th day) evening, at half-past seven o'clock, at Race Street Meeting House, (central building.)

JOSEPH M. TRUMAN, Jr., *Clerk.*

Friends in the country are solicited to contribute vegetables and provisions for the Home for Aged and Infirm Colored Persons, 340 South Front Street.

Furniture, groceries, dry-goods, clothing, &c., &c., are needed and are requested from citizens.

Also cash contributions to enable the Managers to pay off the mortgage and commence free of debt. Samuel R. Shipley, No. 1623 Filbert Street, is the Treasurer.

For Friends' Intelligencer.

FRIENDS SOCIAL LYCEUM.

At the meeting of the Lyceum on the evening of the 24th inst., Dr. J. G. Hunt resumed the broken thread of the course on Plant-Structure, taking up the second order of the Cryptogamic series.

The Algæ, or the Sea-weed family of plants are of considerable importance, both on account of their beauty and of the uses to which they have been applied in the various purposes of life, and on account of their influence on the physical history of our globe.

He commenced with the simple forms found in this order, and described their chief characteristics, and as much of their curious manner of reproduction as seemed adapted to the occasion.

It must not be supposed that the Algæ are found only in the salt ocean; on the contrary, unrocked by her ever-heaving bosom, away from the perpetual moan of her surf-lashed shores, these plants exist in uncounted profusion. No gushing spring, nor dripping rock, nor damp patch of earth, nor shaded pool in the hollow of the wood, nor open lake on the mountain top, no trough of water where the tired ox or thirsty horse goes to drink, nor moss covered bucket dripping at the well, but each has its flora of these plants, and although minute in size, often yet as perfect in type as the gigantic Macrocystis that stretches from wave to wave, or binds billow to billow in the interminable folds of its far reaching arms.

Perhaps it may be enough to say that the Algæ are "aquatic, cellular, flowerless plants, frequently having a motion resembling that of animals—consisting of simple cellular tissues. Reproductive matter either altogether wanting or contained in the joints of the filaments, or deposited in cases of various form and size, caused by dilatations of the substance of the frond. Sporules with no proper integument, in germination elongating in two opposite directions."

We have learned that the Fungi are aerial, or at least do not grow in water; from that order of plants the Algæ may be known by growing always in water or in damp places. In the first lecture on the vegetable cell, several of the simplest types of the Algæ were described, viz.: Such as consist of simple cells lying in mucous envelopes. As examples of great simplicity in structure, the red snow and others of this class were mentioned. A little higher in the scale, we meet with two very interesting classes of the Algæ, the *Desmidiaceæ* and the *Diatomaceæ*. The Desmidiaceæ abound in fresh spring water, and are beautiful in outline, and vivid green or brown in color, just discernible to the keenest unassisted eye. If much magnified, we discover them to be composed of cells joined at their edges into discoid or shield, shaped fronds, strikingly resembling the cells of the sea-weeds. They are endowed with free and active motion through the water, and this seems to be given them by means of cilia either in pairs of two or by rows of these organs on their surfaces or margins. If obstacles are met with in their navigation, they recoil in an opposite direction; if slight difficulties only lie across their path, their impulse is often sufficient to remove them. The manner of forming the reproductive bodies, in the *Desmids* answering to seeds in the higher plants, was explained; a knowledge of the simplicity of nature's dealings with these humble plants is calculated to widen our imperfect conceptions of the resources manifested by the Creator in the continuation of His species.

Can it be that the same impulse which charms the herring and shad from the deep waters of the Atlantic, when the vernal sun warms the shallow waters at the North, rules these tiny plants also? The keenest observation detects no sign marking their gender, and yet this entire race of plants would become extinct if their curious mode of reproduction were prevented. Possibly some may suppose it would be an unimportant event if our Desmids were dropped from the chain of vegetable developement. The visible landscape would not be robbed of its verdure, but the innumerable tribes of animals which live upon these plants, and spend their happy twinkling of existence in sporting among their fronds, would be deprived of their only food, and soon must follow in the track of extinction. But there is an Omniscient eye watching over all these tribes, and it permits not the grand harmony and natural relationship to be disturbed.

Another most interesting family belonging to the Algæ is the Diatomaceæ. Like the Desmidiaceæ, the Diatoms are simple cells, having an internal and external coat, enclosing a mass of

endochrome or colored granular contents. The brown and yellow colors of these plants seem to depend upon the presence of iron, which is assimilated largely by this group But a characteristic which separates them from other families, and gives imperishable endurance to their forms, is the tendency for their external coat to become consolidated with silex. Of all the materials composing our globe, silica is the most indestructible, and the silicious casts of the Diatomaceæ constitute immense fossil deposits—entire strata of our rock-ribbed earth—the floor of the roling ocean for many hundred miles in length and breadth—and mountain cliffs touching the clouds, are formed almost entirely from their invisible fossil remains.

We wander along the isles of some dark forest and think the trees crowded somewhat closely, and perhaps the leafy music overhead may cause us to lift our eyes wonderingly towards that munificent Creator who made all these aspiring trunks. Yet all these forest tribes, and all other visible vegetable forms that the uninstructed eye beholds, stand solitary and alone compared to the Diatomes I have been hastily reviewing. One cubic inch of the polishing slate at Berlin, Prussia, contains 41,000,000 of Galionella distans, or about 1,750,000,000 individuals of Galionella ferruginea, and every frond perfectly preserved. The farmer in his guano scatters over his land millions of these plants in every handful, and they have all passed through the digestive organs of the penguins and other birds that swarm upon the Guano Islands. The shell fish, which these birds feed upon, live exclusively on these minute plants, and their silicious valves pass the digestive gauntlet of mollusks and birds, and appear in the guano, undimmed in color, unchanged in form. In Connecticut, at West Point, in Rhode Island, Massachusetts, Viginia and Mexico, are many localities often fifteen feet in thickness, where these organisms are deposited, and when we consider the period consumed in aggregating such deposits, we are again reminded that time is exclusively of man's invention, and not an element in the Divine councils. Nature knows no time when dealing with the types of her "uncounted, unremembered tribes."

The sea-weeds proper offer next for a brief consideration, and here we meet, for the first time, a foreshadowing of the root, stem, and leaves, which characterize the higher plants. It is only a foreshadowing, however, for the roots of the sea-weeds imbibe no nutrition from the rocks to which they are attached; they serve only as hold-fasts or anchors to resist the action of the water. Neither do their expanded fronds, exceedingly beautiful as they are, perform similar functions to leaves; nor is there any transmission of fluids from one part of the stem to any other portion of these plants. They a simply cellular in type, and a fragment fro one part resembles a piece from any other par The sea-weeds comprise a vast multitude plants, of innumerable, diversified shapes an habits. In size they range from the Bryopsis only one cell in length, to the Macrocystis Pyr fera, reported to be sometimes 1,500 feet i length, with leaves long and narrow, having a the base of each a vesicle filled with air, with out which it would be impossible for its prodig ious length to be supported in the water. Thes plants indeed form a vast subaqueous forest i the ocean, "simulating in their own giganti dimensions the boundless element that enfold them."

The processes of reproduction of some o these were described; thus is the great fauna o the ocean provided with its food—thus is the carbonic acid taken from the water, and the life-supporting oxygen returned, and so the great compensation is maintained, beneath the waters as perfectly as on dry land.

A brief notice of the economical uses of the Algæ, concluded the remarks upon this great natural order. We can only conjecture for what wise purpose the Creator has filled the rivers and the seas with countless myriads of plants, until the floræ of the deep is as extensive as that of the dry land. The benefit we derive from them is doubtless of secondary importance, and yet they are of value in the manufactures and economy of our race. The ashes of the Algæ is called kelp, and from it in 1812 M. Courtois, of Paris, obtained *Iodine*, a very important article of our materia medica. Of Gracillaria tenax, the Chinese import at Canton, from the provinces of Tche-Kiang, about 27,000 pounds annually, and use it for varnish and glue in the manufacture of lanterns, and to give a gloss to silk or gauze. Chondrus Crispus is employed by house painters and is the carrageen to which many are partial for making some of their delicacies, as blanc-mange, and other unpronouncable words abounding in the domestic vocabulary.

After the lecture, the speaker exhibited to the class, a beautiful series of photographic views on glass. These were magnified by means of our improved instrument, so that a picture three inches in diameter, filled a paper screen just ten feet square. These illustrations consisted of plants representing the entire cryptogamic series from the ustilago of our cereal grains up to equisetaceæ.

Palms of many species, bearing their huge clusters of fruit—the cocoanuts and dates ready to drop into the arms of the natives, who quietly recline beneath their feathery shade—the ancient papyrus was shown, mingling its linear foliage with the broad feathers of the palms. The Banian tree of India, or sacred fig,

ıose pendant branches take root in the earth ıtil a forest is formed from a single tree—e bamboo, the rice, sugar cane, nutmegs, e rhubarb, the dragon's-blood tree, standg solitary among surrounding tropical ɜgetation—the century-blooming aloe—the ɔlchicum squill, and many other medicinal and ɔnomical plants, with dissections of their uits and flowers, all brought out so sharply ıat the stamens and minute parts could be seen ɔsolutely, and even the bark on the trees and ins in the leaves.

Then a picture flashed upon the screen—140 ıimals representing types of classification from Ionas to Homo—from the monad to man; an ɔsolutely flat and sharp and incomparably eautiful representation, the rhinoceros quily standing beneath the tree, from whose vine-reathed branches the chimpanze swings by is long arms, while the ourang-outang leans pon his staff, like the aged of our species, and ɔks what he is, king of common monkeys, ere shown, nearly as large as life. The alliator, that had just seized an infant in his jaws, ıd was plunging with it into the Nile, and ıe native mother frantically calling in the istance, was a striking picture. The camel ıd the dromedary, with the giraffe lifting his ead high up among the palms—the caravan assing in the distance, the antelopes frisking ver the sandy oasis, with the pyramids in the istance, made up a lovely picture of African ɜenery. The scene then shifted to arctic reions. Among ice floes and monstrous bergs, ıe whales and dolphin, largest of mammals preɜnted their huge and curious forms.

Bear and Mädler's man of the moon, was ırown upon the screen with entire distinctess, and it has about 400 localities marked and amed on its surface. This is the only authenc map of this luminary admitted by astronoers.

Of plant representations there were 105, and f animals 169. It is proposed to vary the haracter and multiply the number of this unqualled educational series, and knowing their ırity and beauty, and being capable of apreciating their accuracy of delineation, we ave deemed the subject worthy of a notice. 'eachers and others desiring this series, can btain duplicates after a little time.

How reluctant are we to let our disordered ature feel the severity of that discipline which nfinite Love has chosen for us! The very affliction at which we murmur, the heartsearching f God's Spirit and Word which so sorely tries ıs, the very duty of which we perform but the ılf, would have proved the choicest blessings, f we had cheerfully taken them from His graious hands.

For Friends' Intelligencer.

RECENT ACCOUNTS FROM THE FREEDMEN.

Though the calls on the benevolent have seldom been more frequent, yet we believe few can read the recent thrilling statements of the sufferings and mortality existing among the Freedmen, without feeling some desire to contribute to their relief. In the south-east and south-west they are dying daily from the effects of exposure and insufficient clothing. Men, women and children are constantly arriving at the different settlements in an utterly destitute condition. "Many of them are sick, completely broken down by the fatigue and hardships of the long march, or suffering from severe colds contracted while sleeping without shelter in this bitter cold weather." E. E. Plummer, writing to us from Nashville, First month 9th, says, "The colored people of the camps and vicinity have nearly all come from points further south, and are unused to the severe cold of this latitude, and to the miseries and privations incident to a transition state, and they die in great numbers, leaving children of various ages, having no friends but the teachers and colored people." A letter from Wm. F. Mitchell, dated on the 13th, acknowledging a box of clothing sent by our Association, states, "The average number here is about 1000. They come and go continually, but death makes sad havoc among them. One hundred died in ten days lately. We have ceased to regret the decease of these poor people; we have witnessed such fearful suffering among them. Provided with cordials and medicines, I have been plodding through the mud from one miserable tent to another, trying to stem the fearful tide of disease and death which crowded abodes, want of fuel and poor water have induced. I could write until to-morrow morning, and only detail scenes of distress—the extremity almost of human suffering. The sick are everywhere. Each morning the cart passes round and the dead are brought out. I saw one morning three bodies—one of a woman and two little boys; they were to be buried uncoffined. The little boys lay close together, each with a single garment, the face and feet bare. I noticed the latter, and saw that to exposure alone was to be attributed their removal. The barrack in which they lived was inhabited by perhaps fifty persons. It had never been finished; and when it rained, the floor was continually wet. Poorly clad, with perhaps but a half hour at the fire for a whole day, sleeping cold at night, without care or concern from others, how could they be expected to live. In one tent visited by Evelyn Plummer there were perhaps fifteen persons, one-third of whom were ill. A group of nine boys, left in a tent to take care of themselves, has dwindled to five. (Night before last, four such children

died in one tent.) Face to face with death, it seems to me that I have lived a life-time in the last three weeks. For several days we have had our school suspended, and the camp teachers have done nothing but issue clothing, and to-day I find the rate of mortality has lessened considerably. Louisa J. Roberts, without knowing of our intention to gather the orphans, writes of two boxes of goods on the way for them. It was *her suggestion* that called our attention to the subject. I am going, with the help of our delegation, to shelter these little ones; and I have faith to believe that our heavenly Father will own and bless the effort."

First month 17th, he again writes: "To-day we have gathered the orphans of the Contraband Camp in this city (Nashville) into a large building, not altogether suitable for the purpose; and furnished thus far with 13 'bunks,' on which repose to-night, 27 motherless children, the youngest six and the oldest sixteen. There are nearly 100 of this class in the camp, and when more 'bunks' are provided they will no doubt be immediately filled. It was a sight both sad and joyful to see them gathered in this morning. I passed from barrack to barrack, and from tent to tent, asking the question, 'Are there any motherless children here?' In some cases they had been adopted by relatives who wanted to keep them. In others in reply to my question, from the groups about the stoves, children were pushed out, stood in a row, and I made my selection. They who seemed to need it the most, were washed all over; and it was very pleasant to see them smile after they were dressed. One little boy sleeps alone to-night. One of our ladies saw him crying; and upon asking the reason, he replied, 'My father is dead, my mother is dead, so is my sister and brother, and I have no one to sleep with me.'

We need everything, and of course the *money* to purchase it with. We want shuck and husk matresses; sheets, pillows, pillow-cases, chairs, long table, washing apparatus, dishes, &c. We shall have to employ a few colored women to see to the children; and we shall have to procure meal and molasses, as the rations issued are not, in some particulars, suitable for children.

The building has but one room. It is merely a barrack, but little better than the rest. Three of the children who were gathered to-day, lost their mother last night; and three others their grandmother who had cared for them for some time. It is very pleasant to-night, in the midst of our trouble, to reflect that so many are sleeping comfortably in this orphanage.

For weeks the little bodies have been brought out every morning from tent and barrack, and uncoffined and almost unwept, been laid in the grave. We believe that in the use of means this mortality can be checked.

I counted but 7 bodies in the dead-house to-day. The supply of clothing is undoubtedly telling already. The sufferings of the Free people here have been awful, beyond comparison."

Such are the accounts transmitted to us by some of the faithful, self-sacrificing men and women, who are devoting their lives to this service. Although they are exhausting their strength, yet not a murmur is heard among them; on the contrary, they say "we are happy in the opportunity to minister to these little ones." Who will further aid them in this great work? Not only from the locations above specified, but from *other places*, the cry of the destitute and "those that are ready to perish" comes to us for help in their hour of extremity. When the spring opens, and they obtain work, they will begin to clothe themselves; but now, as they come into the camps sick, famished, weary and almost naked, can we refuse from our abundance to spare a little to relieve their pressing necessities?

Our Associations in this city again present the urgent claims of the suffering Freedmen to the consideration of their friends in all parts of the country. So extreme is the destitution of these people, that nothing which can be sent will come amiss. Wearing apparel and bed covering, or the means of purchasing it, they especially need at this inclement season. Shoes, stockings, new and partly-worn clothing of all kinds, could scarcely be more judiciously appropriated. The constant demands upon us have nearly exhausted our supplies, and we again look to benevolent hearts and willing hands to replenish our treasuries. "Give of such alms as you have;" for "He who is higher than the highest" regardeth the cry of these little ones, and through his prophet has commanded us to deal our bread to the hungry, and when we see the naked that we cover him. "And if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday."

H. E. Stockly,
Cor. Sec'y Women's Association.

Donations in money, goods, clothing, &c., may be sent to the Treasurer of either Association.

Margaret A. Griscom, Treasurer of Women's Association for the Relief of the Freedmen (for clothing exclusively), No. 800 Arch street, third floor.

Macpherson Saunders, Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen," No. 34 N. Fourth street.

WE TWO.

BY CLARENCE BUTLER.

We own no houses, no lots, no lands,
No dainty viands for us are spread,
By sweat of our brows and toil of our hands
We earn the pittance that buys our bread.
And yet we live in a grander state,
Sunbeam and I, than the millionnaires
Who dine off silver and golden plate,
With liveried lacqueys behind the chairs.

We have no riches in houses and stocks,
No bank-books show our balance to draw
Yet we carry a safe-key that unlocks
More treasure than Crœsus ever saw.
We wear no velvet or satin fine,
We dress in a very homely way,
But ah! what luminous lustres shine
About Sunbeam's gowns and my hodden gray.

When we walk together (we do not ride,
We are far too poor) it is very rare
We are bowed unto from the other side
Of the street; but for this we do not care;
We are not lonely, we pass along,
Sunbeam and I, and *you* cannot see,
We can, what tall and beautiful throngs
Of angels we have for company.

No harp, no dulcimer, no guitar,
Breaks into music at Sunbeam's touch,
But do not think that our evenings are
Without their music; there is none such
In the concert halls, where the palpitant air
In musical billows floats and swims;
Our lives are as psalms, and our foreheads wear
A calm, like the *peal* of beautiful hymns.

When cloudy weather obscures our skies,
And some days darken with drops of rain,
We have but to look in each other's eyes,
And all is balmy and bright again.
Ah, ours is the alchemy that transmutes
The drugs to elixir,—the dross to gold,
And so we live on Hesperian fruits,
Sunbeam and I, and never grow old.

Never grow old, but we live in peace,
And love our fellows and envy none,
And our hearts are glad at the large increase
Of plentiful virtues under the sun.
And the days pass on with their thoughtful tread
And the shadows lengthen towards the west,
But the wane of our young years brings no dread
To break their harvest of quiet rest.

Sunbeam's hair will be streaked with gray,
And time will furrow my darling's brow,
But never can Time's hand steal away
The tender halo that clasps it now.
So we dwell in wonderful opulence,
With nothing to hurt us or upbraid,
And my life trembles with reverence,
And Sunbeam's spirit is not afraid.

SELECTED.

EPITAPH.

No chosen spot of ground she called her own;
In pilgrim guise o'er earth she wandered on;
Yet always in her path some flowers were strown.

No dear ones were her own peculiar care,
So was her bounty free as heaven's air;
For every claim she had enough to spare.

And, loving more her heart to *give* than lend,
Though oft deceived in many a trusted friend,
She hoped, believed, and trusted to the end.

She had her joys;—'twas joy to her to love,
To labor in the world with God above,
And tender hearts that ever near did move.

She had her griefs;—but they left peace behind,
And healing came on every stormy wind,
And still with silver every cloud was lined.

And every loss sublimed some low desire,
And every sorrow taught her to aspire,
Till waiting angels bade her "Go up higher."

E. S.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 727.)

A complete history of the art of sewing, and of the devices and machines invented and used therefor, would fill volumes. It is quite impossible, therefore, to present even the most cursory glance at the subject in a column article.

It is not intended here to give a description of either modern or ancient mechanism, and instruments used in this time-honored art, but to show that it is practised in some rude way or other by animals, and by one in particular in a very ingenious and successful manner.

The fact is clear from sacred history, that the art of sewing was the first which was practised by man, but what means were employed, to unite the given parts together, in this first specimen of sutorial skill, we are only left to conjecture. All the evidence we have is the record of the sacred writer, who says:—"They sewed fig leaves together," and this gives us the first intimation of garment-making, by a process of uniting pieces together, and must head the first chapter which can ever be written on the Arts, although it is very true that the first appointed service of man was to work in the garden; "to dress it and to keep it," was the Divine behest, a business, however, which he very much neglected and perverted to his great injury.

Much might be said of this everywhere practised art. Not only its history, but the devices and materials used, and the peculiar methods and processes by which it is performed, would prove very interesting.

The extent of the civilization of a nation might depend on the amount and quality of sewing done, although Liebig said that depended on the quantity of soap used.

Previous to the birth of this art in the human mind, and before the use of instruments for any purpose whatever by human hands, a little bird possessed the secret of stitching, and applied its ready skill to advantage in the construction of its nest.

Kirby informs us of several species inhabiting Italy, "India and the Tropics, whose nests are very remarkable."

"They sew leaves together for the protection of their eggs and nestlings from the voracity of serpents and apes; they generally select those at the end of a branch or twig, and sew them with thread, cotton and fibres." Some nests have been seen in which "the thread was literally *knotted* at the end."

The nests of one species are made by the following process:—"In the edge of each leaf the bird makes, probably with its beak, minute apertures, through which she contrives to pass, perhaps by means of the same organ, one or more cords formed of spider's web. These cords are not very long, and are sufficient only to pass two or three times from one leaf to another; they are of unequal thickness, and have knots scattered here and there, which in some places divide into two or three branches."

"Perhaps of all the instincts of birds, those connected with their nidification are most remarkable, and of all these none are so wonderful as the tribe of Tailor birds." Y.

(To be continued.)

"WHEN we reflect that life is so full of neglected little opportunities to improve ourselves and others, we shall feel that there is no need of aspiring after great occasions to do good."

"WHEN Dr. Priestly was young he preached that old age was the happiest period of life; and when he was himself eighty he wrote, 'I have found it.'"

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is very dull. A sale of 100 barrels Spring Wheat extra family at $11 25; 100 barrels good Winter Wheat at $11 75, and small lots for home consumption at from $9 50 for low grade superior up to $13 for fancy lots. Rye Flour ranges from $8 75 to $8 25 per barrel. In Corn Meal nothing doing.

GRAIN.—The Wheat market is dull. Sales of prime red at $2 50 per bushel, and white at $2 80 @2 90. Rye is scarce, and ranges from $1 72 to 1 75. There is very little Corn coming in. Sales of 1200 bushels Yellow at $1 67 per bushel. Oats are in better demand, at 91@91½ cents. A sale of 1000 bushels Pennsyivania Barley at $1 90. Prices of Barley Malt remain as last quoted.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The next Term of this Institution commences on the 30th of the First month, 1865. J. K. TAYLOR, *Principal.*
1 mo. 28, 12t. 415 f. x. n.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address
JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
The Works of Isaac Pennington, 4 vols. " $5.00
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles south of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.

The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks For circulars address the principal, RICHARD DARLINTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t. 3. 4, x. f. n.

FOR SALE.—A TRACT of 42 ACRES of GOOD LAND, a few minutes walk north of the Depot of the West Philadelphia Passenger Railroad, at 65th Street. On the premises are 3 never failing springs of soft water, a quarry of good building stone, and eight acres of woodland. The situation is very healthy, and commands a fine view of Philadelphia and vicinity.
Enquire at No. 1233 Market Street.
1mo. 28, 4t. 218. mfn.

FOR RENT.—VALUARLE STORE STAND and Coal Yard, with commodious dwelling, formerly the property of John Cheston, deceased, in Tullytown, near depot, on Philadelphia and Trenton Railroad. A rare opening for business. For particulars apply to or address the owner, MARK WRIGHT, Morrisville P. O., Bucks county, Penna.,
Or, Emmor Comly, No. 131 North Seventh Street, Phila.
12th mo. 17, 1864.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. Jos. FOULKE, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.
By T. ELLWOOD ZELL, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXI. PHILADELPHIA, SECOND MONTH 11, 1865. No. 49.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM "CLARKSON'S PORTRAITURE OF QUAKERISM."

(Continued from page 756.)

George Fox never gave, while living, nor left after his death, any definition of Quakerism. He left, however, his journal behind him, and he left what is of equal importance, his example. Combining these with the sentiments and practice of the early Quakers, I may state, in a few words, what Quakerism is, or at least what we may suppose George Fox intended it to be.

Quakerism may be defined to be an attempt, under the divine influence, at practical christianity as far as it can be carried. Those who profess it, consider themselves bound to regulate their opinions, words, actions, and even outward demeanor, by christianity, and by christianity alone. They consider themselves bound to give up such of the customs, or fashions of men, however general, or generally approved, as militate, in any manner, against the letter or the spirit of the gospel. Hence they mix but little with the world, that they may be less liable to imbibe its spirit. Hence George Fox made a distinction between the members of his own society and others, by the different appellations of *Friends*, and *people of the world.* They consider themselves also under an obligation to follow virtue, not ordinarily, *but even to the death.* For they profess never to make a sacrifice of conscience, and therefore, if any ordinances of man are enjoined them, which they think to be contrary to the divine will, they believe it right not to submit to them, but rather, after the example of the Apostles and primitive Christians, to suffer any loss, penalty, or inconvenience, which may result to them for so doing.

This then, in a few words, is a general definition of Quakerism. * It is, as we see, a most strict profession of practical virtue under the direction of christianity, and such as, when we consider the infirmities of human nature, and the temptations that daily surround it, it must be exceedingly difficult to fulfil. But, whatever difficulties may have lain in the way, or however, on account of the necessary weakness of human nature, the best individuals among the Quakers may have fallen below the pattern of excellence, which they have copied, nothing is more true than that the result has been, that the whole Society, as a body, have obtained from their countrymen, the character of a moral people.

If the reader be a lover of virtue, and anxious for the moral improvement of mankind, he will be desirous of knowing what means the Quakers have used to have preserved, for a hundred and fifty years, this desirable reputation in the world.

* I wish to be understood, in writing this work, that I can give no account, that will be applicable to all under the name of Quakers. My account will comprehend the general practice, or that which ought to be the practice of those, who profess Quakerism.

If we were to put the question to the Quakers themselves for their own opinion upon it, I believe I can anticipate their reply. They would attribute any morality they might be supposed to have, *to the Supreme Being*, whose will having been discovered by means of the Scriptures, and of religious impressions upon the mind, when it has been calm, and still, and abstracted from the world, they have endeavored to obey. But there is no doubt, that we may add, *auxiliary causes* of this morality, and such as the Quakers themselves would allow to have had their share in producing it, under the same influence. The first of these may be called their moral education. The second their discipline. The third may be said to consist of those domestic, or other customs, which are peculiar to them, as a society of Christians. The fourth, of their *peculiar tenets of religion.* In fact, there are many circumstances interwoven into the constitution of the society of the Quakers, each of which has a separate effect, and all of which have a combined tendency, towards the production of moral character.

These auxiliary causes I shall consider and explain in their turn. In the course of this explanation the reader will see, that, if other people were to resort to the same means as the Quakers, they would obtain the same reputation, or that human nature is not so stubborn but that it will yield to a given force. But as it is usual, in examining the life of an individual, to begin with his youth; or, if it has been eminent, to begin with the education he has received, so I shall fix upon the first of the auxiliary causes I have mentioned, or the *moral education* of the Quakers, as the subject for the first division of my work.

Of this moral education I may observe here, that it is universal among the Society; or that it obtains where the individuals are considered to be true Quakers. It matters not, how various the tempers of young persons may be, who come under it, they must submit to it. Nor does it signify what may be the disposition, or the whim and caprice of their parents, they must submit to it alike. The Quakers believe that they have discovered that system of morality, which christianity prescribes; and therefore that they can give no dispensation to their members, under any circumstances whatever, to deviate from it. The origin of this system, as a standard of education in the Society, is as follows.

When first Quakers met in union, they consisted of religious or spiritually-minded men. From that time to the present, there has always been, as we may imagine, a succession of such in the Society. Many of these, at their great meetings, which have been annual since those days, have delivered their sentiments on various interesting points. These sentiments were regularly printed, in the form of yearly epistles, and distributed among Quaker families. Extracts, in process of time, were made from them, and arranged under different heads, and published in one book, under the name of Advices.* Now these Advices comprehend important subjects. They relate to customs, manners, fashions, conversation, conduct. They contain of course *recommendations*, and suggest *prohibitions*, to the Society as *rules of guidance:* and as they came from spiritually-*minded* men on *solemn occasions*, they are supposed to have had a *spiritual origin.* Hence Quaker parents manage their youth according to these *recommendations* and *prohibitions*, and hence this book of extracts (for so it is usually called) from which I have obtained a considerable portion of my knowledge on this subject, forms the basis of the moral education of the Society.

Of the contents of this book, I shall notice, while I am treating upon this subject, not those rules which are of a recommendatory, but those which are of a *prohibitory nature.* Education is regulated either by recommendations, or by prohibitions, or by both conjoined. The former relate to things, where there is a wish that youth should conform to them, but where a trifling deviation from them would not be considered as an act of delinquency publicly reprehensible, the latter, to things, where any compliance with them becomes a positive offence. The Quakers, in consequence of the vast power they have over their members by means of their discipline, lay a great stress upon the latter. They consider their prohibitions, when duly watched and enforced, as so many *barriers against vice* or, *preservatives of virtue.* Hence they are the grand component parts of their moral education, and hence I shall chiefly consider them in the chapters which are now to follow upon this subject.

When the blooming spring sheds abroad its benign influence, man feels it equally with the rest of created nature. The blood circulates more freely, and a new current of life seems to be diffused, in his veins. The aged man is enlivened, and the sick man feels himself refreshed. Good spirits and cheerful countenances succeed. But, as the year changes in its seasons, and rolls round to its end, the tide seems to slacken, and the current of feeling to return to its former level.

But, this is not the case with the young. The whole year to them is a kind of perpetual spring. Their blood runs briskly throughout. Their spirits are kept almost constantly alive; and as the cares of the world occasion no drawback, they feel a perpetual disposition to cheer-

* The Book is entitled "Extracts from the Minutes made, and from "the advices given, at the Yearly Meeting of the Quakers in London, since its first institution."

fulness and to mirth. This disposition seems to be universal in them. It seems too to be felt by us all; that is, the spring, enjoyed by youth, seems to operate as spring to maturer age. The sprightly and smiling looks of children, their shrill, lively, and cheerful voices, their varied and exhilarating sports, all these are interwoven with the other objects of our senses, and have an imperceptible, though an undoubted influence, in adding to the cheerfulness of our minds. Take away the beautiful choristers from the woods, and those who live in the country would but half enjoy the spring. So, if by means of any unparalleled pestilence, the children of a certain growth were to be swept away, and we were to lose this infantile link in the chain of age, those, who were left behind would find the creation dull, or experience an interruption in the cheerfulness of their feelings, till the former were successively restored.

The bodies, as well as the minds of children, require exercise for their growth: and as their disposition is thus lively and sportive, such exercises, as are amusing, are necessary, and such amusements, on account of the length of the spring which they enjoy, must be expected to be long.

The Quakers, though they are esteemed an austere people, are sensible of these wants or necessities of youth. They allow their children most of the sports or exercises of the body, and most of the amusements or exercises of the mind, which other children of the island enjoy; but as children are to become *men*, and men are to become *moral characters*, they believe that bounds should be drawn, or that an unlimited permission to follow every recreation would be hurtful.

The Quakers therefore have thought it proper to interfere on this subject, and to draw the line between those amusements which they consider to be salutary, and those, which they consider to be hurtful. They have accordingly struck out of the general list of these, such, and such only, as, by being likely to endanger their morality, would be likely to interrupt the usefulness and the happiness of their lives. Among the bodily exercises, *dancing* and the *diversions of the field* have been proscribed; among the mental, *music*, *novels*, the *theatre* and all games of *chance*, of every description, have been forbidden. These are the principal prohibitions which the Quakers have made on the subject of their moral education. They were suggested, most of them, by George Fox, but were brought into the discipline, at different times, by his successors.

I shall now consider each of these prohibitions separately, and I shall give all the reasons, which the Quakers themselves give, why, as a society of Christians, they have thought it right to issue and enforce them. (To be continued.)

For Friends' Intelligencer.

FRIENDS IN VIRGINIA.

The attention of Friends has recently been called, through the columns of this paper, to the sufferings of Friends in Virginia, and a proposition made by G. F., in No. 46, that contributions for their relief be forwarded to certain Friends, therein named. The address of D. P., of Philadelphia, not being given, some who are willing to contribute do not know how to effect the object, even if they knew that the Friend named would accept the charge.

In the mean time, there is doubtless much suffering, and great need that those who are willing to act in the matter, should obey the injunction, "What thou doest, do quickly."

As Friends in this section have been almost exempt from the losses sustained by those whose homes have been in districts traversed by the contending armies, is it not a privilege, as well as a duty they owe to their suffering brethren, to extend to them, not only words of sympathy, which they fully appreciate, but also such substantial aid as they are in need of?

A letter recently received from a Friend in Winchester, says, "The winter thus far has been pretty severe. The ground is now covered with snow, and the weather quite cold. If it should continue thus, and the winter be a long, cold one, many poor families, and even those who were once thought to be well provided for, must suffer for the necessaries of life.

But we have learned to live, more, a day at a time, letting the morrow take care of the things of itself; and hoping the All-provident Hand will not let us suffer for those things we are in real need of."

A month of severe weather has elapsed since the above was written, and the suffering there alluded to, has probably already been experienced by many. If some Friends who are sufficiently interested in their welfare, to receive and distribute funds for their relief, would make known through the columns of the "Intelligencer," or in such other way as they might think proper, their willingness to do so, they would doubtless receive the means to enable them to bring joy to many households, and the blessings of those who are ready to perish would reward them for their efforts.

Philad'a., 1st mo. 31st, 1865.

NOTHING of God's making can a man love rightly, without being the surer of God's loving himself; neither the moon, nor the stars, nor a rock, nor a tree, nor a flower, nor a bird. Not the least grateful of my thanksgivings have been hymns that have come to my lips while I have been listening to the birds of an evening.

Only let us love what God loves, and then His love of ourselves will feel certain, and the sight of His face we shall be sure of; and immortality and heaven, and the freedom of the universe, will be as easy for us to believe in, as a father's giving good gifts to his children.—*Mountford.*

For Friends' Intelligencer.

WAY-MARKS IN OUR ZION.

It is when we are under the covering of Divine Love that we are alone qualified to hand forth that bread which nourishes up unto life eternal, for it remains to be an everlasting truth, that God is the only source from whence comes all true judgment, peace and consolation.

As we dedicate our lives to the glory and honor of our Heavenly Father, we will be qualified to go forth as lights in the world, with power and ability to speak of the good things of the Heavenly Kingdom—for it is by this baptizing influence that we are brought forth purified and fitted for the Master's use. This blessed attainment requires a continual watching unto prayer, lest we enter into temptation, for nothing short of an entire dependence upon Israel's God will deliver us from the bondage of sin.

May *we* members of the Society of "Friends" be good examples to our children, walking in the fear of the Lord, that we may be enabled to hand forth that counsel which will be as bread cast upon the waters, "to be found after many days." May we dwell near the fountain of life, having implicit faith in the protection of that Divine Arm, which is ever out-stretched for the safety of his children everywhere.

This living faith is well-pleasing in the sight of God. We must let obedience keep pace with knowledge, and we will be leavened into the Divine Nature, having on the armor of righteousness, and being as "way-marks" in our Zion. For most assuredly if we suffer ourselves unduly to seek after the fading things of this world, we will be as stumbling blocks to the travellers heavenward, and shall not be owned by that Divine Power which is alone good. C. W. C.

Mendon, N. Y., 1st mo., 1865.

POLITICAL SCIENCE.

"Respecting the propriety of attempting to convey any knowledge of Political Science, many readers will probably doubt. Yet why? Is it not upon the goodness or badness of political institutions, that much of the happiness or misery of mankind depends? And what means are so likely to amend the bad, or to secure the continuance of the good, as the intelligent opinion of a people? We know that in all free States, like our own, public opinion is powerful. What then can be more obviously true than that it should be made as just as we can. Nor would it be to much purpose to reply, that every master will teach his own political creed, and only nurse up ignorant and angry squabbles. The same reason would apply against inculcating Religious Principles, yet who thinks those principles should be neglected because there are many creeds? Besides, one of the best means of educing political truth is by enquiry and discussion, and these are likely to be rationally promoted by making the elements of political knowledge a subject of education. To say the truth, these elements are not really very abstruse or remote. Having once established the maxim—which no reasonable man disputes—that the proper purpose of government is to secure the happiness of the community, very little is wanted in applying the principle to particular questions, but honest conscientious thought."—*Dymond's Essays.*

"He who sedulously attends, pointedly asks, calmly speaks, coolly answers and ceases when he has no more to say, is in possession of some of the best requisites of man."—*Lavater.*

From "Elements of Character."

AFFECTION.

(Concluded from page 744.)

In reading the lives of distinguished men, we find that, in the pursuit of whatever has raised them above the mass of men, they knew no discouragement, acknowledged no impossibility. We read of travellers who, to satisfy a burning curiosity for discovery, passed through peril and fatigue that it is fearful for us even to think of; and yet they, so intense was their love for what they sought, encountered all with a determination that made suffering and danger indifferent, nay, almost acceptable to them. So the inventor labors, year after year, through poverty and privation, compensated for all by the anticipation of the satisfaction that will be his when his darling object is attained. So the student, the philanthropist, the stateman, labors in like manner, lighted by thought, cheered by imagination, warmed by love. Needful as may be the light and the cheer, it is the warmth only that can give life. We may know and imagine, and yet perform nothing; but when love is awakened, performance becomes a necessity of our being; and every sacrifice of momentary pleasure we make in order to obtain the fruition of our desires is not only without pain, but it is sweet as self-denial to a lover, if perchance he may give pleasure thereby to the object of his passion. It is the merest self-delution for any one to sit still and say, "I love this or I love that trait of Character; but it is not in my power to gain it." They who love do not sit still and lament. Love is ever up

and doing and striving. They who sit still and lament, love the indulgence of their own indolence better than aught else, and what they love they attain.

It is of course impossible that all should become distinguished by the efforts they may make in life; and this is not what we should aim at in the training of Character. To be distinguished implies something comparative,—implies, if we aim after becoming so, that we seek to be superior to others. This is not an aim that can be admitted in Christian training. Character is something between us and our God, and every thought we admit that savors of rivalry or emulation in our efforts degrades them, and takes from them the sanctity that can alone insure success. The moment that finds us saying, "I am glad that I am better than my neighbor," or even, "I desire to be better than I wish to see him," that moment finds us destitute of a true conception of Christian charity. We cannot attain to a healthy growth of Character until, smitten by the beauty of excellence, we worship its perfection in our Lord and Saviour, and, with hearts fixed on him, strive, trusting in his aid, to be perfect even as he is perfect. In this effort we must shut out from our hearts every emotion that cannot be admitted into our prayers to him for light and strength. Are we sorrowful that our neighbor is gaining upon the way faster than ourselves, let us remember that this emotion is virtually a prayer that his strength may be lessening for our sake; and let us change it as quickly as we can to a more earnest longing after our own growth, without comparing ourselves with any human being. Elation, if we think we have passed another in the race, is a vice of the same character as envy at another for surpassing us. Such envy and such elation are children of that pride of heart that shuts the door on all brotherly love. It is that vice by which Cain fell, and so far as we admit it into our bosoms we voluntarily become the children of Cain.

The Lord tells us to seek first the kingdom of heaven and its righteousness, and that all other good things shall be added unto us. We cannot suppose he meant by this that the reward of virtue was to be found in houses and lands, or worldly wealth of any kind, although he enumerated these things in the promise; for we know that these are, perhaps, as often possessed in abundance by the basest of men as by the most virtuous. How, then, are we to understand this promise? To seek the kingdom of heaven and its righteousness is to serve the Lord with all the heart, and soul, and mind, and strength; and the rewards appropriate to such service surely cannot be counted in silver and gold. These may adorn the happiness that virtue gives; but they cannot constitute it. He who labors simply for the love of wealth is content if he obtain the reward he seeks; but he who labors to obtain the fully developed character of a man,—the image and likeness of God,—if he attain nothing beyond wealth, would feel such reward to be only a mockery of his desires. Such labor lifts us above the happiness external possessions can give, and bestows upon us a wealth that the world cannot take away. He who wishes to serve God acceptably cultivates all his capacities to the best of his ability, in order to increase his power of leading a useful life, and is therefore constantly adding to himself possessions that can never leave him;—rational and spiritual possessions which, in relation to our internal life, correspond to worldly possessions in relation to our external life, and were therefore signified in the parabolic language of the Lord.

When the philosopher of old lost the library he had been all his life long collecting, he exclaimed, "My books have done me little service if they have not taught me to live happily without them." He had made their contents his own by diligent study, and no power could take this from him, and they had made him wise by their instructions, so that he could possess his soul in patience under external losses of any kind. The man who studies books, though he may not own a volume, makes them his own far more completely than the bibliomaniac who spends a fortune in filling his library with choice editions of works life is not long enough to read. So it is with works of art. He who can most truly appreciate them is he who really owns them. One man will fill his house with pictures and statues and all beautiful works of art, because the possession of such things gives distinction in society. He collects them, not because he loves art, but because he loves himself; and values them precisely in proportion to the sums of money they have cost him. Those among his visitors who love art for its own sake, and have learned to appreciate such things justly, have a pleasure incomparably more interior and profound in gazing upon them than he who rejoices in having paid large sums of money for them; and surely no one of such visitors would exchange his power of appreciation for the other's external possession of them. Who, then, is the true owner, if not he who feels most delight in contemplating them, and who has the most delicate perception of all their shades of beauty?

In the highest of all enjoyments of the eye, that which we derive from the contemplation of external nature, the man whose soul is most deeply thrilled by its beauty, whose heart rises in worship as he gazes upon the mountains in their calm sublimity, and remembers how the

Lord frequented such heights for prayer, and who wanders beneath the shadows of the woods, feeling that "the groves were God's first temples,"—this man surely has the kingdoms of the earth in closer possession than he who holds thousands of acres in fee.

Whatever possessions we can name, whether external or internal, whether of the heart, the head, or the hand, it is love by which we truly hold them. Nothing is ours that we do not love, and through love we obtain possession of all that our hearts crave.

The love, however, that is so strong to obtain, must be no superficial sentiment, but an inward passion of the heart. So long as we live in thought and imagination we are very apt to mistake mere sentiment for love; but the difference will show itself so soon as we begin to act. Sentiment is soon wearied by labor and difficulty in its pursuit of mental attainment, soon disgusted by squalor or offended by ingratitude in its attempts at benevolence, soon discouraged by the hardness of its own heart when it endeavors to acquire self-control, or to gain such virtues as seem in the abstract lovely and delightful. In short, sentiment wants a royal road to whatever it strives to reach. Love, on the contrary, is too much in earnest to be dismayed by any impediment. It will not stop half-way and make excuses for its short-comings. It rests not in its course until it has gained what it seeks; and then it rests not long, for all true love "grows by what it feeds on," and every height of excellence we reach does but enlarge the field of vision and show us new countries to be won.

Admitting love to be, indeed, this intense and all-pervading power, and the very life of our souls, the importance of training ourselves to love only that which is pure and true at once becomes manifest. The heights of heaven are not further from the depths of hell than are the results that come to us if we seek the pure and the true from those which inevitably occur when the choice falls upon the impure and the false. Let no one think to dwell in safety because he has not deliberately said to himself, "I choose the impure and the false;" for if the pure and the true be not deliberately and voluntarily chosen, the heart of its own inherent selfishness and worldliness will unconsciously sink gradually, but surely, into the impure and the false. There is no half-way resting-place for humanity between good and evil. We are always sinking, unless we are rising; going backward, unless we are pressing forward.

(To be concluded.)

"THE true and the good resemble gold. Gold seldom appears obvious and solid, but it pervades invisibly the bodies that contain it."

THREE KINGDOMS.

1. "The kingdom of Christ in this world, ruling and reigning in the minds of regenerate men, by his grace and Spirit, as King of Salem, Prince of Righteousness and peace, in all them that believe and obey; who are the children of this kingdom in divine communion."

2. "The kingdoms of men, established by the providence of God, for the government of the world in its *natural* state, for the preservation of life, liberty, character, property; the better sort of men, in a moral social state, being children of this kingdom."

3. "The kingdom of Antichrist, being a false show, counterfeit, and pretence of christianity, under which all cruelties and oppressions are and have been acted to the destruction of life, limb, liberty, property, and religion. And the children of this kingdom are professing Christ, but living to themselves; being called by hopes of honor, power and advantages in this world, against the natural and common interest of the rest of mankind."—*T. Story's Conversations.*

MEMORANDUM BY WILLIAM HICKLING PRESCOTT.

"My forty-ninth birthday," he says, "and my twenty-fifth birthday; a quarter of a century the one, and nearly half a century the other. An English notice of me last month speaks of me as being on the sunny side of forty-five. My life has been pretty much on the sunny side, for which I am indebted to a singular fortunate position in life, to inestimable parents, who both, until a few months since, were preserved to me in health of mind and body, a wife, who has shared my few troubles real and imaginary, and my many blessings, with the sympathy of another self, a cheerful temper, in spite of some drawbacks on the score of health, and easy circumstances, which have enabled me to consult my own inclinations in the direction and amount of my studies. Family, friends, fortune,—these have furnished me materials for enjoyment greater and more constant than is granted to most men. Lastly, I must not omit my books, the love of letters, which I have always cultivated, and which has proved my solace,—invariable solace under afflictions mental and bodily, and of both I have had my share,—and which have given me the means of living for others than myself,—of living, I may hope, when my own generation shall have passed away. If what I have done shall be permitted to go down to after times, and my soul shall be permitted to mingle with those of the wise and good of future generations, I have not lived in vain. I have many intimations that I am now getting on the shady side of the hill, and as I go down, the shadows will grow longer and darker. May the dear companion

who has accompanied me thus far be permitted to go with me to the close, till we sleep together at the foot, as tranquilly as we have lived.—*Ticknor's Life of Prescott.*

WHAT HAS MEMORY TO DO WITH MORALS?—Converse with the old men of threescore years and ten, and the question is easily answered. The eye has become dim, the ear dull of hearing, and the things now transpiring fail to interest him. He no longer lives in the busy present, but his thoughts and conversation are on the past. "The scenes of his childhood, the sports and companions of his youth, the bright eyes and laughing faces on which his young eyes rested, in which his young heart delighted —these visit him again in his solitude, as he sits in his chair by the quiet fireside. He leads again his bride to the altar. He brings home toys for his children, and again enters into their sports." He talks of the wars and political agitations of his youthful years. Thus the aged recall the past, and upon the manner in which this past has been spent, whether well or ill, depends their happiness or their misery. —*Del. Co. Republican.*

"WITH the approach of old age, I experienced, as never before, that the living spirit in man is every thing, his knowledge nothing.—*Jacobi.*

WHY BEES WORK IN THE DARK.

A lifetime might be spent in investigating the mysteries hidden in a beehive, and still half of the secrets would be undiscovered. The formation of the cell has long been a celebrated problem for the mathematician, whilst the changes which the honey undergoes offer at least an equal interest to the chemist. Every one knows what honey, fresh from the comb, is like. It is a clear yellow syrup, without a trace of solid sugar in it. Upon straining, however, it gradually assumes a crystalline appearance—it *candies*, as the saying is, and ultimately becomes a solid lump of sugar. It has not been suspected that this change was due to a photographic action; that the same agent which alters the molecular arrangement of the iodide of silver on the excited collodion plate, and determines the formations of camphor and iodine crystals in a bottle causes the syrupy honey to assume a crystalline form. This, however, is the case. M. Scheidler has inclosed honey in stoppered flasks, some of which he has kept in perfect darkness, whilst others have been exposed to the light. The invariable results have been, that the sunned portion rapidly crystallizes, whilst that kept in the dark has remained perfectly liquid. We now see why bees are so careful to work in perfect darkness, and why they are so careful to to obscure the glass windows which are sometimes placed in their hives. The existence of their young depends on the liquidity of the saccharine food presented to them, and if light were allowed access to this, the syrup would gradually acquire a more or less solid consistency; it would seal up the cells, and in all probability prove fatal to the inmates of the hive.—*"Chronicle of Optics" in the Quarterly Journal of Science.*

FOR THE CHILDREN.

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"Oh, I know," said her brother Edward, who had been looking at the book, "he is sowing the seeds of water-lilies."

"But how small the seeds look," said Bessie. "It seems strange to think that large plants should grow from such little things."

"You are sowing just such tiny seeds every day, Bessie, and they will come up large, strong plants after awhile," said her father.

"Oh, no, father; I have not planted any seeds for a long time."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled, and said, "Yes, I have watched you planting flowers, and trees, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I shall have to tell you what I mean. When you laid aside that interesting book, and attended to what your brother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are all beautiful flowers, Bessie, and will grow up brightly and sweetly, if you water them well by a constant repetition of these acts. But, more than all, I hope that my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, and allow it to grow and spread until its branches reach the skies, and meet before his throne."

"And the weeds, father?"

"When you were impatient while baby was cross, you sowed the seeds of ill-temper. When you spoke crossly to Robert you planted anger. When you waited sometime after your mother

called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up by the root, my child. Do not suffer them to grow in your garden, or they will completely overrun it."—*Children's Friend.*

"NOTHING tends more to bring confusion and death into arts and morals, than when men kindly transfer the experience of one age to another."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 11, 1865.

ANTI-SLAVERY AMENDMENT TO THE CONSTITUTION.—The following Senate joint resolution submitting to the Legislatures of the several States the proposition to amend the Constitution of the United States, was adopted by the House on the 31st ult.

"*Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of both Houses concurring,* That the following articles be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, and when ratified by three-fourths of said Legislatures shall be valid to all intents and purposes as a part of the said Constitution, viz:

"ARTICLE 13TH—SECTION 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.

"SEC. 2. Congress shall have power to enforce this article by appropriate legislation."

We extract, from the Washington Chronicle, some account of the scene in the House of Representatives when the speaker announced that the joint resolution had passed.

"There was a momentary lull, when as by an electric shock, the exultant shouts of the friends of freedom rung through the Hall. The scene beggars description. It was the sublimest outbreak of popular enthusiasm we ever witnessed. Men sprang to their feet, throwing up their arms exultantly, and crying out at the top of their voices. Fair women waved their handkerchiefs and joined in the loud huzzas. Many a bright eye glistened, and many a heart was too full for utterance over this memorable hour of our national regeneration. When this tempest of excitement, which lasted for several minutes, and seemed to find no adequate outlet, had partially subsided, a motion was made to adjourn, and the Opposition insisted on the ayes and nays. The mechanical roll-call acted as a brake, and slowly toned the House down to something of its ordinary decorum, while the assembled crowd surged out in the midst of a patriotic enthusiasm that will never be forgotten.

This event will thrill the nation. It will carry joy to the homes of freemen everywhere. For the amendment is secure. The State Legislatures will promptly ratify the action of the representatives of the people. The principle of the Emancipation Proclamation will become the supreme law of the land. Maine will send endorsed the edict of freedom to the teeming valley of the Mississippi. It will come approved from the thousands of freemen who line the banks of the great Father of Waters to the Legislative Assembly of the land of Gold: and the guardians of the national honor on the shores of the Pacific will echo back the demand: Give us a republic without a slave—a nation of freemen without a master."

The passage of this amendment, abolishing slavery, was communicated by the Governor of Maryland to the House of Representatives in that State on the 1st inst., and immediately approved by that body. Thus Maryland was the first to ratify the resolution. It was subsequently adopted by the Legislatures of Illinois, Rhode Island, Michigan, New York, Massachusetts, West Virginia, and Pennsylvania.

It is truly cheering to witness the responses of so many States to the national effort to introduce justice into our legal code. Verily the Lord is over all His works, "For the sighing of the poor and the crying of the needy he will arise."

DIED, in King, Canada West, on the 7th of 1st month, 1865, JOHN WATSON, aged 87 years; a member of Yonge St. Monthly Meeting, and a minister for 37 years. In the decease of this dear Friend, one of the pillars of the church has been removed. He was a consistent and steady advocate for the education and elevation of the lower classes, without distinction of nation or color.

In his every-day life he was a bright example of Christian purity; firm and upright in the support of what he believed to be right, and endued with that spirit of gentle forbearance which won for him the love and esteem of those around him. He was retiring in disposition but pleasant and cheerful in the social circle, and the general quietness of his deportment gave evidence that his abiding was with the Master. His ministry was pertinent and edifying, and though his words were usually few, his communications were attended with life and power. Though his years were lengthened beyond three score and ten, yet his mind continued bright, and he patiently endured the suffering attendant on the

short illness which terminated his life, expressing his readiness for the great change. The funeral, which took place on the 10th of 1st month, was largely attended.

DIED, of a short illness, in Greenwich, N. Y., on the 18th of 1st month, 1865, SARAH, wife of Gideon Baker, and daughter-in-law of Reuben Baker, in the 47th year of her age; a member of Easton Monthly Meeting, N. Y. We doubt not but she has entered into that rest which is prepared for the righteous only. E. A. B.

——, on the 22d of 5th month. 1864. WILLIAM J., son of William Wade and Sarah M. Griscom, aged nearly 21 months.

——, on the 17th of 8th month, 1864, SARAH PHEBE, daughter of John M. and Debbie G. H. Dickenson, aged 8 months and 6 days; member of Sadsbury Monthly Meeting.

——, in Philadelphia, on the 1st inst., SAMUEL BARRY, in the 77th year of his age.

FRIENDS' SOCIAL LYCEUM.

LECTURE BY JOHN J. WHITE—SUBJECT, "MASSACRE OF ST. BARTHOLOMEW."

The Lecturer remarked, "Some weeks since, a question had been given him, as to the cotemporary sovereigns of the massacre of St. Bartholomew. In answering it, he had stated that the subject would form a good centre piece for an historical picture, which he now proposed to illustrate. This event he considered the culmination of a contest such as the world had rarely, if ever, before witnessed, viz: that between Catholicism and Protestantism. France was, at that time, the battle ground of the combatants. The parties there were very equally divided in power, the queen mother, Catharine of Medicis, who virtually ruled in the name of her son Charles IX, having previously espoused the cause of the Huguenots, or French Protestants, but having afterwards joined the Catholic League, headed by the powerful family of Guise. Europe was a deeply interested spectator, and the news of this dreadful occurrence was received with widely different manifestations of feeling. In Protestant Germany and England it excited the most profound horror and sorrow. The ambassador of France, charged with an apology to the court of Queen Elizabeth, received but the barest diplomatic courtesy of an audience, amid the tokens of mourning and the strongest marks of grief and detestation for the act. On the other hand the courts at Madrid and Rome displayed the most unequivocal signs of joy and rejoicing at the destruction of so many heretics.

In order to estimate properly this contest we must ascend in history to the middle ages, and contemplate that colossal power which it was mainly the object of the Reformation to overthrow. Rome, both in ancient and modern times, has been mistress of the world. In both, he considered, by very much the same means, the entire subordination of the *man*, and the *family*, to the *State*. The empire of ancient Rome was one of physical force. From the time of her kings, if they be not apocryphal, as some critics attempt to show, the policy of Rome was steady and persistent in her career of territorial aggrandizement. For this end her discipline and institutions were admirably adapted. Conquest was the rule, but having conquered, she conciliated and incorporated the vanquished as much as practicable, at least in her earlier history, with herself. But throughout, the individual and the family were of very secondary importance compared to the Empire. In this they were in many points like the French of our own day. What the English and Americans call "home" was a word not known in the sense so delightful and so prized by us. Every Roman was but a part of that vast machine, the State. Even Cicero, whose letters to Atticus, give us the evidence of a man endued with the warmest domestic feelings, sunk them all in his master passion for glory. The Fabian family sent forth an army of more than three hundred to combat the Veii, and it is said they fell to a man on the field. Their whole history exhibits but the same relation between the individuals and the State.

The dominion of modern Rome, though of a spiritual character, was far more absolute. Its rise, from about the fifth to the eleventh century exhibits the same centralizing tendency, until at the latter period, Pope Gregory VII., better known perhaps as Hildebrand, the Napoleon of the Papacy, achieved the finishing stroke, by the absolute interdiction of marriage to the clergy, and the prohibition of investiture by the laity. A long contest ensued thereon, with the emperor of Germany, Henry IV, attended with various fortunes, but ending in his complete submission to the Pope. A better illustration of the papal power could hardly be furnished than the fact that the corpse of this emperor, who died under excommunication, lay unburied for five years.

We are better acquainted with the history of England, than with that of the Continental nations, and may draw therefrom a more satisfactory illustration of this enormous power. William the Conquerer was a cotemporary of Hildebrand, and from his period, the contest between this foreign ecclesiastical domination and the ordinary civil authority was continually waged, down to the time of Henry VIII. The people of England formed two great classes, the clergy and laity. When a man entered the church he became, in law, civilly dead. His property passed to his relatives, if not given to the religious order he might join. And his existence merged in the corporation of which he became a member, whether of this or

that order of friars, this abbey or that monastery, the whole of which formed a part of that vast machinery governed by the one head at Rome, and regulated absolutely by the one law of obedience to its decrees. Conceive, therefore, the effectiveness of this great army of men (and, women also,) having no social affiliation with their fellow brethren and sisters of the human family—no ties of husband and wife—of parent and child—no bond but that solitary link of communion with each other. And these, in theory at least, were the guardians of the dearest interests of society—the keepers of the conscience—the sole dispensers to their fellow pilgrims of the manifold grace of God. The result of such an order of men, severed from all natural ties to society, and entering like the frogs into the very kneading troughs of the Egyptians, within the sanctuary of every home, could not be salutary. And accordingly, we are presented by the historian with a never ceasing contest beween the encroachments of clerical usurpation and the resistance of king, barons and people. Being corporations, or artificial persons which in law never die, the lands, those abbeys, monasteries, or other bodies acquired, were continually widening, and legislative enactments, called statutes of mortmain, were from time to time necessary, to prevent all from falling into their hands. Their functions brought them to administer to the dying, and the broad acres of the church were richly enlarged by the gifts for "pious uses," which the promises of heavenly treasure extorted from the necessities of the remorseful penitents. We have their type in the scribes and pharisees, when rebuked by our Saviour. "For Moses said, Honor thy father and thy mother. But ye say, If a man shall say to his father or mother, it is corbin, that is tosay, a gift, by whatsoever thou mightest be profited by me: he shall be free. And ye suffer him no more to do aught for his father or his mother."

The translators have made rather bungling work; but the meaning of the passage is this: If a man wished to avoid the support of his necessitous parents; a duty enjoined by Moses, as it is by every enlightened lawgiver, he devoted that part of his means which otherwise would have been assigned for this purpose, to God: not indeed with the intention of applying it to sacred purposes, but that the mere saying, "Let it be corbin," might make it impossible to assign it to the use against which the vow was made. The Pharisees held that this absolved him from the duty of supporting his father and mother. In more modern times the astuteness of the clergy rarely failed however, in getting the gift so devoted, even in despite of the many legal enactments on the English statute book to prevent them.

An illustration of the power of modern Rome is furnished in its quarrels with kings. Fo instance, the Pope excommunicated King Joh of England, and laid the kingdom under an in terdict. While this lasted, no ecclesiastica function could be fulfilled. Conceive the wretch edness of a family whose newly-born child, be lieved by it to stand in mortal sin, could no be received by baptism into the Church, th alone means of salvation. Imagine the con sternation of a young couple, who could not b lawfully married; for marriage was a sacra ment to be performed only by the clergy. Pic ture the despair of a dying man, from whon was cut off the absolution of the Church, firml believed by him to be his alone passport t heaven. We need not wonder that under suc a pressure, the king was speedily brought t unconditional and abject submission.

The lecturer then touched upon the histor of the Reformation in Germany, the manne in which Henry VIII. threw off the Papal yok in England; and said, that the key to thi dreadful massacre under consideration, woul be found in the habits of thought derived b Catharine of Medicis from Italy, the land of he birth. To illustrate it, he narrated the histor of Sixtus V., formerly Cardinal Montalto, wh for some seventeen years counterfeited the ap pearance of an extremely decrepid old man and by this hypocrisy gained the tiara or tripl crown—who then, for the five years he lived ruled Rome with a rod of iron, and displaye the energies of a master spirit in the affairs c Europe. The outcroppings of popular feelin were exemplified by some dialogues betwee Pasquin and Marferio, two ancient statues b which the Romans were accustomed to giv vent to their squibs against the governmen The character of Machiavelli was then in stanced as a remarkable puzzle to critics— most eminent man in public service, and c unblemished character—a great philosophe historian and scholar; one of the four grea men, viz., Galileo, Michael Angelo, Alfiere an Machiavelli, buried in the Church of Sant Croce, at Florence—four minds, said Byron "which, like the elements, might furnish fort creation." He in his greatness was scarcel inferior to Bacon, and his peer in littlenes For he wrote a work, called the "Prince," i which everything wicked and infamous is just fied as State policy. Hence Machiavellia ism, in politics, signified very much wh Jesuitism does in religion: "the end just fies the means," or "do evil that good ma come"—maxims both immoral and opposed all right teaching. As Catharine of Medicis w from Florence, these examples were introduce to show the character of her education, and th train of thought from which we might expe a massacre of St. Bartholomew. As a silv lining to this dark cloud, he then asked th

udience to cross with him to the spot on which
ve stood, and contemplate its antithesis in the
ettlement of William Penn. No such teach-
ng as that of Machiavelli, no such hypocrisy
s that of Sixtus V., produced that remarkable
ompact under the Kensington elm-tree—the
nly treaty, says Voltaire, made without an
ath, and which was never broken. It was no
rimitive innocence, no pastoral simplicity of
haracter he had to encounter, for the Indian
as known—the Puritans had tried him, and
ertified him as fit only for extermination.
he war of King Philip was ended—the last
f the Wampanoags had fallen—and both the
lew England and Virginia colonies had
iarked their settlements with crimson stains.
et Penn went among them on the apostolic
undation, "We seek not yours, but you."
nd he conquered them—bound them to him
ith hooks of steel. So fast that even to our
me they cling still to the representatives of
nas. When Penn told Charles II. he ex-
ected to buy his land of the Indians—"Why,
an," said the King, "you've bought it already
me." This was true—and it constitutes the
gal title to all our land—originally the Pope,
Christ's vicar on earth, granted the lands of the
eathen for the purpose of spreading the gospel.
he Kings who succeeded Henry VIII. claimed
e same right. But Penn also bought fairly
the Indians, and the policy has been followed
y the United States. The Indian title is re-
ognized in law but as one barely of occupancy,
id to be extinguished by the government only.
n anecdote was told of Penn. In a treaty for
nd, the Indians thought they had sold for too
ttle. Penn's adviser wanted them held to
is bargain; it would be a bad precedent to
low the contract to be changed. But Penn
ought otherwise; so he inquired how much
ould satisfy them—a few more blankets—
me more match coats, and other little matters
ear to savage simplicity, but of no account to
vilized industry. Penn ordered them to be
ven, and the Indians left with every mani-
station of joy. "See," he said, "this cloud
hich might have burst on us in the most ter-
ble of calamities to the settler, an Indian war,
ssipated by the exercise of a little forbear-
ce and kindness." This was true diplomacy
d statesmanship; and, accordingly, during
e 70 years in which Friends controlled the
vernment of Pennsylvania, the dreams of the
cients of a pastoral Arcadia, a garden of the
esperides, a golden age in which vice and
ime are unknown, were more nearly realized
an ever yet before upon this earth.

After the massacre of St. Bartholomew, in
hich 30,000 and some say 70,000 Protestants
ere butchered throughout France, the polit-
al power of the Huguenots waned. The pol-
y of cardinal Richelieu was principally to destroy them and humble the French nobility. He besieged them in Rochelle, and to cut off their supplies from the British fleet, built an enormous mole across an arm of the sea. As Alexander the Great had conquered Tyre by filling the sea to reach it, so this minister by the same operation shut out the sea from their devoted city, and it fell by famine. In the following reign of Louis XIV. the revocation of the edict of Nantes, at the instance of his wife Madame de Maintenon, completed the ruin of these unhappy dissenters from the established religion. They were by this deprived of nearly all legal protection from their enemies, and about half a million immediately left the kingdom—as many more subsequently followed. The best industry of France went to build up other nations. England owes her flourishing establishment of silk weavers at Spitalsfield, to this suicidal act of her neighbor—and various other settlements of these exiles have helped to enrich the more tolerant nations of Europe.

For Friends' Intelligencer.

PETROLEUM AND KINDRED SUBSTANCES, NO. I.

BY G. F.

It is but a brief period since this article first became known, either by name or character, except to a few scientific men, and their acquaintance with it was so slight and indefinite, as scarcely to be entitled to the name of knowledge. Among the most intelligent readers, it was merely known that some springs and sluggish streams in various localities in our country bore upon their surface an inflammable oil-like substance, almost without a name; and that from the shores and bottom of the Dead Sea, oozed a somewhat similar substance, called asphaltum, from asphaltites, the ancient name of that sea or lake.

A modification of the same article, and under the name of naphtha, was also known at Genoa, and a petroleum-like substance resembling tar, and used for a long time as a substitute for that article, has been known to flow from a spring in the Island of Zante; but the great resource it now furnishes, and promises to furnish, for the convenience and comfort of the human family, through future ages, appears not to have been contemplated.

It is only about three or four years since an intelligent newspaper correspondent, who was collecting information upon the subject in the vicinity of Oil Creek, announced the almost startling intelligence, that the wells were producing not less than one hundred and fifty barrels per day, a quantity then considered so large, that he ventured to predict, the supply could not reasonably be relied upon for the future, as some of the springs or wells were failing, and others had become exhausted; but instead of the prediction being verified, the

present daily yield is represented by some as being not less than ten thousand barrels.

The indications, therefore, are, not that the issues will diminish, but that the supply, both in our own, and in foreign countries, will eventually exceed the consumption at remunerative prices; and, as a probable consequence, many who are embarking so eagerly in the various oil-seeking enterprises of the present day, will realize serious pecuniary losses.

Citizens need not be informed, for the newspapers bear evidence, that the oil-bearing regions of our country are becoming objects of extravagant and adventurous speculation. The nominal or assumed value of oil stock, now being thrown upon the market for sale, is probably not less than fifty million dollars, and by some estimated at more than double that sum; would it not be prudent, therefore, for Friends who contemplate investing in these enterprises, to consider well before they embark therein?

If all the oil companies now in existence, and those in process of formation, should get into operation, the quantity produced would probably be so great, and the price eventually descend so low, that, like coal before the war, the sales would barely pay the expense of preparing it for, and delivering it to market. The present high price of petroleum is entirely adventitious, and as soon as the usual rate of foreign exchanges shall be re-established, it will most likely settle down from its present factitious price, to about thirty-five to forty cents, which is as much as its present value in European markets will warrant.

The owners of really valuable oil territory, are not under the necessity of resorting to the stock jobbing scheme, to realize an ample revenue from their property, for there are always enterprising individuals, ready to lease, or otherwise arrange for oil tracts upon terms which will afford the owner of the land the full rental value of his property. It is not my especial business herein to arraign the motives and intentions of these multitudinous oil associations, but rather to extend a caution to those who from inexperience may be disposed to entertain favorable views of the inducements presented for their acceptance.

Those wishing to countervail these arguments will likely reply, that the oil-bearing regions are of limited extent, that its consumption is increasing in Europe, as also in this country, and that, therefore, there is no probability that the supply will exceed the demand.

This reply will be satisfactory only to those who are unacquainted with the extent of the oil-bearing regions in this country, and also in Europe. It may be interesting to some to have spread before their view a sketch of the aboundings of this and kindred substance with which the Creator has replenished the deep caverns of the earth, subject to the call of the neces ties and industry of man.

The oil bearing regions of Western Penns vania, are sufficiently familiar with most rea ers, and need no additional description. It m not, however, be so generally known, that Western Virginia, on the little Kanawha riv near where it flows into the Ohio, are oil d tricts, represented as being unsurpassed by a others known. A traveller, who recently v ited that part of the country says, that previo to the war-troubles in that region, many we had been commenced, and the few that we completed were productive of very satisfacto results—one of them yielding one thousand ba rels per day; that so exceedingly abundant w the supply, so extensive the oil region, that t question was not where they should bore to o tain the article, but the probable depth th would have to descend to reach it; for tubing to sufficient depth, it could be obtain over very extensive areas.

It is stated that petroleum has been disco ered in the southern part of Ohio and Indian and the northern part of Kentucky, also in Ca ada and New York. Near the Seneca Lak N. Y., it has been known to exist from a ve early period, flowing to the surface without a tificial aid, and, being formerly believed to medicinal, was collected and sold for sanita purposes under the name of Seneca Oil. O or more Associations are said to be now formi to conduct the business in this State, (Ne York.)

The indications, therefore, are, not that t scarcity of the article will cause it to mainta a high price, but rather that its abundance more likely to render it less lucrative than ma contemplate.

Those who take an opposite view of the su ject, will doubtless refer to the consumption Europe, as affording a probable market for a that may not be required in this country. reply to this argument, it may be stated th the constant tendency of its value in Englan is downwards, in consequence of the hea shipments thither, and that it is lower there no than it ever was in this country, unless pe haps for a brief period, during a severe co mercial depression.

It may not be generally known that in Europ a competition is springing up in the consum tion of this article which threatens materiall to depress its marketable value. Upon the a thority of an English writer, it is stated that a oil company had contracted for the deliver there, the present year, 1864, of twenty tho sand tons of petroleum, from oil springs sit ated in the province of Wallachia, in the nort ern part of Turkey. What length of tim these oil springs have been known does not a pear; but the boldness of the movement on t

rt of the Turkish oil dealers, in contracting deliver one hundred and sixty thousand barls at its present low price in England, in he year, indicates the copiousness of the supply, nd also the cheapness of the labor required to repare the article for market.

When commercial affairs shall have resumed heir natural condition, there appears to be no eason why petroleum should not have to be ld in this country at thirty-five to forty cents er gallon, to enable it to compete with that om Turkey. Taking into consideration the igh price of labor here, even in ordinary times, he view here presented does not afford much ncouragement to those who may be anticipaing rich returns from their contemplated inestments in oil stock companies. "'Tis ot all gold that glitters," is a proverb that ight be profitably studied on the occasion erein discussed.

(To be continued.)

SELECTED.

OUR SECRET DRAWER.

There is a secret drawer in every heart,
Wherein we lay our treasures, one by one;
Each dear remembrance of the buried past,
Each cherished relic of the time that's gone.

The old delights of childhood long ago;
The things we loved because we knew them best;
The first discovered primrose in our path;
The cuckoo's earliest note; the robin's nest;

The merry haymakings around our home;
Our rambles in the summer woods and lanes;
The story told beside the winter fire,
While the wind moaned across the window panes;

The golden dreams we dreamt in after years,
Those magic visions of our young romance;
The sunny nooks, the fountain and the flowers,
Gilding the fairy landscape of our trance;

The link which bound us, later still, to one
Who fills a corner in our life to-day,
Without whose love we dare not dream how dark
The rest would seem, if it were gone away;

The song that thrilled our souls with very joy;
The gentle word that unexpected came;
The gift we prized because the thought was kind;
The thousand, thousand things that have no name:

All these, in some far hidden corner lie,
Within the mystery of that secret drawer,
Whose magic springs though stranger hands may touch,
Yet none may gaze upon its guarded store.

CHANT OF THE SNOW-DROPS.

BY BETHUNE.

Bend down thy ear! Soft o'er thy senses stealing
Hear'st thou the music of each silver bell?
Listen! our chime speaks to the heart of feeling,
Hymning His praise who hath made all things well.

Praise be to Him who called us forth to blossom,
Cheering the chill breast of the wintry earth.
Praise be to Him who thus in mourners' bosom
Gives to meek hopes and consolation birth.

See! mid wild winds we wave and are not broken,
Nor doth the dark rain sully our fair hue;
Who doth protect us? He of whom 'tis spoken
"His love to man is as to grass the dew."

Praise be to Him for types and emblems cheering;—
Praise for the eye that learns to read them right;
Praise for the ear pure Nature's anthem hearing;—
Praise for the voice that can with them unite!

Bend down thy ear! Soft o'er thy senses stealing;
Hear'st not the music of each silver bell?
Listen! our chime speaks to the heart of feeling,
Hymning His praise who hath made all things well.

SELECTED.

Flower upon the green hill side,
Thou to shun the threatening blast,
In the grass thy head doth hide
Till the storm be overpast—
Then to quit the azure skies,
And to meet the gladdening sun,
Brighter, sweeter, dost thou rise,
Tell me flower how this is done?

I will tell thee as thy friend,
Artless, timid, whispering low,
To the blast 't is good to bend,
He who made me taught me so,
When His teaching I obey,
I but fall to rise or stand,
Brighter for the stormy day,
Leaning on his viewless hand.

When my head I 've meekly bowed,
He with fragrance fills my cup,
From the dark and scowling cloud
Then he gently lifts me up;
Thus I fall, and thus I rise,
In the dark or sunny hour,
Minding Him who rules the skies,
He is my God, and I 'm his flower.

OAKS PLANTED BY SQUIRRELS.

It is a curious circumstance, and not generally known, that most of the oaks which are called spontaneous are planted by the squirrels. The little animal has performed the most essential service to the British navy. A gentleman walking one day in a wood, belonging to the Duke of Beaufort, near Trevhouse, in the county of Monmouth, had his attention diverted by a squirrel, which sat very composedly on the ground. He stopped to observe his motions; in a few moments the squirrel darted like lightning to the top of the tree beneath which he had been sitting. In an instant he was down with an acorn in his mouth, and began to burrow in the earth with his paws.

After digging a small hole he stooped down and deposited the acorn, then covering it, he darted up the tree again. In a moment he was down with another, which he buried in the same manner. This he continued to do as long as he thought proper to watch him.

The industry of this little animal is directed to the purpose of securing himself against want in winter, and as it is probable that his memory is not sufficiently retentive to enable him to

remember the spots in which he deposited every acorn, the industrious little fellow, no doubt, loses a few every year. The few spring up, and are destined to supply the place of the parent tree. Thus is Britain, in some measure, indebted for her mercantile greatness to the industry and bad memory of the squirrel.—*Merry's Museum.*

AN ADVENTURE IN THE ALPS.

Professor Tyndall sends to the London Times a narrative of a rather exciting adventure in the Alps. On the 3rd of July he and two friends, with a couple of guides, Jenni and Walter, ascended the Piz Morteratch. The ascent was accomplished safely, but not the descent, which was made along the Morteratch glacier.

We at length reached the point at which it was necessary to quit our morning's track, and immediately afterwards got upon some steep rocks, which were rendered slippery here and there by the water which trickled over them. To our right was a broad couloir, which was once filled with snow, but this had been melted and refrozen, so as to expose a sloping all of ice. We were all tied together at this time in the following order: Jenni led, I came next, then my friend H., an intrepid mountaineer, then his friend L., and last of all, Walter, the guide. After descending the rocks for a time, Jenni turned and asked me whether I thought it better to adhere to them, or to try the ice slope to our right. I pronounced in favor of the rocks, but he seemed to misunderstand me, and turned towards the couloir. He cut steps, reached the snow, and descended carefully along it, all following him apparently in good order.

After a little time he stopped, turned, and looked upward at the last three men. He said something about keeping carefully in the tracks, adding that a false step might detach an avalanche. The word was scarcely uttered, when I heard the sound of a fall behind me, then a rush, and in the twinkling of an eye my two friends and their guide, all apparently entangled together, whirled past me. I suddenly planted myself to resist their shock, but in an instant was in their wake, for their impetus was irresistible. A moment after, Jenni was whirled away, and then all of us found ourselves riding downwards with uncontrollable speed on the back of an avalanche, which a single slip had originated. When thrown down by the jerk of the rope, I turned promptly on my face and drove my baton through the moving snow, seeking to anchor it on the ice underneath. I had held it firmly thus for a few seconds, when I came into collision with some obstacle, and was rudely tossed through the air, Jenni at the same time being shot down upon me. Both of us here lost our batons. We had, in fact, been carried over a crevasse, had hit its lower edge, our great velocity causing us to be pitched beyond it.

I was quite bewildered for a moment, but immediately righted myself, and could see those in front of me half buried in the snow, and jolted from side to side by the ruts among which they were passing. Suddenly I saw the rope tumbled over by a lurch of the avalanche, and immediately afterwards found myself imitating their motion. This was caused by a second crevasse. Jenni knew of its existence and plunged right into it—a brave and manful act, but for the time unavailing. He is over thirteen stone in weight, and thought that by jumping into the chasm, a strain might be put upon the rope sufficient to check the motion. He was, however, violently jerked out of the firn sure, and almost squeezed to death by the pressure of the rope. A long slope was below us which led directly downwards to a brow where the glacier suddenly fell into a declivity of ice. At the base of this declivity the glacier was cut by a series of profound chasms, and towards these we were now rapidly borne. The three foremost men rode upon the forehead of the avalanche, and were, at times, almost wholly immersed in the snow, but the moving layer was thinner behind, and Jenni rose incessantly, and with desperate energy, drove his feet into the firmer substance underneath. His voice shouting "Halt! Halt!" was the only one heard during the descent.

A kind of condensed memory, such as that described by people who have narrowly escaped drowning, took possession of me, and I thought and reasoned with preternatural clearness as I rushed along. Our start, moreover, was too sudden, and the excitement too great, to permit of the development of terror. The slope at one place became less steep, the speed visibly slackened, and we thought we were coming to rest; the avalanche, however, crossed the brow which terminated this gentler slope and regained its motion. Here H. threw his arms round his friend, all hope for the time being extinguished, while I grasped my belt and struggled for an instant to detach myself. Finding this difficult, I resumed the pull upon the rope. My share in the work was, I fear, infinitesimal, but Jenni's powerful strain made itself felt at last. Aided, probably, by a slight change of inclination, he brought the whole to rest within a short distance of the chasms over which, had we preserved our speed, a few seconds would have carried us. None of us suffered serious damage. He emerged from the snow with his forehead bleeding, but the wound was superficial. Jenni had a bit of flesh removed from his hand by collision against a stone; the pressure of the rope had left black welts on my arms, and we all experienced a tingling sensation over the hands, like that produced by incipient

frost-bite, which continued for several days. I found a portion of my watch-chain hanging round my neck, another portion in my pocket—the watch itself was gone.

On the 16th of August Professor Tyndall made an expedition in quest of his watch, which was found after a rather perilous search. "It had remained eighteen days in the avalanche, but the application of the key at once restored it to life, and it has gone with unvarying regularity ever since."

For Friends' Intelligencer.

FIRST MONTH.

REVIEW OF THE WEATHER, &c.

	1865.	1864.
Rain during some portion of the 24 hours,	3 days.	2 days.
Rain all or nearly all day,...	2 "	3 "
Snow, including slight falls,	11	4
Cloudy, without storms,.....	7 "	10 "
Clear, as ordinarily accepted	8 "	12 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1865.	1864.
Mean temperature of 1st month at Penna. Hospital,	26.75 deg.	33.25 deg.
Highest do. during month,	52.00 "	64.00 "
Lowest do. do. do.	8.50 "	9.50 "
Rain during the month,.....	3.61 in.	1.70 in.
Deaths during the month, counting 5 current weeks for 1864 and 4 for 1865....	1373	1603

Average of the mean temperatures of this month for the past *seventy-six* years,.....	31.27 deg.
Highest mean of do. during that entire period, 1790,.....	44.00 "
Lowest do. do. do. 1857.....	22.37

For once, the many assertions so frequently made that the month just past, has been an *unusually cold one*, are right. We have had but *three* as cold during the past *twenty-six* years, viz:

1840	.24 deg.
1856	24.15 "
1857	22.37 "

While during the entire period of *seventy-six* years of this review, but *eight*, (including the three above noted,) *as cold*, can be found; and it may also be noted, that it was *four and a half* degrees lower than the *average* of the means for that long space of time.

Philadelphia, 2d mo. 3, 1865. J. M. E.

HOLIDAYS IN EUROPE AND AMERICA.—It has long been an impression that we had too much work and too little holiday in the United States, and that the introduction of a few more festivals to relieve the fierceness of our toil would be an advantage to our social life. On this subject, Professor Felton, now travelling in Europe, thus writes his opinions:

To speak seriously, I cannot share in the regrets of those persons who lament the absence of festivals and amusements in our country. What I have seen of their effects in Europe—East and West—has given me a strong distaste for them, and the worst possible opinion of their influence upon the moral, mental and physical well-being of the people. In the first place, the loss of so much time to productive industry, in the midst of poverty, is a serious consideration against them. In the next place, the waste of money, in small sums to be sure, but swelling in the aggregate to immense amounts, helps to keep the people poor and to make them poorer. And, finally, the frivolity, dissipation and low habits everywhere encouraged by these festivals, crown the climax of grave objections to their observance, which I think must strike every reflecting person who travels with his eyes open through these countries. You will never again hear me lamenting the want of amusement in America, or finding fault with the serious countenances of our American people.

THE SPIDERS.—Most persons would possibly be astonished if they were assured that in the whole range of the animal creation, there are few groups whose history affords greater evidence of marvellous design in their construction, or of interesting variety in their habits, than these objects of common scorn and detestation. If we admire the exquisite symmetry of the honeycomb, or the industry of the miraculous little creatures by whom it is built up, we find in the web of the geometrical spiders, which we fear in every walk we take in the garden or the field, a structure almost as mathematically true, constructed with equal industry and perseverance, and with as distinct a reference to its ultimate end and use. The mysterious flight of the gossamer, effected in some manner which is even yet scarcely understood, by means of its long, floating, filmy thread—the den of the mygale excavated in the ground with equal assiduity and intelligence, and covered by its concealed and perfectly-hinged lid—the brilliant silver diving bell of the Argyroneta, as artistically constructed as its gigantic analogue; these, and a hundred other contrivances, equally perfect, and equally manifesting the most wonderful intelligence and design, are to be found in the habits of the various species of this multitudinous class.—*London Athenæum.*

TRAVEL *cheerfully* toward the sunset.—It will pass gently into a twilight, which has its own peculiar beauties, though differing from the morning; and you will find that the night also is cheered by friendly glances of the stars.

The Women's Association for the Relief of the Freedmen acknowledge the following receipts since last report:

Isaac Ivins, Bucks county, Pa.	$5 00
Wm. G. Barker, Mendon Centre, Monroe county, N. Y.	10 00
Wilson Dennis, Applebachville, Pa.	10 00
Jane Lafetra,	5 00
S. B., Maple Grove, Indiana,	10 00
Friends, and others, of Bristol Grove, Pa.	57 00
Also 53 pairs new Shoes.	
Lydia A. Garrett, Williamstown, Pa.	5 00
Hunn Jenkins, Camden, Del.	40 00
S. S. J., of London Grove Mo. Meeting,	5 00
Amanda M. Taylor, Fairfield, Iowa,	5 00
Mahlon K. Taylor, Taylorsville, Pa.	20 00
Thomas B. Coursey, Frederica, Del.	5 00
Friends, and others, of Trenton, N. J.	70 00
Members' subscriptions, and other sources in the city	71 00

A box of Clothing from Lambertville, N. J.

A large amount of valuable part worn Clothing, and new knit and woven Stockings, from Friends in and near the city.

By an error of the printer, the valuation of part-worn Clothing sent by Upper Greenwich Association, was published as $22 00 instead of $44 00.

MARGARET A. GRISCOM, *Treasurer.*
2d mo. 6th, 1865.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is verydull. A sale of 100 barrels Spring Wheat extra family at $11 25; 100 barrels good Winter Wheat at $11 75, and small lots for home consumption at from $9 50 for low grade superior up to $13 for fancy lots. Rye Flour ranges from $8 75 to $8 25 per barrel. In Corn Meal nothing doing.

GRAIN.—The Wheat market is dull. Sales of prime red at $2 50 per bushel, and white at $2 80 @2 90. Rye is scarce, and ranges from $1 72 to 1 75. There is very little Corn coming in. Sales of 1200 bushels Yellow at $1 67 per bushel. Oats are in better demand, at 91@91½ cents. A sale of 1000 bushels Pennsyivania Barley at $1 90. Prices of Barley Malt remain as last quoted.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The next Term of this Institution commences on the 30th of the First month, 1865. J. K. TAYLOR, *Principal.*
1 mo. 28, 12t. 415 f. x. n.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

BOOKS FOR SALE BY THE SUBSCRIBERS.
"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.) $7
Journal of John Comly, (600 pages) 1
Conversations, &c, of Thomas Story 1
Journal and works of John Woolman, carefully collated and prepared by John Comly 1
Hugh Judge's Journal .....
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each ...
CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.
Also, "History of Delaware County, Penna.," containing teresting accounts of early Friends, and the settlement Friends' Meetings; and other valuable statistics, with numero engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
The Works of Isaac Pennington, 4 vols. " $5.00
Foulke's Almanac for 1865, large and pocket size; and vario books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section Chester County, Pa., three miles south of Coatesville, on th Penna. R. R., will commence its Spring and Summer term on th 27th of Second month, next.
The range of study includes a complete education. Th Ancient and Modern Languages are taught without extra charg Terms, $80 per session of twenty weeks. For circulars addre the principal, RICHARD DARLINTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t. 3. 4, x. f. n.

FOR SALE.—A TRACT of 42 ACRES of GOOD LAND, a fe minutes walk north of the Depot of the West Philadelphi Passenger Railroad, at 65th Street. On the premises are 3 neve failing springs of soft water, a quarry of good building stone, an eight acres of woodland. The situation is very healthy, and com mands a fine view of Philadelphia and vicinity.
Enquire at No. 1233 Market Street.
1mo. 28, 4t. 218. mfn.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch S have on hand a good assortment of CLOTHS, CASSIMERES and VESTINGS, and are prepared to have the same made up t order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FO GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits o Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.
For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.
ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM "CLARKSON'S PORTRAITURE OF QUAKERISM."

(Continued from page 771.)

When we consider the depravity of heart, and the misery and ruin that are frequently connected with gaming, it would be strange indeed, if the Quakers, as highly professing Christians, had not endeavored to extirpate it from their own body.

No people, in fact, have taken more or more effectual measures for its suppression. They have proscribed the use of all games of chance, and of all games of skill, that are connected with chance in any manner. Hence *cards, dice, horse-racing, cock-fighting*, and all the amusements, which come under this definition, are forbidden.

But as there are certain transactions, independently of these amusements, which are equally connected with hazard, and which individuals might convert into the means of moral depravity and temporal ruin, they have forbidden these also, by including them under the appellation of gaming.

Of this description are concerns in the lottery, from which all Quakers are advised to refrain. These include the purchase of tickets, and all insurance upon the same.

In transactions of this kind there is always a monied stake, and the issue is dependant upon chance. There is of course the same fascinating stimulus as in cards, or dice, arising from the hope of gain. The mind also must be equally agitated between hope and fear; and the same state of desperation may be produced, with other fatal consequences, in the event of loss.

Buying and selling in the public stocks of the kingdom is, under particular circumstances, discouraged also. Where any of the members of the Society buy into the stocks, under the idea that they are likely to obtain better security, or more permanent advantages, such a transfer of their property is allowable. But if any were to make a practice of buying or selling, week after week, upon speculation only, such a practice would come under the denomination of gaming. In this case, like the preceding, it is evident, that money would be the object in view; that the issue would be hazardous; and, if the stake or deposit were of great importance, the tranquillity of the mind might be equally disturbed, and many temporal sufferings might follow.

The Quakers have thought it right, upon the same principle, to forbid the custom of laying of wagers upon any occasion whatever, or of reaping advantage from any doubtful event, by a previous agreement upon a monied stake. This prohibition, however, is not on record, like the former, but is observed as a traditional law. No Quaker-parent would suffer his child, nor Quaker-schoolmaster the children entrusted to his care, nor any member another, to be concerned in amusements of this kind without a suitable reproof.

By means of these prohibitions, which are enforced, in a great measure, by the discipline, the Quakers have put a stop to gaming more effectually than others, but particularly by means of the latter. For history has shewn us, that we cannot always place a reliance on a mere prohibition of any particular amusement or employment, as a cure for gaming, because any pastime or employment, however innocent in itself, may be made an instrument for its designs. There are few customs, however harmless, which avarice cannot convert into the means of rapine, on the one hand, and of distress on the other.

Many of the games, which are now in use with such pernicious effect to individuals, were not formerly the instruments of private ruin. Horse-racing was originally instituted with a view of promoting a better breed of horses for the services of man. Upon this principle it was continued. It afforded no private emolument to any individual. The bystanders were only spectators. They were not interested in the victory. The victor himself was remunerated, not with money, but with crowns and garlands, the testimonies of public applause. But the spirit of gaming got hold of the custom, and turned it into a private diversion, which was to afford the opportunity of a private prize.

Cock-fighting, as we learn from Ælian, was instituted by the Athenians, immediately after their victory over the Persians, to perpetuate the memory of the event, and to stimulate the courage of the youth of Greece in the defence of their own freedom; and it was continued upon the same principle, or as a public institution for a public good. But the spirit of avarice seized it, as it has done the custom of horse-racing, and continued it for a private gain.

Cards, that is European cards, were, as all are agreed, of a harmless origin. Charles the sixth, of France, was particularly afflicted with the hypochondriasis. While in this disordered state, one of his subjects invented them, to give variety of amusement to his mind. From the Court they passed into private families. And here the same avaricious spirit fastened upon them, and, with its cruel talons, clawed them, as it were, to its own purposes, not caring how much these little instruments of cheerfulness in human disease were converted into instruments for the extension of human pain.

In the same manner as the spirit of gaming has seized upon these different institutions and amusements of antiquity, and turned them from their original to new and destructive uses, so there is no certainty that it will not seize upon others, which may have been innocently resorted to, and prostitute them equally with the former. The mere prohibition of particular amusements, even if it could be enforced, would be no cure for the evil. The brain of man is fertile enough, as fast as one custom is prohibited, to fix upon another. And if all the games, now in use, were forbidden, it would be still fertile enough to invent others for the same purpose. The bird that flies in the air, and the snail that crawls upon the ground, have not escaped the notice of the gamester, but have been made each of them subservient to his pursuits. The wisdom, therefore, of the Quakers, in making it to be considered as a law of the Society, that no member is to lay wagers, or reap advantage from any doubtful event, by a previous agreement upon a monied stake, is particularly conspicuous. For, wherever it can be enforced, it must be an effectual cure for gaming. For we have no idea how a man can gratify his desire of gain, by means of any of the amusements of chance, if he can make no monied arrangements about their issue.

The first argument for the prohibition of cards, and of similar amusements, by the Quakers, is—that they are below the dignity of the intellect of man, and of his moral and Christian character.

The reasons which the Quakers give for the prohibition of cards, and of amusements of a similar nature, to the members of their own Society, are generally such as are given by other Christians, though they make use of one which is peculiar to themselves.

It has been often observed, that the word amusement is proper to characterize the employments of children, but that the word utility is the only one proper to characterize the employment of men.

The first argument of the Quakers, on this subject, is of a complexion similar to that of the observation just mentioned. For when they consider man, as a reasonable being, they are of opinion that his occupations should be rational. And when they consider him as making a profession of the Christian religion, they expect that his conduct should be manly, serious, and dignified. But all such amusements, as those in question, if resorted to for the filling up of his vacant hours, they conceive to be unworthy of his intellect, and to be below the dignity of his Christian character.

They believe also, when they consider man as a moral being, that it his duty, as it is unquestionably his interest, to aim at the improvement of his moral character. Now, one of the foundations, on which this improvement must be raised, is knowledge. But knowledge is only slowly acquired. And human life, or the time for the acquisition of it, is but short. It does not appear, therefore, in the judgment of the Quakers, that a person can have much time for amusements of this sort, if he be bent upon obtaining that object, which will be most conducive to his true happiness, or to the end of his existence here.

Upon this first argument of the Quakers I shall only observe, lest it should be thought singular, that sentiments of a similar import are to be found in authors, of a different religious denomination, and of acknowledged judgment and merit. Addison, in one of his excellent chapters on the proper employment of life, has the following observation: "The next method, says he, that I would propose to fill up our time, should be innocent and useful diversions. I must confess I think it is below reasonable creatures, to be altogether conversant in such diversions, as are merely innocent, and have nothing else to recommend them, but that there is no hurt in them. Whether any kind of gaming has even thus much to say for itself, I shall not determine: but I think it is very wonderful to see persons of the best sense passing a dozen hours together in shuffling and dividing a pack of cards, with no other conversation, but what is made up of a few game-phrases, and no other ideas, but those of red or black spots, ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?"

The Quakers are not so superstitious as to imagine that there can be any evil in cards, considered abstractly as cards, or in some of the other amusements, that have been mentioned. The red or the black images on their surfaces can neither pollute the fingers, nor the minds, of those who handle them. They may be moved about, and dealt in various ways, and no objectionable consequences may follow. They may be used, and this innocently, to construct the similitudes of things. They may be arranged, so as to exhibit devices, which may be productive of harmless mirth. The evil, connected with them, will depend solely upon the manner of their use. If they are used for a trial of skill, and for this purpose only, they will be less dangerous, than where they are used for a similar trial, with a monied stake. In the former case, however, they may be made to ruffle the temper, for, in the very midst of victory, the combatant may experience defeat. In the latter case, the loss of victory will be accompanied by a pecuniary loss, and two causes, instead of one, of the excitement of the passions will operate at once upon the mind.

It seldom happens, and it is much to be lamented, either that children, or that more mature persons, are satisfied with amusements of this kind, so as to use them simply as trials of skill. A monied stake is usually proposed, as the object to be obtained. This general attachment of a monied victory to cards is productive frequently of evil. It generates often improper feelings. It gives birth to uneasiness and impatiance, while the contest is in doubt, and not unfrequently to anger and resentment, when it is over.

But the passions, which are thus excited among youth, are excited also, but worked up to greater mischief, where grown-up persons follow these amusements imprudently, than where children are concerned. For though avarice, and impatience, and anger, are called forth among children, they subside sooner. A boy, though he loses his all when he loses his stake, suffers nothing from the idea of having impaired the means of his future comfort and independence. His next week's allowance, or the next little gift, will set him right again. But when a grown up person, who is settled in the world, is led on by these fascinating amusements, so as to lose that which would be of importance to his present comfort, but more particularly to the happiness of his future life, the case is materially altered. The same passions, which harrass the one, will harass the other, but the effects will be widely different. I have been told that persons have been so agitated before the playing of the card that was to decide their destiny, that large drops of sweat have fallen from their faces, though they were under no bodily exertions. Now, what must have been the state of their minds, when the card in question proved decisive of their loss? Reason must unquestionably have fled. And it must have been succeeded instantly either by fury or despair. It would not have been at all wonderful, if persons in such a state were to have lost their senses, or, if unable to contain themselves, they were immediately to have vented their enraged feelings either upon themselves, or upon others, who were the authors, or the spectators, of their loss.

(To be continued.)

EXTRACT FROM EUSEBIUS.—Eusebius, in his Ecclesiastical History, says, "Nothing about them was pompous, either in clothes, diet, or habitations, or household stuff. Such of them as were noble, or learned, or of gentle extraction, laid aside their pride and all their swelling titles, forgot that they were better educated or of higher birth than others, and became like their brethren. Plaiting and curling the hair (then generally practised by the Gentile nations,) were things that both their men and women proscribed, thinking *that* labor lost, which was spent on such superfluities. They were jealous of their serious frame of spirit and careful to preserve it, and therefore the wearing of all such dresses as might serve to infuse vanity into their minds, to foster pride, or damp their zeal for their religion, they shunned as they did houses infected with the plague. They minded no such things as modes and fashions, nor did any new habit or ornament that came up, entice them to imitation,—decency was their rule, and modesty the standard of their habit and conversation."

"CAST THY BREAD UPON THE WATERS."—The sowing of the seed in the mud of rivers may perhaps be alluded to in the text, "Cast thy bread upon the waters," (see Eccles. xi. 1.) The seeds of the Lotus Lily are used in the manufacture of bread, owing to the quantity of starch and gluten they contain. These seeds are sown by being enveloped in clay, and thrown into the water, so that they sink in the mud. There they germinate; and, after many days, the plants appear above the water, bearing flowers and fruit, the seeds of which are again employed as bread. The passage in Isaiah, "And by great waters the seed of Sihor, the harvest of the river, is her revenue,"—is by some supposed to refer to the Lotus Lily, which is still held sacred in the East. It is said that one of the benighted natives of Nepaul, upon entering Sir William Jones' study, made prostrations before this plant, which happened to be there for examination.—*Balfour' Botany and Religion.*

"To do all things *so* that the Deity may be honored, refers to almost every action of a man's life. Happily the Divine Glory is thus promoted by some men even in trifling affairs,—almost whether they eat or drink, or whatsoever thing they do. There is, in truth, scarcely a more efficacious means of honoring the Deity, than by observing a constant Christian *manner* of conducting our intercourse with men. He who habitually maintains his allegiance to religion and to purity, who is moderate and chaste in all his pursuits, and always makes the prospects of the future predominate over the temptations of the present, is one of the most efficacious recommenders of goodness,—one of the most impressive preachers of righteousness,—and, by consequence, one of the most efficient promoters of the glory of God."

Dymond's Essays.

From the British Friend.

ANCIENT RECORD.

As it was not long before a falling away manifested itself in the primitive churches, it need be no matter of surprise if the like happened among the meetings of our early Friends. The date of the following record shows how soon a declension took place from the zeal displayed on their first gathering, while it shows the wisdom of the establishment of a system of discipline whereby provision was made for the awakening and restoration of those who had in any measure left their first love. We have no account of what was the result of the epistle from the Monthly Meeting in question upon these particular meetings to which it was addressed.

At a meeting held at Thomas Ellwood's, on the 5th of 4th month, 1672, an account being given that Friends of Missenden, Amersham, Chesham, and Woburnham, through negligence, by degrees, let fall their meetings on week-days, this meeting, sensible of the hurt and loss occasioned thereby to the Friends of those meetings, as well as to the honor of truth and its testimony, long since borne in those places, provided that William Penn and Nicholas Noy, should visit the Friends of those meetings respectively, and to them read the following letter, in the name of this meeting:—

DEAR FRIENDS,—When we consider the days that are past, and the years that are gone, and call to mind the time of our distress, when darkness had overcast us, insomuch that we saw no light, and then bring to remembrance the day-spring that descended upon us—the breaking forth of God's visitation of light among us. O glorious was the day! how joyful those tidings! how lovely the feet of them that were the messengers thereof! Were not you, with us, deeply affected; your souls smitten, and made to confess to the same, and to bear your testimony over all the sufferings and reproach that did attend you? And in that tender, lovely time, even the years of your youth, and your first espousals, were you not zealous for the Lord, and did you not assemble yourselves together to wait upon Him; to feel after his presence, as that alone in which you found life, grace, strength, and true satisfaction? And did you not then run well? But what hath hindered? O, what hath taken you off? It is our brotherly exhortation in the dear and blessed truth of God that you let not the testimony once borne amongst you, and by you, fall in your streets, that it may not be told by professor or profane, there was once a meeting of the people called Quakers in Amersham, but it is come to nothing.

Surely the Lord is not pleased herewith, nor doth it engage the Lord's presence, nor is it for your growth and profiting in the work and way of the Lord. But it both hurts your brethren, gives offence to the worldly ones, and makes you barren, and dishonors God's everlasting truth. Therefore, in the tender love of God, that is zealous of his pure glory, get together again, sit down and wait to feel the Lord's presence and wisdom, and ordering amongst you for the establishment of your decayed meetings, that (though but two or three) you may not forsake the assembling of yourselves together, but meeting by the light and name of Christ Jesus our Lord, his divine presence and heavenly blessings you may witness to your refreshment, growth, and establishment; to the comforting of your brethren, the judging of the world, and the magnifying the name of the Lord our God, in which you will all come to obtain an eternal inheritance with all them that in their day did diligently come together to

worship God in the pure light and spirit of his Son. And dear friends, this further springs in our minds in the same tender love of the Lord, that you make it matter of great weight to frequent, and as much as may be, with all clearness, before the Lord, to keep close to your own meetings, whereby you may be a strength and support to one another, and may all come to know what it is to travel through and over those weights and exercises that attend all who are the first-fruits to God in any place, that so you may come to receive the reward of true travellers in the way of the Lord. And we are well assured that the Lord will cause the life to arise, break forth, and shine through all fogs and mists of darkness, to the lifting up of his standard and ensign for the gathering in of the people, as you are faithfully, closely, and lovingly exercised in your hearts and spirits towards God in all your meetings.—*From our Monthly Meeting, the 8th of 4th Month*, 1672.

How True!—Generation after generation have felt as we do now, and their lives were as active as our own. The heavens will be as bright over our graves as they are about our paths. Yet a little while, and all this will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will wend its way and the prayers will be said, we shall be left in the darkness and the silence of the tomb, and it may be, for a short time we shall be spoken of, but the things of life shall creep on, and our names shall be forgotten. Days shall continue to move on, and laughter and songs will be heard in the room where we died; and the eyes that mourned for us be dry and animated with joy, and even our children will cease to think of us, and remember to lisp our names no more.

For Friends' Intelligencer.

THOUGHTS ON THE USE OF PROPERTY.

The following "Thoughts on the Use of Property" were circulated, in a printed form, to some extent through the city of Philadelphia, a little more than thirty years ago; but thinking that the article would probably be new to most of the readers of "The Intelligencer," I have concluded to send it for insertion. It is a searching and affecting appeal to the conscience, in relation to the due fulfilment of our stewardships, the force of which cannot easily be evaded. It would seem as if the present time was a very suitable season for the serious consideration of the subject, when we remember the urgent appeals which are made to our benevolence by the suffering condition of the Freed-people, many of whom are perishing from the want of the necessaries of life. Can we feel prepared to hear the summons, "Give an account of thy stewardship," if we fail to respond for their relief; when we remember that our Saviour said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me?" S. B. F.

Greenwich, Conn., 1st month 31st, 1865.

"It is an opinion held universally by those who receive the Scriptures as a Divine revelation, that this life is, in a certain sense, a season of probation; and that according to the conduct of each individual, will be his eternal destiny. It is as generally admitted, too, that according to the wise arrangements of Providence, all men are entrusted with certain means of serving their Creator, for the employment of which they are responsible to him: that as the Supreme Ruler of the universe, he has a perfect right to require his intelligent creatures to do his will, and be the agents of promoting his designs; that in all parts of this government he acts not only with infinite wisdom and propriety, but with supreme benevolence, and requires nothing from men which he has not given them the means of performing, and the performance of which is not connected with their own personal benefit as well as his glory. Among these trusts are commonly recognized the time, talents, industry, and property of every individual; the use of which is required from each, according to the proportion of his endowments, and the opportunity he has of employing them to good purposes. It is in the ordering of His providence that there should be a difference in human conditions; that one man should possess wealth, or the higher gift of intellect, whilst another struggles all his life with adversity, or is a stranger to the pleasures of the cultivated mind.

This state of things must have a design, and the arrangements of society must convince every rational person, that it is the will of Providence that the human race should regard each other with benevolence; and be taught their brotherhood by the wants and the woes of one class, and the ability of the other to relieve and remove them. Yet how prone are we to overlook these plain indications of our duty! how liable to forget the Divine source of all our blessings, and to attribute to our own industry and skill, the possession of the advantages which distinguish us from others! How common it is, therefore, for men to live as if they were under no obligation to a higher power!

But in the meantime the day of impartial judgment is hastening upon us; the voice echoes daily in our ears from the new grave of some departed associate: 'Remember thy stewardship—the day of account is at hand.' It becomes us, then, solemnly to contemplate our duty, and the manner in which we are discharging it. It is a serious fact, that we must soon render an account of the manner in which

we have employed the trusts committed to us. Have we been acting, for instance, under a full sense that we are but the trustees of the property which we enjoy? Have we, as it increased, been looking round and inquiring, What is the Lord's will that I should do with this? How shall I do the greatest amount of good with the money which my heavenly Father has given me—certainly as a steward for others, for it is beyond my necessities? Or, have we believed in our hearts that our property is the fair reward of our own labor, that no other being has any claim upon it, that it should serve to gratify all our desires, and that what is left after they are satisfied, should be put out to increase until we die and leave the mass to others, when we can no longer take pleasure in it ourselves?

Surely he has read the New Testament to little purpose who comes to this latter conclusion. Our Lord likened the kingdom of Heaven—that is, the Divine reign in the hearts of men—to a man who delivered property to his servants, 'to every one according to his ability,' with the command, 'OCCUPY TILL I COME;' and the servant who carefully kept the property without using or wasting it, but still without employing it to good purposes, was ordered to be cast out, because he was *unprofitable*.

How similar is the character of this servant to that of the man who hoards up the wealth, be the amount great or small—five talents or one—which Providence has bestowed on him, and is called on to appear before his Creator as his Judge, and has to confess that he has hid it in the earth? So the great point of decision, at the trial of the final day, as represented by our Lord, the Judge himself, will be that the righteous will be found to have fed the hungry, given water to the thirsty, received the stranger, clothed the naked, and visited the sick and the prisoner, whilst the sentence of condemnation will be based on the fact that the unrighteous had omitted these duties.

It is not asserted that they refused to perform these offices of benevolence when their services were implored, but it is implied that they did it not voluntarily, whether solicited or not, as a plain and positive duty required of every man to whom God has given the ability. If we were truly the disciples of the compassionate Saviour, we should delight in works of benevolence as one of the most happy of our earthly privileges.

What a blessed imitation of the examaple of our Lord it is to follow his footsteps in devoting our lives to the good of others! How unceasing and unwearied were *His* efforts for the temporal and eternal good of mankind; and how certain must that man be of being in the path of duty, and enjoying the approbation of heaven, who finds his greatest pleasure in administering to the wants of the destitute, and relieving the distresses of the afflicted! Like every other Christian duty, its performance is not only attended with the purest emotion, and is a thousand times rewarded in the approbation of conscience, and in the happiness which is its result, but it is also entirely reasonable and just.

What can be more equitable than that an individual whose wants are supplied by Providence, who has more than his necessities require, should be expected to distribute the excess to those who have no means of securing the same competency?

What is more contrary to reason than that, instead of making this use of his superabundance, a man should allow it to accumulate without doing any good, being certain that death will soon separate him from it? He knows that when that occurs, he will have lost forever the opportunity of enjoying the happiness that attends benevolence.

He may even bequeath it to good purposes; but what thanks are due to him who gives what he can no longer retain? Will *that* devotion of it be accounted as an act of his stewardship, if he might have dispensed it in his lifetime without injustice to his family? How much wiser, as well as more Christian, would it have been if he had distributed his surplus wealth when he could control its application, and enjoy the consciousness that he was not living unprofitably—'In all points as he came so shall he go; and what profit hath he that hath labored for the wind?' Or, does the man faithfully execute his stewardship who allows his estate to increase for the sake of his children, on the plea that it is his duty to provide for them?

He must first settle the question with his conscience what is his duty to them, taking into consideration the whole influence which his property is to exert. Is he morally at liberty to bequeath them such an amount as may even *probably* prevent them from becoming intelligent, industrious, useful members of society, and humble, practical Christians? Let him look at his duty in this light, and then decide what true affection requires of him. But rather let him view it in the light of the Gospel and of eternity, and see what God demands of him, and let him inquire the meaning of this declaration—'Unto whomsoever much is given, of him shall be much required.'

If these things be true, how are we living? Do we delight to imitate the Lord's example? Do we love to obey the commandment, 'Do good unto all as ye have opportunity?' Are we ready to hear the summons, 'Give an account of thy stewardship?' Does the economy of our habits of living, and, if necessary, our self-

denials, prove that our hearts are interested in discharging this duty? Do we contribute all we might, or is it a trifling proportion—the mere fragments of our substance that we are bestowing? Let us look upon the world of suffering around us; let us contemplate the numbers who are growing up in ignorance, whom we might supply with the means of education; the immortal souls whom we might supply with a Bible, and direct by our counsels; the young beginners in crime whom we might befriend and reclaim to virtue; the widows and orphans, the helpless and diseased, the aged and forsaken, the friendless and disconsolate, to whom we might become benefactors, and restore to comfort, peace, and usefulness.

Let us look at our means of doing good; how many enjoyments we have that a large proportion of our fellow beings are strangers to; how many superfluities we have in our mode of living and domestic arrangements; how easily we might give away a tenth, a fourth, perhaps three-fourths of our income for the good of others. Let us view the facilities we have for a prudent distribution of our charities—the institutions established for benevolent purposes, in whose judicious management we have entire confidence; the willingness of the ignorant to be taught; the new means devising every day to make knowledge more plain, attractive, and accessible; the willingness which is manifested on the part of the classes who need relief to make proper exertions for themselves, and to yield to the moral influence of kindness and honest advice.

Let us remember, too, that our own interests, those of our children, our community, and our country, are all promoted by ameliorating the condition of those who are destitute of the advantages of others. More than all, let the Christian be animated by the thought, that as a public benefactor he is doing the will of his heavenly Father; that he is reclaiming his fellow-men from crime and misery, and thus taking the surest means of leading them to that course of uprightness and piety which will promote His glory on earth, and through His mercy, bring them to everlasting happiness.

In the view of all these considerations and motives, let us take a stand in this matter worthy of our lot, and of our opportunities. Let us rejoice to take advantage of the privilege afforded us of becoming blessings to the world and the agents of a benevolent Providence. Let us make a thank-offering to the Father of our mercies, that we shall not be ashamed and confused to meet at the hour of death or the day of judgment."

"If our hearts condemn us not, then have we confidence toward God."

From "Elements of Character."

AFFECTION.

(Continued from page 774.)

Much is said of the truth and purity of childhood, and they are very beautiful, for the angels that care for children do continually behold the face of the Heavenly Father,—do stand perpetually within the sphere of absolute truth and purity. But soon the child slips the leading-strings of its guardian spirit, and comes into his own liberty; and now, unless it freely chooses to follow with willing and constant step in the same path wherein it has thus far been led, it will wander from side to side, increasing at each turning, the distance that separates it from the way of life, until at last it may wander so far that it loses the desire, and even the memory, which might lead it to return. Vicious propensities will perhaps begin to show themselves; and in the hardened and shameless youth it will be hard to recognize any trace of the innocence of infancy. But perhaps instead of viciousness, carelessness is developed, and youth is brightened by gayety, amiability, and ready generosity. Occasional derelictions from truth and honor find ready apologists among friends, because the boy or the girl is so "good-hearted;" but a closer inspection readily shows that the goodness of heart is very superficial, that the left hand is often unjust while the right is generous, that a lie is no offence to the conscience, if it be a good-natured one, and, in short, that very little dependence can be placed on the uprightness that has no firmer base than good-heartedness. Young persons of this sort are sometimes led away to commit some act so base that their eyes are opened to the dangers that beset the path in which they are travelling, and in sorrow and dismay they turn to seek the way of innocence whence they had wandered. Too often, however, the carelessness of youth passes into the indifference of adult life and the callousness of old age. What can be more revolting than an old age cold, hard, and selfish? Yet this is the natural and almost unavoidable result of a youth that does not fix its heart in unwavering love upon truth and purity,—whose aspirations are not for those things which cannot grow old, and which the world can neither give nor take away. A heart filled with love for excellence can never grow old; for it will go on increasing in all that is lovely and gracious so long as it lives; and where there is perpetual growth of the faculties there can be no decay. We grow old, not by wear, but by rust; and we can never become the prey of rust while our faculties are kept bright by the power and the exercise of earnest love. The fleshly body must grow old and die, for it is of the earth, earthy; but it is by our own weakness and indolence if our spiritual body

ever gathers a wrinkle on its brow. When the fleshy body drops from us, what must be our shame and our despair if we rise in a spiritual body deformed with evil passions, or corrupt with the leprosy of sin. Too many, alas! spend all their energies in feeding and clothing and sheltering the natural body having the spiritual body hungry and naked, and cold. We sometimes hear wonder expressed that a mind thus starved has become superannuated and doating, while the body still carries on its functions with vigor; but had the body been treated with a similar neglect, it would have long before returned to the dust. The growth of the spiritual body should be continuous from the cradle through eternity; and seldom can any other reason than our own neglect be assigned for its disease or decay. The bread of life is perpetually offered for its support, and if it refuses to eat, its death is on its own head.

Infants who pass into the spiritual world before they are touched by a taint of earth are, probably, through the absence of all evil in those who are suffered to approach them, trained into a purity of Affection that fills their whole being with its genial warmth, descending, or raying out, into all the imaginations of the soul and all the thoughts of the mind. Thus they serve God in the order which the Saviour commanded, with all the heart and soul, and mind. They, however, who remain long on earth, almost without exception, have the order of their nature so reversed, that their powers must be converted to the right, in the order of St. Paul, ascending from the lowest to the highest; or, which is the same thing, passing from the outmost to the inmost. The lowest and most external part of the being must be made obedient to the laws of Divine Order, and on this as a foundation must the higher and internal nature be built up, until it forms a sanctuary; and upon its altar shall fire from heaven descend so often as a gift is offered.

The practice of external vice, just in proportion to its grossness, incapacitates us for perceiving what is true, or loving what is good. By vice is not meant crime such as exposes us to punishment by the law of the land, but sins against the laws of God, that bring their own punishment with them, by defacing the image of God in the soul. There is always need of searching the heart to find if we have committed crimes against the soul; for the laws of the land deal only with the excessive derelictions from right which we cannot ignorantly commit. We may, however, go on unconsciously in the commission of great sins until our hearts become hardened against all emotions of heavenly affection, and our eyes blinded so that we cannot distinguish the difference between darkness and light. If we would avoid this fearful condition, we must often go to the Gospels and place the words of the Lord, in their various teachings, especially as they come to us from the Mount, as it were in judgment over against us, and, reading verse by verse, fathom the depths of our hearts, and confess whether we are guilty or no. Would we escape such guilt, we must study these instructions again and again, until, as Moses commanded of the laws of the elder Scripture, "they shall be with us when we sit in our homes, or walk by the way, or lie down, or rise up. And we shall bind them for a sign upon our hands, and they shall be as frontlets between our eyes. And we shall write them upon the posts of our houses, and upon our gates."

When we place the words of the Lord in judgment over against us, and feel compelled to acknowledge our unfaithfulness to their requirements, there is danger of our falling into despair through the consciousness that is thus forced upon us of our want of love for the law of the Lord. The indulgence of our own wills is so sweet to us, that we cannot see how it is possible that the yoke of the Lord can ever become easy to our stiffened necks. We feel as though an obedience that did not spring from true love could not be called obedience, nay, was almost a sin; for it seems to savor of hypocrisy. In this state of mind, our only refuge is in that faith which St. Paul tells us "is the substance of things hoped for, the evidence of things unseen;" and then, unless this faith be strong enough to make us obey, though not from love, yet from a simple belief that at any rate obedience is better than disobedience, our state is wretched indeed. Our rationality tells us that obedience is naught unless we love to obey, but an inward conviction of the soul—may we not call it the voice of God?—entreats us, saying, "This do, and thou shalt live." If, in the ardor of our faith, we can forget our rationality, and cry, "Lord, I believe; help thou mine unbelief;" and if we force ourselves to do that which we are commanded, though at first it may appear to us an act purely external and dead, we shall soon find, that, if planted in darkness, it is still a living seed, and the Lord will water it till it shall spring into a growth of beauty that our hearts will cleave to with delight.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 18, 1865.

WHENCE COME THE WORKERS?—In which class in society are they to be found? When the hungry are to be fed, the naked to be clothed, the sick and in prison to be visited, the indigent to be relieved, the aged to be encour-

aged and the ignorant instructed, whom do we find ready to engage in such pursuits? Who, in this busy scene, where the wheel of individual avocations, rolls constantly and steadily onwards, finds time to step aside, and in the language of conduct say to the hungry be ye fed, to the naked be ye clothed, to the sick be ye visited, and to the aged be comforted, for though the shadows around you are lengthening, they all point toward the morning.

Did not experience teach otherwise, we might suppose that those who are richly endowed with talents, and possessed of abundance of this world's goods, with leisure to consult their own inclinations alone, had time or ability for these duties. On the contrary, we find the widow's mite as frequently thrown into the treasury as the offering of her opulent neighbor; that those whose time we would suppose was fully occupied, have yet leisure to devote to the interests of others; and that some whose mental powers seem of an inferior order, far surpass in usefulness others of superior natural abilities, whose talents are suffered to remain dormant.

Observation then confirms us in the belief, that to no one class are the useful and the unselfish confined, but that the willing and the obedient are to be found in every department of society. These consist of such as recognize that they are only stewards over the talents entrusted to their keeping, and who feel that they are accountable for their use and increase. They are willing to do the little duty that is presented, for they believe

> God has many aims to compass,
> Many messengers to send;
> And His ministers are fitted,
> Each to some distinctive end;

and that upon every member of the human family rests a portion of labor.

☞ Our correspondent, who inquired in the last number, respecting the sufferings of Friends in Virginia, may be informed that a meeting of those interested in the subject was held at Race Street House, Philadelphia, on 4th day evening, 8th inst., and that the whole subject was referred to a committee of Friends, from each of the Monthly Meetings in this city. They appointed JOHN SAUNDERS, No. 34 North 4th street, *Treasurer*, to whom all contributions may be forwarded.

☞ Matter offered for insertion in the "Intelligencer," should reach us on the 4th day of the week preceding the issue. After our paper has been placed in the hands of the printer, we are unable to control the arrangement; and, more space is sometimes occupied by one subject than we deem proper.

MARRIED, in the order of the Society of Friends, on the 31st of 1st month, 1865, at the house of Lindley Bowne, in Bedford, Calhoun county, Mich., NATHANIEL POTTER, M. D., former editor and proprietor of the "Battle Creek City News," to ELIZA TAGG, of the former place.

DIED, in Philadelphia, on the 6th inst., of consumption, FENTON HAINES, aged 31 years. He was an estimable young man; and a member of Green Street Monthly Meeting. His remains were interred at Friends' burial-ground, West Chester, Pa., on the 9th inst.

——, on the 28th of 12th month, 1864, ISAAC J. NICHOLS, only son of J. B. and Sarah A. Nichols, aged 4 years and 5 months.

——, on the 6th of 2d month, 1865, near Middletown, Delaware, of membraneous croup, LYDIA C., daughter of John and Lydia C. Allston, aged 2 years and 10 months.

——, at the residence of her son-in-law, in Mendon, N. Y., after about an half an hour's illness, ELIZABETH CLAPP, widow of James Clapp, formerly of Duchess Co., N. Y., aged 69 years. Though thus suddenly removed, she gave evidence that her life had been so devoted to the performance of all the obligations resting on her, both of a spiritual and temporal nature, that when she became conscious that her hour had come, so well was she prepared, that she had only to leave this beautiful legacy behind her, in her last words, "Give my love to all my children; yes, give my love to every-body."

J. J. C.

Reported for Friends Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The Friend appointed to deliver a lecture for this evening not being present, the lecturer of the preceeding meeting was asked to supply the vacancy.—He began by stating that he was not prepared for a symmetrical discourse, but was willing to attempt a few remarks on the British Constitution. We have all heard much of its value, but unlike those we are accustomed to read, as we can ours, both State and Federal, the much talked of constitution of our transatlantic brethren is not defined in writing. If you go, said he, into the House of Lords and hear the royal assent given, either in person or by commission, to an act of Parliament, it is in the old Norman-French,—both the language and the style conveying the same idea of despotism, as in the days of William the Conqueror,—"the king wills." If you consult treatises, on the subject, they will inform you that, should majesty refuse, the

denial is couched in the phrase "le roi's avisera" —"the king will consider the matter." You will learn, however, that what we call a "veto" has not occurred for several centuries; that it would be a dangerous and almost a revolutionary act. If you go into a court of Justice, majesty is personified in the judge,—all process is in the king's name—all crimes are charged as committed against him. If you visit a vessel of war (an act wholly improper for a Friend) it is the king's, or at present, the queen's—all on board are her majesty's servants. So it is in any foreign Embassy. If you consult books, you find that the king makes war and peace, is apparently the possessor of all power, is the fountain of honor, and can create, either by writ or patent, baronets, earls, marquesses and dukes, and this, too, without limitation. You learn, that by the theory of the feudal system, he is the ultimate heir of all the land in the kingdom—and, as all is supposed to have come originally from the king, that whenever heirs are wanting, as in failure of kin to inherit, or, attainder, working corruption of blood, or conveyance to an alien, &c., the land reverts, or, in technical language, escheats to the king. You will surely infer this to be a despotism—but, to your amazement, investigation demonstrates that all this pompous parade of power is the veriest sham on earth; that the royal personator of absolute authority is as much bound as the meanest of her subjects; that she is but a puppet; she does not even will the regulation of her own household. We remember the imperious dictation of the late Sir Robert Peel, when premier, as to the household companions of the present queen. In regard to marriage, the last of all to follow the leading of affection is the scion of royalty. By law, the sovereign must assent to every marriage, and in regard to her own, we remember the exile of Lord Alfred Paget, and the compassionating remark of Lord Brougham, that it was hard she could not choose in England, but must go, like all her family, to Germany for a helpmate.

The key to this contradictory state of appearance and fact must be sought in the *history* of the British Constitution. It has been the growth of ages, and the result of circumstances calling for its modification or change. Like the common law, with which it is intertwined and protected, it presents that plastic character to mould itself slowly to the exigencies of the passing age. The despotism of Henry VIII. when Parliament was but an assembly of obsequious slaves to register the royal edict, has, in its forms, a similar appearance at the present day. Of him it is related, that when the House of Commons made a difficulty in granting him the required supply of money, he sent for Edward Montague, a member of great influence in the house, and he being introduced, had the mortification to hear the king speak in these words "Ho! man! will they not suffer my bill to pass?" And laying his hand on Montague's head, who was then on his knees before him, "Get my bill passed by to-morrow, or else to-morrow this head of yours shall be off." This succeeded, for the next day the bill passed. His daughter, queen Elizabeth, was almost as rough in dealing with this assembly. James I., her successor, in whom united the blood of the modern with the ancient kings, had high notions of the kingly prerogative—but a continuance of the same ideas and a practical exhibition of them by his son Charles I. cost him his head. At the restoration, the bill of rights and the habeas corpus act clipped this royal interference with the liberty of the subject. The revolution of 1688 settled civil liberty on a firmer basis, and since, although Sir Robert Walpole, as minister, governed almost altogether by bribing the House of Commons, and in the time of George III. the same thing was carried on extensively, the constitution has steadily moulded itself into well defined guarantees for individual liberty and settled law.

The lecturer stated that he was in England in 1831, when the Reform bill passed. The object of this was to equalize representation in the House of Commons. What was called a close borough, like Old Sarum, for instance, having a few inhabitants, sent as many members to Parliament as Manchester, a city with a population of some 200,000 inhabitants. Ministers introduced the bill, and after passing the Commons it was rejected by the House of Lords. On this, great riots took place, and the houses of the obnoxious noblemen in London were attacked by the mob. The Duke of Wellington had his iron blinds put down to protect the windows of Apsley Palace. At Bristol, Queen Square, the most aristocratic part of the city, was greatly defaced, and the rioters were charged on by cavalry with loss of life. A great ferment took place throughout the nation. Ministers seriously proposed to create Peers enough to force the bill through the House of Lords. Something was said about marching a regiment of the guards into Westminster, and making them Lords so as to effect the object. Under this pressure, the Peers gave way, and some opposers, by a previous understanding, keeping from the House when a second attempt was made, it thus became a law. Great rejoicings, and a grand illumination of London and other cities followed. But the constitutional independence of the House of Lords was violated. He mentioned this to show how completely public opinion had shorn, not only the crown, but also the aristocracy, of the power formerly possessed.

The government is carried on by what is

rmed the Ministry. This answers to our Cabinet" in name, but with the real power of oth President and Cabinet combined. The rominent ministers are mostly members of the ouse of Commons. They are there the lead-rs of the party in power—introducing, defend-g, and carrying on the measures of govern-ent. An attempt was made a few days since Congress, to ingraft this salutary feature of e British constitution, by permitting members f the Cabinet to take a part in the proceed-gs of the House of Representatives.

While the ministry have a working majority the House of Commons the machinery moves -but when, on any important question, this is learly ascertained not to be the case, a resig-ation almost immediately follows. The sov-reign, on receiving their seals of office, then ends for a prominent man of the opposite party o form a ministry—who, generally, by precon-erted party arrangements, selects his political riends, and thus a new ministry takes the helm. f there be any doubt, however, about the po-itical complexion of the country at large, and inisters suppose that the House of Commons oes not truly represent it, they dissolve Par-iament. Writs are issued for an election, and he great questions go to the people for their lecision. Thus in a few weeks a new House of Commons comes in, chosen in view of the min-sterial measures. In this manner the govern-nent is a true reflex of public opinion, how-ever that opinion may vary according to the ircumstances which may arise. The sovereign s, therefore, little more than a puppet in regard to political power. All the measures, and even the royal speeches emanate from the ministerial closet—they (the ministers) govern the king-dom, and are responsible for the acts of govern-ment—they face the legislature, are catechised as to their proceedings, and, from the very ne-cessity of the case, they must be abundantly able to explain and defend, as well as originate their measures.

The elective franchise is not exercised, as with us, by secret ballot. A small property qualification is required to constitute an elec-tion—aliens can neither vote nor hold land. The crown descends, like the land, to the eldest male—it differs where there are only females in equal degree related to the last holder, in this, that while the land descends equally to all, the crown goes to the eldest. This law of prim-ogeniture, so repulsive to our ideas of right, is nevertheless in perfect accordance with the English habits of thought. Every owner of property has power to change it in his own case. But one species of tenure is excepted from such control, that of petit sergeantry for lands granted by the crown. Of this he re-membered but two instances, viz., those given the Duke of Marlborough and the Duke of Wellington for military services.

The English constitution then, although unwritten, and to appearance imperfectly defined, is, like the common law, of that plastic character which moulds itself to the wants of society. Yet it is not the less certain, although the old feudal law and the old aristocratic forms are still retained. Legal fictions, of course, abound. If there be an estate entailed, we are enabled to destroy the entail and convert it into one in fee simple by a deed for the purpose acknowledged in open court. The Englishman reaches the same result by what is called a *common recovery*—a kind of sham suit on a supposed warranty of other lands, in which these are recovered from the owner by a fictitious or nominal party in a judgment at law. So it is in almost all legal proceedings—the cumbrous forms making it merely a matter of increased expense. The English Constitution may be compared to their grand old castles of mediæval origin, strong, massive, and enduring—but, as originally built, utterly unfit for a modern residence. From time to time however useless portions have been cut away—additions and alterations made here and there—until, under successive owners you find all the appliances—all the conveniences of modern taste and civilization. It might be torn down and the materials would furnish enough for two such dwellings of modern build. Yet after all, there would be nothing gained by the change, in either beauty of design, or utility of purpose. The most that can be said is, that the venerable and majestic structure has been a very costly affair. So it is with this ancient aristocratic form of government. The conservative element in English society clings to the antiquated forms, but engrafts on them every thing that is valuable in modern jurisprudence—all that is essential to the most perfect liberty, and absolute security. Much of the machinery employed is superfluous to the casual observer—it is complex—it is expensive. But, assuredly, no competent judge can doubt that the Constitution he had been illustrating in a few prominent points, has been tested by time and proved abundantly adequate to its task—the security and permanency under wise laws, impartially administered of individual right, with the largest amount of political liberty. 2d mo. 7, 1865.

Trials make our faith sublime,
Trials give new life to prayer,
Lift us to a holier clime,
Make us strong to do and bear.—*Cowper.*

"How shall I manage to be healthy?" said a wealthy invalid to the famous Dr. Abernethy. "Live on sixpence a day, and earn it;" was his laconic reply.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 768.)

Invention, that long-headed Talisman of our workshops, is making great progress in the art of sewing; aided by the "sly hand of science," it has sprung as at one leap from the dead level of six thousand years hand practice with the thread and needle and similar devices, into an industrial art, bringing relief to the weary hand and thrift to industry—thus exhibiting another proof of the power of mind over matter.

It is somewhat remarkable that the first thought devoted to the arts should be the last to be developed, at least up to our time, and it seems now, to judge from the great variety of machinery brought into notice, that inventors were determined to redeem the lost centuries of needle use in a single decade of our marvellous nineteenth century.

Our wonder has been excited at the discovery of that remarkable piece of vital mechanism—the Tailor bird—but the student of nature soon learns that wonders never cease in the workshop of that worthy old Dame, and that whether he searches the firmament above or the waters beneath, his efforts are always rewarded by some new form of organic life, some new mode of existence, or some less known adaptation of means to ends.

Any person might be accused of an undue elasticity of thought, who would dare say, he once saw a fish sew; nor would serious arguments convince even the more credulous of such an unheard of proceeding.

All doubts, as to the existence of the little feathered seamstress and her needle-work might be cleared up by the presentation of her cunningly wrought nest, but that even the most perfect individual of the "finny tribes" could make a stitch with that clumsy snout of his, is simply preposterous. Nevertheless, some fishes do build nests, and with such threads as "old ocean" spins. If they do not sew the parts of them together, they retain them in place by a sort of interweaving of fibres, which process, if it does more resemble *darning* than *sewing*, is still a pretty fair specimen of art, and deserves at least an "honorable mention."

Read what Buckland (quoting from an English naturalist) has to say about the fresh water *Stickleback*, which, like his salt-water fifteen-spined brother, is equally skilful as a builder of nests.

"I had the pleasure of seeing the nest built from the very commencement, and through all its stages. The place selected for the nest was the bare flat top of a piece of oolite, where it formed a right angle by resting against the glass partition which separated two ponds (in a tank), in one of which were kept four minnows and two small eels, and in the second the sticklebacks.

Now he (the male fish) arrives with a lar fibre in his mouth, deposits it, rearranges t whole of the materials already accumulate with his mouth: removing one fibre to this pla and another to that, and departs in his searc for more. Now he returns, carrying a sma piece of gravel, which is carefully placed part of the fibres, as it were, to keep the down; he then draws himself slowly over th whole, and is off again. Now he brings anoth fibre, which he dibs in with his snout, so as make it interlace with the others.

Now he is busy poking a circular hole in th middle of the accumulated materials with h snout. Thus he conveys, without cessatio decayed rootlets, gravel, sand, and whatever h can find that will answer his purpose.

But I must observe that the specific gravit of his materials is continually tested; for havin found what appears a suitable fibre, it is carrie a little way, then projected to a short distanc from his mouth, and watched as it falls; if i falls slowly, it is tried again in the same mar ner; and if it then proves too light, it i abandoned altogether, and another selected. I there should be any strong fibre which he has difficulty in causing to remain in the position h requires, a small quantity of sand is brought i his mouth, and adroitly placed on the top o the fibre to keep it down; if this does not effec the purpose so as to please him, the refractor piece is taken out, and rejected altogether. A the same time he hangs or hovers close over th nest, and throws his body into a curious and rapid vibratory motion, by which he causes a rapid current of water to be projected on the materials, as if to prove their stability; and when this operation is performed, the lighter particles and light mud, as it were, fanned o winnowed out by the generated current, may be seen floating away. Another very curious operation is the act of drawing his body slowly over the surface of the materials which form the nest.

I believe that at the time he excretes a glutinous matter, which acts as cement, and tends to keep the materials together—at the same time that the pressure of his body may render them more compact; or it may be that the whole surface of the nest is by this action charged with milt. The whole time occupied in accumulating the materials for the nest was about four hours, during which interval a goodly quantity had been obtained." Y.

Phila., 1st mo. 28th, 1865.

(To be continued.)

In many a village, and in many a house, is hidden a true Eden, which has neither been named nor marked down; for happiness is fond of covering over and concealing her tenderest flowers.

For Friends' Intelligencer.

'ROLEUM AND KINDRED SUBSTANCES, NO. II.

BY G. F.

n the previous article upon this subject, al-ion was made to the great yieldings of the fountains in Western Pennsylvania. L. dget, in his recently published pamphlet, n the "Commercial and financial strength this Country," says that the supply of oil m that region increased from seven hundred l fifty barrels in 1819, to two million two ndred and twenty thousand barrels in 1863. ne of his figures almost stagger belief, but he appears to have taken much pains in the npilation of his statements, his computation bably approaches as near to accuracy as ld reasonably be expected.

The exportation of the present year, 1864, is imated at from eight to ten hundred thou-d barrels; and as it is not likely that more n one third of the yield is exported, and ad-tting that the ratio of increase during 1864, s been equal to what it was during the five ceding years, the production would be but tle if any short of three million barrels. troleum barrels, it is said, contain about forty llons, amounting in the aggregate to one hun-ed and twenty million gallons, which at venty cents per gallon would make the pro-ce for the year 1864, in currency, eighty-ur million dollars. Reducing this sum one lf to make it conform to the gold standard, have the sum of forty-seven millions, which about what has been the average annual yield all the gold regions of California, since the scovery of the precious metal in that country. ne foregoing gives at least a proximate idea of e value in money; but we may perhaps ob-in a more adequate view of the bulk, by con-dering, that were these three million barrels be placed in a direct line side by side, they ould reach a distance of eleven hundred and xty miles.

In contemplating this subject, the query nat-ally presents, is not this remarkable supply xely to be evanescent? Although no positive swer can be given to this question, yet anal-y affords some instructive considerations rel-ve to it.

In a previous article upon Petroleum, in e Intelligencer, allusion was made to the oil untains in Birmah. What length of time ey have been pouring out their treasure does t appear: one writer says, "for ages undi-inished," and although this is rather an indef-ite expression, yet as they were known to uropeans in the preceding century, and as e earliest information, makes no reference to eir first appearance, it would not be illogical assume that they have been yielding their esent supply of eight hundred thousand bar-rels per annum, at least a hundred years, amounting during that period to about eighty million barrels English measure; these, if ar-ranged as previously stated, would form a con-tinuous line of oil barrels twenty-seven thousand three hundred miles long.

Let us apply the foregoing remarks to the theory which would trace these vast reservoirs of oil in the caverns of the earth, to drains and filtrations from deposits of coal. No de-velopments resulting from geological investiga-tions, have come to my knowledge, which ren-der it necessary to modify the opinion formerly expressed, that no connections between coal de-posits and petroleum fountains or reservoirs have yet been discovered. No stream, rivulet or rill of the size of a quill even, has been dis-covered meandering towards an oil fountain. But it may be argued that the oil having percolated through the coal bed, descends into the earth, and, disappearing, finds a passage through the disrupted rocky strata, and is finally collected in the oil caverns alluded to.

But this argument is too illy supported by facts to be of any value; for it is well known that coal beds have overlying and underlying strata of slate, shale, and sandstone, so that the oil could not percolate downwards, nor exhale upwards; therefore if it should actually separate from the coal, it would have to escape in a hor-izontal direction, or in a direction correspond-ing with the descent of the stratum upon which the coal rests. As a matter of course, collec-tions of the article, either in a liquid, or par-tially solidified form would appear, wherever there were cells fissures or basin-like cavities to receive and retain it; but no such cells or col-lections of oil have been noticed by geologists in our own or foreign countries, among the hun-dreds of millions of tons that have been mined and broken into small pieces for use.

I am constrained, therefore, to believe that such drainage is not now taking place, and that there are no geological evidences that it ever has taken place during any former era; and that the theory of the derivation of petro-leum from coal, requires to be strengthened by more substantial testimony, before it can com-mand the assent of those who wish to base their belief upon reliable evidence.

These remarks are not directed against the sentiments or theory of any one geologist in particular; for the doctrine of the coal origin of petroleum, is, or has been either advocated or acquiesced in, by the geologists of Europe and of this country almost without exception—some few as Ridgeway, Denton, and Whitney, and perhaps one or two others, have questioned it; but their substituted theories, having been formed while the article was being produced in very limited quantities and entirely uncom-mensurate with the magnitude of the supply, are

quite as unsatisfactory as the theory from which they dissented.

The oil fountains of Persia, next to those previously recited, are the most important known, but being unpossessed of more detailed information, they must necessarily pass without further notice.

There are some curious indications in our own country of this and similar substances, which may be presented interestingly to the reader, for it is rather a remarkable fact that while the presence of petroleum, has not been detected in connexion with coal, it nevertheless is found under such other conditions, as almost to forbid the possibility of its being traceable to coal beds.

William Denton, geologist of Painsville, Ohio, says, "I have seen large specimens of fossil coral, the cells of which are filled with rock oil, some of them obtained more than a hundred miles from the coal region. I have seen hundreds of these corals full of this oil, and *these corals in the centre of limestone rocks.*" Professor Eaton describes petroleum as exuding from the Niagara limestone. "When the stone is burned for lime, the bitumen is sometimes so abundant as to flow like tar from the kiln; and also that the sandstone of the Portage and Chemung group in New York, are in many places highly bituminous to the smell, and often contain cavities filled with petroleum, and, in some places, seams of indurated bitumen—and in the northern part of Ohio, petroleum is found to exude from these sandstones, in a greater or less degree, wherever they are exposed." These few last instances are recited as evidences that petroleum exists, though in limited quantities, under conditions unexplainable upon the coal origin theory.

As evidences of the aboundings of the article on our continent, it is said to exist in great quantities on the McKensie river, which flows into the Arctic Ocean in latitude 60° north; and Humboldt discovered a copious fountain of the same in Venezuela, on the eastern shore of the South American continent, and also in the mountainous regions of the Pacific coast. In the latter instance it exudes from the surface of the ground in combination with an earthy substance, and upon exposure to the air becomes sufficently indurated to be used by the inhabitants for fuel.

A Parisian correspondent writes that oil wells have recently been discovered in the neighborhood of the Sea of Azoff, by a Bostonian named Gowan, who succeeded in organizing a company in London and Paris, which is prosecuting the oil business in that region profitably. And that he also visited the Island of Samos, in the Mediterranean, where has long been known the celebrated oil springs described by Heroditus, the Greek historian, about five hundred years before the Christian era. Gowan bought fifteen acres of land, including the oil fountain, for about the price of ordinary land.

(To be continued.)

THE MANTLE OF ST. JOHN DE MATHA.

A Legend of "The Red, White and Blue," A. D. 1154-1864.

BY JOHN G. WHITTIER.

A strong and mighty angel,
Calm, terrible and bright,
The cross in blended red and blue
Upon his mantle white!

Two captives by him kneeling,
Each on his broken chain,
Sang praise to God who raiseth
The dead to life again!

Dropping his cross-wrought mantle,
"Wear this," the angel said;
"Take thou, O Freedom's priest, its sign—
The white, the blue, and red."

Then rose up John de Matha
In the strength the Lord Christ gave,
And begged, through all the land of France,
The ransom of a slave.

The gates of tower and castle
Before him open flew;
The drawbridge at his coming fell,
The door-bolt backward drew.

For all men owned his errand,
And paid his righteous tax:
And the hearts of lord and peasant
Were in his hands as wax.

At last, outbound from Tunis,
His bark her anchor weighed,
Freighted with seven score Christian souls
Whose ransom he had paid.

But, torn by Paynim hatred,
Her sails in tatters hung;
And on the wild waves rudderless,
A shattered hulk she swung.

"God save us!" cried the captain,
"For nought can man avail;
O woe betide the ship that lacks
Her rudder and her sail!

"Behind us are the Moormen;
At sea we sink or strand;
There's death upon the water,
There's death upon the land!"

Then up spake John de Matha:
"God's errands never fail!
Take thou the mantle which I wear,
And make of it a sail."

They raised the cross-wrought mantle,
The blue, the white, the red;
And straight before the wind off-shore
The ship of Freedom sped.

"God help us!" cried the seamen,
"For vain is mortal skill:
The good ship on a stormy sea
Is drifting at its will."

Then up spake John de Matha:
"My mariners, never fear!
The Lord whose breath has filled her sail
May well our vessel steer!"

So on through storm and darkness
They drove for weary hours;
And lo! the third gray morning shone
On Ostia's friendly towers.

And on the walls the watchers
The ship of mercy knew—
They knew far off its holy cross,
The red, the white, and blue.

And the bells in all the steeples
Rang out in glad accord,
To welcome home to Christian soil
The ransomed of the Lord.

So runs the ancient legend
By bard and painter told;
And lo! the cycle rounds again,
The new is as the old!

With rudder foully broken,
And sails by traitors torn,
Our country on a midnight sea
Is waiting for the morn.

Before her, nameless terror:
Behind, the pirate foe;
The clouds are black above her,
The sea is white below.

The hope of all who suffer,
The dread of all who wrong;
She drifts in darkness and in storm,
How long, O Lord! how long?

But courage, O my mariners!
Ye shall not suffer wreck
While up to God the Freedman's prayers
Are rising from your deck.

Is not your sail the banner
Which God hath blest anew,
The mantle that De Matha wore,
The red, the white, the blue?

Its hues are all of heaven—
The red of sunset's dye,
The whiteness of the moonlit cloud,
The blue of morning's sky.

Wait cheerily, then, O mariners,
For daylight and for land;
The breath of God is in your sail,
Your rudder is His hand.

Sail on, sail on, deep-freighted
With blessings and with hopes;
The saints of old with shadowy hands
Are pulling at your ropes.

Behind ye holy martys
Uplift the palm and crown;
Before ye unborn ages send
Their benedictions down.

Take heart from John de Matha!—
God's errands never fail!
Sweep on through storm and darkness,
The thunder and the hail!

Sail on! the morning cometh,
The port ye yet shall win;
And all the bells of God shall ring
The good ship bravely in!

—*Atlantic Monthly.*

THE wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day.—*Colton.*

REPORT OF THE CENTRAL EMPLOYMENT ASSOCIATION, FOR 1864.

In reviewing our labors the past winter, we find but little to lay before our Association, and the friends who have so generously aided us in our efforts to mitigate the condition of the destitute and afflicted. * * *

Our meetings have not been so well attended, as in other years. The hearts and hands of the humane, have found various other fields of usefulness. Our fear has been, that in the desire to render assistance to the destitution in other sections of our country, we may lose sight of the needy and afflicted at our own doors. Yet while we feel that charity should *begin* at home, we would not be found among those who would circumscribe its limits.

To those who have aided us, with donations of money and goods, we return our warmest thanks. Our best efforts have been exerted to dispense their bounty judiciously; we especially acknowledge the receipt of three hundred dollars, from Mary D. Brown, trustee of the residuary fund of the estate of B. D. Brown, being a portion of the above fund.

Also, two hundred dollars, through Anthony P. Morris and others, from the estate of the late Hannah Parke. These sums have been safely invested, as the nucleus of a fund, which we hope the generosity of other friends, will enable us to increase in the future.

We are under obligations to the Managers of the House of Industry, for the use of a room in which to hold our meetings; and to the matrons for their courtesy toward us.

We have not paid for the making of as many garments as has been customary, owing to the increased price of goods, and our desire to furnish as many as possible with articles of clothing.

Our subscriptions have not been increased in proportion to the demands made upon us.

Our collections and legacies have amounted to $719 50, expenditures $200 50.

Two hundred and twenty-nine garments have been distributed. The making of 106 paid for.

President, ELIZABETH J. PIKE, No. 532 North Fourth street.

Secretary, LOUISA J. ROBERTS, No. 421 North Sixth street.

Treasurer, MARGARET S. CONARD, No. 821 Marshall street.

AN IRON LETTER—We find the annexed tribute to the skill of Pennsylvania mechanics in the Birmingham *Post:* By the last American mail we received a letter which is remarkable both as a documentary curiosity and a specimen of manufacturing skill. It is written on iron rolled so thin that the sheet is only twice the weight of a similar sized sheet of ordinary

note paper. One letter is eight inches long by five and a quarter broad, and its weight is two penny-weights and twenty-one grains. The weight of a sheet of ordinary note paper of the same size is one penny-weight and eleven grains. The letter itself explains why we received it. It is dated "South Pittsburg (Pennsylvania), November 6th, 1864," and it runs: "To the Editor of the *Birmingham Journal:* Sir: In the number of your paper, dated Oct. 1st, 1864, there is an article setting forth that John Brown & Co., of the Atlas Works, Sheffield, had succeeded in rolling a plate of iron thirteen and a half inches thick. I believe that to be the thickest ever rolled. I send you this specimen of iron made at the Sligo Iron Works, Pittsburg, Pennsylvania, as the thinnest iron ever rolled in the world up to this time, which iron I challenge all England to surpass for strength and tenuity. This, I believe, will be the first iron letter that ever crossed the Atlantic Ocean, and if you should think it worthy of notice in your widely-circulated paper, please send me a copy of the same. Yours, &c., JOHN C. EVANS." We are assured by competent authority the iron upon which this letter is written is of exceedingly fine quality, and that the sheet is by far the thinnest ever seen in this country. Some remarkable specimens of finely-rolled iron were shown in the Belgian Court in the Exhibition of 1862, but the thinnest of them was much thicker than this. The production of such a sheet indeed is highly creditable to the manufacturing skill of Pittsburg, the Birmingham of America.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is verydull. A sale of 100 barrels Spring Wheat extra family at $11 25; 100 barrels good Winter Wheat at $11 75, and small lots for home consumption at from $9 50 for low grade superior up to $13 for fancy lots. Rye Flour ranges from $8 75 to $8 25 per barrel. In Corn Meal nothing doing.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*

2 mo. 18, 12t. 415 f. x. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address

JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,

2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	75
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa.,
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.

"Sister Ruth's Stories for the Young." " 75.

The Works of Isaac Pennington, 4 vols. " $5.00

Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."

11mo. 19. EMMOR COMLY.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles South of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.

The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks. For circulars address the principal, RICHARD DARLINTON, Jr.

Ercildoun Boarding School, Chester Co., Pa.

1mo 14, 1865.—8t. 3. 4, x. f. n.

FOR SALE.—A TRACT of 42 ACRES of GOOD LAND, a few minutes walk north of the Depot of the West Philadelphia Passenger Railroad, at 65th Street. On the premises are 3 never failing springs of soft water, a quarry of good building stone, and eight acres of woodland. The situation is very healthy, and commands a fine view of Philadelphia and vicinity.

Enquire at No. 1233 Market Street.

1mo. 28, 4t. 218. mfn.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.

Particular attention given to making Friends' Clothing.

10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English, Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

ISRAEL J. GRAHAME,
JANE P. GRAHAME,
827—6 mos. Principals.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

FRIENDS' ALMANACKS, FOR 1865, Calculated by Dr. Jos. FOULKE, now ready. Either the Large, or the Pocket Almanack sent per mail free, on receipt of 15 cents.

By T. ELLWOOD ZELL, Publisher,
12mo. 24,—8t. Nos. 17 & 19 South 6th St., Phila.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty-Five) Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 11mo. 12, 1864.—17t. 3.4.

Printed by MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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SECOND DOOR ABOVE CHERRY.

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The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, 20 cents.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM "CLARKSON'S PORTRAITURE OF QUAKERISM."

(Continued from page 787.)

It is not necessary to have recourse to the theory of the human mind, to anticipate the consequences, that would be likely to result to grown up persons from such an extreme excitement of the passions. History has given a melancholy picture of these, as they have been observable among different nations of the world.

The ancient Germans, according to Tacitus, played to such desperation, that, when they had lost every thing else, they staked their personal liberty, and, in the event of bad fortune, became the slaves of the winners.

D'Israeli, in his curiosities of literature, has given us the following account: "Dice, says he, and that little pugnacious animal, the cock, are the chief instruments employed by the numerous nations of the East, to agitate their minds, and ruin their fortunes, to which the Chinese, who are desperate gamesters, add the use of cards. When all other property is played away, the Asiatic gambler does not scruple to stake his wife, or his child, on the cast of a dye, or on the strength and courage of a martial bird. If still unsuccessful, the last venture is himself.

"In the island of Ceylon, cock-fighting is carried to a great height. The Sumatrans are addicted to the use of dice. A strong spirit of play characterizes the Malayan. After having resigned every thing to the good fortune of the winner, he is reduced to a horrid state of desperation. He then loosens a certain lock of hair, which indicates war and destruction to all he meets. He intoxicates himself with opium, and working himself to a fit of frenzy, he bites and kills every one, who comes in his way. But as soon as ever this lock is seen flowing, it is lawful to fire at the person, and to destroy him as soon as possible."

"To discharge their gambling debts, the Siamese sell their possessions, their families, and at length themselves. The Chinese play night and day, till they have lost all they are worth, and then they usually go and hang themselves. In the newly discovered islands of the Pacific Ocean, they venture even their hatchets, which they hold as invaluable acquisitions, on running matches. We saw a man, says Cooke, in his last voyage, beating his breast and tearing his hair in the violence of rage, for having lost three hatchets at one of these races, and which he had purchased with nearly half of his property."

But it is not necessary to go beyond our own country for a confirmation of these evils. Civilized as we are beyond all the people who have been mentioned, and living where the Christian religion is professed, we have the misfortune to see our own countrymen engaged in similar pursuits, and equally to the disturbance of the tranquillity of their minds, and equally to their own ruin. They cannot, it is true, stake their personal liberty, because they can neither sell

themselves, nor be held as slaves. But we see them staking their comfort, and all their prospects in life. We see them driven into a multitude of crimes. We see them suffering in a variety of ways. How often has duelling, with all its horrible effects, been the legitimate offspring of gaming! How many suicides have proceeded from the same source! How many persons in consequence of a violation of the laws, occasioned solely by gaming, have come to ignominious and untimely ends!

Thus it appears that gaming, wherever it has been practised to excess, whether by cards, or by dice, or by other instruments, or whether among nations civilized or barbarous, or whether in ancient or modern times, has been accompanied with the most violent excitement of the passions, so as to have driven its votaries to desperation, and to have ruined their morality and their happiness.

It is upon the excitement of the passions, which must have risen to a furious height, before such desperate actions as those, which have been specified, could have commenced, that the Quakers have founded their second argument for the prohibition of games of chance, or of any amusements or transactions, connected with a monied stake. It is one of their principal tenets, as will be diffusively shewn in a future volume, that the supreme Creator of the universe affords a certain portion of his own spirit, or a certain emanation of the pure principle, to all his rational creatures, for the regulation of their spiritual concerns. They believe, therefore, that stillness and quietness, both of spirit and body, are necessary for them, as far as these can be obtained. For how can a man, whose earthly passions are uppermost, be in a fit state to receive, or a man of noisy or turbulent habits be in a fit state to attend to, the spiritual admonitions of this pure influence? Hence one of the first points in the education of the Quakers is to attend to the subjugation of the will; to take care that every perverse passion be checked; and that the creature be rendered calm and passive. Hence Quaker children are rebuked for all expressions of anger, as tending to raise those feelings, which ought to be suppressed. A raising even of their voices beyond due bounds is discouraged, as leading to the disturbance of their minds. They are taught to rise in the morning in quietness, to go about their ordinary occupations with quietness, and to retire in quietness to their beds. Educated in this manner, we seldom see a noisy or an irascible Quaker. This kind of education is universal among the Quakers. It is adopted at home. It is adopted in their schools. The great and practical philanthropist, John Howard, when he was at Ackworth, which is the great public school of the Quakers, was so struck with the quiet deportment of the children there, that he mentioned it with approbation in his work on Lazarettos, and gave to the public some of its rules, as models for imitation in other seminaries.

But if the Quakers believe that this pure principal, when attended to, is an infallible guide to them in their religious or spiritual concerns; if they believe that its influences are best discovered in the quietness and silence of their senses; if, moreover, they educate with a view of producing such a calm and tranquil state, it must be obvious, that they can never allow either to their children, or to those of maturer years, the use of any of the games of chance, because these, on account of their peculiar nature, are so productive of sudden fluctuations of hope, and fear, and joy, and disappointment, that they are calculated, more than any other, to promote a turbulence of the human passions.

Another reason why the Quakers do not allow their members the use of cards, and of similar amusements, is, that, if indulged in, they may produce habits of gaming, which, if once formed, generally ruin the moral character.

It is in the nature of cards, that chance should have the greatest share in the production of victory, and there is, as I have observed before, usually a monied stake. But where chance is concerned, neither victory nor defeat can be equally distributed among the combatants. If a person wins, he feels himself urged to proceed. The amusement also points out to him the possibility of a sudden acquisition of fortune without the application of industry. If he loses he does not despair. He still perseveres in the contest, for the amusement points out to him the possibility of repairing his loss. In short, there is no end of hope upon these occasions. It is always hovering about during the contest. Cards, therefore, and amusements of the same nature, by holding up prospects of pecuniary acquisitions on the one hand, and of repairing losses, that may arise on any occasion, on the other, have a direct tendency to produce habits of gaming.

Now the Quakers consider these habits as, of all others, the most pernicious; for they usually change the disposition of a man, and ruin his moral character.

From generous-hearted, they make him avaricious. The covetousness too, which they introduce as it were into his nature, is of a kind, that is more than ordinarily injurious. It brings disease upon the body, as it brings corruption upon the mind. Habitual gamesters regard neither their own health, nor their own personal convenience, but will sit up night after night, though under bodily indisposition, at play, if they can only grasp the object of their pursuit.

From a just and equitable, they often render him a dishonest person. Professed gamesters,

it is well known, lie in wait for the young, the ignorant, and the unwary: and they do not hesitate to adopt fraudulent practices to secure them as their prey. Intoxication has been also frequently resorted to for the same purpose.

From humane and merciful, they change him into hard hearted and barbarous. Habitual gamesters have compassion for neither men nor brutes. The former they can ruin and leave destitute, without the sympathy of a tear. The latter they can oppress to death, calculating the various powers of their declining strength, and their capability of enduring pain.

They convert him from an orderly, to a disorderly being, and to a disturber of the order of the universe. Professed gamesters sacrifice every thing, without distinction, to their wants, not caring if the order of nature, or if the very ends of creation, be reversed. They turn day into night, and night into day. They force animated nature into situations for which it was never destined. They lay their hands upon things innocent and useful, and make them noxious. They lay hold of things barbarous, and render them still more barbarous by their pollutions.

Hartley, in his essay upon man, has the following observation upon gaming:

"The practice of playing at games of chance and skill is one of the principal amusements of life. And it may be thought hard to condemn it as absolutely unlawful, since there are particular cases of persons, infirm in body and mind, where it seems requisite to draw them out of themselves by a variety of ideas and ends in view, which gently engage the attention. But the reason takes place in very few instances. The general motives to play are avarice, joined with a fraudulent intention explicit or implicit, ostentation of skill, and spleen, through the want of some serious, useful occupation. And as this practice arises from such corrupt sources, so it has a tendency to increase them; and indeed may be considered as an express method of begetting and inculcating self-interest, ill will, envy, and the like. For by gaming, a man learns to pursue his own interest solely and explicitly, and to rejoice at the loss of others, as his own gain, grieve at their gain, as his own loss, thus entirely reversing the order established by providence for social creatures."

(To be continued.)

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.

That death seems but a covered way,
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.— *Whittier.*

[The following, taken from the Pennsylvania Chronicle, published in this city in 1769, has been sent us for insertion.]

Selected for Friends' Intelligencer.

INDIAN SPEECH.

I am credibly informed, that in, or about the year 1710, a Swedish missionary preached a sermon at an Indian treaty, held at Conestoga, in which sermon he set forth the original sin, the necessity of a mediator, and endeavored by certain arguments to induce the Indians to embrace the Christian religion. That after he had ended his discourse, one of the Indian Chiefs made a speech in reply to the sermon, the discourse on both sides being made known by interpreters. That the missionary upon his return to Sweden published both his sermon and the Indian's answer, in Latin; and having dedicated them to the University of Upsal, desired them to furnish him with arguments to confute such strong reasoning of the Indians. Now, the reason of requesting a place in the "Chronicle," for said Indian's speech, as it follows below, translated from the Latin, is to inquire of the public, whether these notions of the Indians have ever received any confutation from said University? If they have, and if any of your ingenious correspondents, who has a copy of it, will please to communicate the same, your favoring the public with its perusal in your very useful and entertaining paper, will undoubtedly be acceptable to many of your readers, as well as oblige your correspondent

Philalathes.

SPEECH:—Since the subject of this errand is to persuade us to embrace a new doctrine, perhaps it may not be amiss, before we offer him the reasons why we cannot comply with his request, to acquaint him with the grounds and principles of that religion which he would have us to abandon. Our forefathers were under a strong persuasion, as we are, that those who act well in this life will be rewarded in the next, according to the degree of their virtue; and on the other hand, those who behave wickedly here, will undergo such punishments hereafter as are proportionate to the crimes they were guilty of. This has been constantly and invariably received and acknowledged for a truth through every successive generation of our ancestors. It could not then have taken its rise from fables; for human fiction, however artfully and plausibly contrived, can never gain credit long among any people where free enquiry is allowed, which was never denied by our ancestors, who, on the contrary, thought it the sacred inviolable right of every man to examine and judge for himself.

Therefore we think it evident that our notion concerning future rewards and punishments was either revealed immediately from heaven

to some of our forefathers, and from them descended to us, or that it was implanted in each of us at our creation by the Creator of all things. Whatever the method might have been whereby God has been pleased to make known his will, and give us a knowledge of our duty, it is still in our sense a divine revelation. Now, we desire to propose to him some questions. Does he believe that our forefathers, men eminent for their piety, constant and warm in the pursuit of virtue, hoping to merit thereby eternal happiness, were all damned? Does he think that we, who are their zealous imitators in good works, and influenced by the same motives as they were, earnestly endeavoring with the greatest circumspection to tread the paths of integrity, are in a state of damnation? If these be his sentiments, they are surely as impious as they are bold and daring. In the next place, we beg that he would explain himself more particularly concerning the revelation he talks of. If he admits of no other but what is contained in his written book, the contrary is evident from what has been shown before; but if he says, That God has revealed himself to us, but not sufficient for our salvation, then we ask, To what purpose should he have revealed himself to us in anywise? It is clear, that a revelation insufficient to save, cannot put us in a better condition than we should be in without any revelation at all; we cannot conceive that God should point out to us the end we ought to aim at, without opening to us the way to arrive at that end. But supposing our understanding to be so far illuminated as to know it to be our duty to please God, who yet has left us under an incapacity of doing it, will this missionary therefore conclude that we shall be eternally damned?

Will he take upon him to pronounce damnation against us for not doing those things which he himself acknowledges were impossible by us to be done? It is our opinion, that every man is possessed of sufficient knowledge for his own salvation. The Almighty, for any thing we know, may have communicated himself to different races of people, in a different manner. Some say they have the will of God in writing; be it so; their revelation has no advantage over ours, since both must be equally sufficient to save, or the end of the revelation would be frustrated; besides, if they both be true, they must be the same in substance, and the difference can only be in the mode of communication. He tells us there are many precepts in his revelation which we are entirely ignorant of, but those written commands could only be designed for those who have the writings; they cannot possibly regard us. Had the Almighty thought such knowledge necessary for our salvation, his goodness would not have so long deferred the communication of it to us; and to say, that in a matter so necessary, he could not at once and the same time equally reveal himself to all mankind, is nothing less than an absolute denial of his omnipotence. Without doubt he can make his will manifest with or without the help of any book, or the assistance of any bookish man whatsoever. We shall, in the next place, consider the arguments which arise from a consideration of Providence. If we be the work of God, which we presume it will not be denied, it follows from thence, that we are under the care and protection of God, for it cannot be supposed that the Deity should abandon his own creatures, and be utterly regardless of their welfare. Then to say that the Almighty has permitted us to remain in a fatal error through so many ages, is to represent him as a tyrant. How is it consistent with his justice to force life upon a race of mortals without their consent, and then to damn them eternally without opening to them a door of salvation. Our conceptions of the gracious God are much more noble, and we think that those who teach otherwise, do little less than blaspheme. Again, it is through the care and goodness of the Almighty, that from the beginning of time through many generations to this day, our name has been preserved unblotted out by our enemies, unreduced to nothing; by the same care we now enjoy our lives, and are furnished with the necessary means of preserving those lives. But all these things are trifling compared with our salvation; therefore, since God has been so careful of us in matters of little consequence, it will be absurd to affirm that he neglected us in cases of the greatest importance. Admit that he has forsaken us, yet it could not have been without a just cause; let us suppose that some heinous crime was committed by some of our ancestors, like to that we are told happened among another race of people; in such a case God would certainly punish the criminal, but would never involve us that are innocent in his guilt; those who think otherwise, must make the Almighty a very whimsical, ill-natured being. Once more; are the Christians more virtuous, or rather are they not much more vicious than we are? If so, how came it to pass that they are the objects of God's beneficence, while we are neglected? Does the Deity confer his favors without reason, and with so much partiality? In a word, we find the Christians much more depraved in their morals than ourselves, and we judge of their doctrine by the badness of their lives.

"NEITHER the morals nor the religion of Christianity, can be adequately estimated by the man who sits down to the New Testament, with no other preparation than that which is necessary in sitting down to Euclid or Newton. There must be some preparation of heart, as

well as integrity of understanding; or, as the appropriate language of the volume itself would express it, it is necessary that we should become, in some degree, the 'sheep' of Christ, before we can accurately 'know his voice.'"—*Dymond's Essays.*

From "The Friend."

A PROVIDENTIAL MINISTRATION OF COMFORT.

James Simpson being engaged in religious service in the compass of Concord Quarterly Meeting, appointed a meeting to be held at Providence, on a week day, but not on that on which their week-day meeting was usually held. After the meeting had been appointed and notice thereof given; an attack of his constitutional depression came on, and he was dipped into a state of self-loathing and so stripped of all feeling of ability for service, that he concluded he could not go to the meeting. He thought he was not fit to preach—he had no qualifications for such service, and he must go home. So he told his companion, but he knowing how often James was nervously depressed, and how often he was raised from such a condition, to preach the gospel with heart-tendering power and authority, kept him from his purpose. He told him the meeting had been appointed, and they must attend it. All this brought no relief to James. He reiterated his assertion of unfitness, and that he must go home. His companion after a time told him, that the meeting was not to be held until the next day, and that they would at any rate stay where they were that night, and in the morning, if it seemed best, it would be time enough to go home. The morning came, but it was still night to James. His depression continued, and his desire to go home and neglect the meeting was not lessened. His friend then proposed that they should sit down together to seek in silence and quietude for the Master's will in this matter. As they sat, a precious solemnity fell upon them, and after a time James rose, and with a cheerful, thankful voice, exclaimed: "I can go to the meeting now! The Master has promised to send his servant, Eli Yarnall, there to pray for me."

In due time they went to Providence Meeting-house, and the people gathered, but for some time no Eli Yarnall appeared. At last the door opened and Eli came in. He was soon bowed in vocal supplication that the Lord would be pleased to support and comfort his afflicted servant. His concern seemed to be confined to the strengthening of his sorrowful fellow laborer in the gospel, who had been dipped into such a low place. James by this time with faith renewed in the sufficiency of Divine grace, to qualify him for the service called for at his hand, was enabled to travail in spirit for the everlasting well being of those present; and he was soon raised on his feet, and enabled to preach the gospel of life and salvation with fervency and power. It was a favored meeting,—strengthening and encouraging to the poor minister, and we may hope it proved a visitation of love and light to many present.

When the meeting was over, Eli spoke of his having been *dragged there* that day. He had been in one of his fields at work, when he felt an impression strongly made on his mind, as though one had spoken to him, that he must go to Providence Meeting that day. He was startled, but no information of James' meeting having reached him, he said to himself, it is not the day of the week on which Providence Meeting is held. All his arguments against going to the meeting-house failed to relieve his mind, and after some internal conflict, he at last submitted and went to his house. His wife finding he was preparing to go out, asked him whither he was bent. He said, to Providence Meeting. Surprised at this, she told him it was not the day on which their meeting was held. He let her know, however, that he must go, and he accordingly rode thither, but perhaps his faith continued to be weak, until, coming in sight of the meeting-house, he found the vehicles under the sheds, and the congregation gathered. The time he had occupied in inwardly contending the validity of his call, had prevented his reaching the house in proper season.

KEEP good men company, and you shall be one of the number.

For Friends' Intelligencer.

FRIENDS' TESTIMONY AGAINST WAR.

It has not been without feelings of deep interest that I have watched the progress of events, during the present awful contest and civil war now raging throughout a large portion of our once peaceful and happy country; and particularly so as regards its bearing upon us as a people, who have for a period of more than two hundred years professed to maintain a faithful testimony against this great evil, which has so grievously afflicted the human family. I have greatly feared that a large proportion of us have suffered our minds to become enlisted so deeply in the spirit of party, as almost imperceptibly to be brought to the conclusion, that the bringing about of results, good in themselves, will justify means which our hitherto uniform testimony is decidedly against.

Friends! Fellow-professors of the peaceful religion of our blessed Lord, who said, "My kingdom is not of this world, else would my servants fight," let us pause, and look around: look to our standing, or rather may we not look to where we are sliding? Have not many amongst us, and some even in the

foremost ranks, been ready to conclude, that living under a government a party to the conflict, we have necessarily become implicated in the war, and that being the case, that it is useless to make a stand for our noble testimonies on that subject? Such views I believe to be dangerous to the welfare of our religious Society, and will tend to weakness and decay. In my view, our becoming implicated in the strife depends upon our voluntary action, and till we thus commit ourselves, we are not accountable for occurrences beyond our control. And I feel to call upon my fellow-members, to let us be aroused! to stem the downward tendency which I fear exists; and in the language of the inspired penman, "Be watchful, and strengthen that which remains that is ready to perish."

A. J. P.

A LIFE in which the best has been made of all the materials granted it, and through which the hand of the Great Designer can be clearly traced, whether its web be dark or bright, whether its pattern be clear or clouded, is not a life to be pitied; for it is a completed life. It has fulfilled its appointed course, and returns to the Giver of all breath, pure as he gave it. Nor will he forget it when he counteth up his jewels.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 796.)

A writer says:—"The wheel, typical of eternity, is nowhere to be found among living organisms. The inventor thereof must have unlocked Nature's private closet with the key of mathematical principle, and carried off the wheel and axle, the only mechanical power she had not used in her physical creation as patent to her senses."

It is easy to find the *forms* of wheels in nature, but perhaps not the precise *functions* which belong to the wheels of our make. Our wheels imply two conditions, very different in kind—a revolving body and a fixed place in which to revolve.

The following will show how nearly wheels and revolving things *might* have been copied from living organisms:

"In some species of Infusories, the oral aperture is *fringed* with a circlet of bristles to which the animal communicates a very rapid rotation, whence they are called *wheel-animals*. Some, as the Vorticells—the wheel-animals by way of eminence appear to have *two* wheels, others *three* or even *four*. The object of the rapid gyration of this wheel or wheels, is to create a vortex in the water, whose centre is the mouth of the animal, a little charybdis bearing with it all the animalcules that come within its sphere of action, and by this remarkable mechanism it is enabled by its Creator, as long as it is encircled by a fluid medium, to get a due supply of food."

"One member of the great family of Infusories, like the spider in outline, has *eight* locomotive organs or bristles, representing the eight legs of those animals. By means of these organs this animal, which was found in the Red Sea, performs a double rotatory movement, one by the rotation of the anterior pair, and the other by the three posterior pairs. "The motion of these filamentous legs is so rapid that they appear as if, instead of eight, a hundred were revolving, and so form a kind of natural Phantasmascope."

"The little Monad, parasitic on the eye-worm of the Perch, which alternately spins around like a top, and then darts forward like an arrow, seems as if, like a watch, it required to be wound up before it would go." "Others turned upon their axes with great velocity, and then jumped a certain distance in a straight line, when they again revolved, and again took a second leap."

The *Paramecium*, a small egg-shaped marine animal covered with vibrilla, has a spiral groove or fold on its body, extending from end to end at a slight angle with the line of its greatest length. The action of the vibrilla is such as to give the animal a rotatory movement which might be rapid and continuous, without being of service to the animal; the spiral groove, however, acting like a screw, causes a forward movement of the animal, and thus by the aid of a natural screw-propeller it is enabled to go from place to place, simply by the vibration of the ciliary appendages which cover its body.

This animal not only presents the rotary movement of the wheel, but the advancing one of the screw also, and embodies therefore a very strong hint in the direction of the screw-propeller for vessels, with regard to the invention of which there has been so much said and written, and to which there have been so many claimants. Of the inventors of this very valuable device for propulsion it might truly be said that, while each disclaims the merits of the others, the Paramecium may disclaim them all, having received, for all we know to the contrary, from its pre-Adamite parent its pelicoidal blade and ciliary oars with which to search for food and enjoy its existence in common with other animals not endowed with wheel or screw-like organs.

The study of these microscopic organisms, continually remind us that we must never disregard the claims of little things, for in them we often find the germs of great ideas in Engineering as well as in Nature. J. H. C.

Phila., 2d mo. 11th, 1865.

(To be continued.)

AFFECTION.

(Continued from page 792.)

The first obedience of the soul that has entered upon the way of regeneration is hardly less ignorant than that of the little child who obeys his parent without comprehending the use or propriety of his commands; and, like that of the little child, it consists in abstaining from doing that which is wrong, rather than in doing that which is right. As the child grows older, he can look back upon those commands and understand them; and then he is filled with gratitude and love towards his parent for putting them upon him. So he who seeks to love the Lord must obey first, and understand afterward,—must keep the commandments ere he can know the doctrines,—must abstain from doing wrong before the Lord can implant in his heart the love of doing right.

In the first stages of regenerating life we think we love the Lord, although we know that we do not love our fellow-beings as we ought; and we cannot comprehend the truth, that he who does not love his brother, whom he has seen, cannot love the Lord, whom he has not seen; and we think it is much easier to be pious towards God than to be charitable towards men. If our faith is strong enough to induce us to obey the external commandment of doing as we would be done by, the affection of true brotherly love by degrees grows up within us, we know not how, for the spirit of God has breathed upon us when we were not aware; and then we perceive how imperfect was the love we bore to the Lord, when we had not learned to feel that the attribute which awakens true love for him is the perfect love he bears towards each one of us, and that we can appreciate this love only so far as we imitate it by feeling willing to do all the good we can to every neighbor, without distinction of person, after the manner in which he causes the sun to shine and the rain to fall alike upon the evil and upon the good.

To live thus in charity with all men is not to do external acts of benevolence indiscriminately to all, without respect of person. There is a common, but erroneous, idea in the world, that simply to give is charity. To live what many esteem a life of charity, that is, a life of indiscriminate giving, is often to pay a bounty upon idleness and improvidence, and to furnish the means of vicious indulgence. While remembering the command to give to those who ask, we must not forget the prohibition against casting pearls before swine. To give good things to those we have reason to suppose will abuse them, is as wrong as to withhold our gifts from those who would use them. To give ignorantly, when we know not the value of the claim upon our benevolence, is at best but a negative virtue, and we should bear in mind that everything we bestow upon the unworthy is so much abridged from our means of aiding the worthy.

Many persons seem to suppose that charity consists entirely in alms-giving, while this is only its lowest form. Kind deeds and kind words are as truly works of charity as pecuniary gifts, and we do not lead lives of charity unless we are as ready with those in the home circle and in our social relations as with these among the poor. God shows his love to his children by providing them with sustenance for the body, for the intellect, and for the affections, and if we would resemble Him, we must show our love to the neighbor by being always ready to minister to the wants of those around us, in whatever form they may arise.

We are told to give even as we receive, and we are also told that we are stewards of the Lord; that is, that all our gifts are held in trust from him; and we must see them in such a way that at his coming he may find his own with usury. True charity never impoverishes. In outward possessions it would be hard to find a man who has made himself poor by acts of benevolence, for a just and wise benevolence is almost sure to be accompanied by an orderly development of the faculties, such as, in our country makes prosperity almost certain. In intellectual attainments most persons are familiar with the fact, that there is no way by which we can so thoroughly confirm and make clear in our own minds anything that we know, as by imparting it to another. In all that relates to the affectional part of our being, none can doubt that we grow by giving. The more we love, the more we find that is lovely; and it is only in proportion as we love, that we can learn to comprehend that God is infinitely powerful by reason of his infinite love. If we would make our one talent two, or our five talents ten, the best way to do it is by giving of all that we have to those who are poorer than ourselves.

Every person has within him three planes of life, which constitute his being, and which, during the progress of regeneration, are successively developed; viz. the natural, the spiritual, and the heavenly. With those who lead an externally good life on the natural plane, that is, who act more from the impulses of a kind disposition or a blind obedience than from the light of Christian truth, charity consists merely in supplying the natural wants of the neighbor, by making him more comfortable in his external condition; and this is well, for there is little, if any, use in trying to improve the inner man while the outer is bowed down with want or squalid with impurity. This is the basis of the higher planes of charity, the first in time, though lowest in degree. There are those who think lightly of this form of

charity, because it is lowest in degree, forgetting that it is absolutely essential as a basis for everything that is higher. This truth may be illustrated by the duties of the parents of a family. It is easy to perceive that the highest duty of parents is the spiritual training of their children, that the second is to give them an intellectual education, while the third and lowest is to feed and clothe and shelter their bodies. This duty towards the body, although lowest in degree, is first in time; and ministering to the wants of the natural bodies of their children, that they may grow up strong and healthy, is the first duty to be performed in order to insure, so far as possible, a trustworthy basis on which to build up their spiritual bodies. It should, however, be distinctly kept in mind, that this is only the lowest plane of parental duty, and that to rise no higher is, as it were, to lay a solid foundation with labor and expense, and then leave it with no superstructure, a monument of folly.

From this class of charitable persons come those who found institutions and lead reforms having in view the amelioration of the physical condition of the human race. In regarding this as the lowest class, no disrespect towards it is intended, for it is absolutely essential as a basis to the higher; but this foundation should be recognized as such by the founder in order that he may adapt it to the superstructure, and not elaborate the former at the expense of the latter. The parent may squander his means upon fine clothes and sumptuous fare until he has nothing left for the intellectual education of his children; the State may build palaces for the physical comfort of its paupers and criminals, until there is nothing left in the treasury to construct school-houses and colleges for the mental training of its virtuous children; the philanthropist may so bestow his charities that the recipient will learn to feel that it is the duty of the rich to support the poor, and so become a pauper when he might have been a useful citizen.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 25, 1865.

THE CARES OF LIFE.—There are times when the cares of life set heavily upon us. When the constantly recurring routine of daily pursuits is prosy and unpalatable. The hands weary of the oft-repeated task, and the future seems a fearful impossibility. What under other circumstances we have accepted as good, becomes as "dead sea apples" to the taste. our nervous equilibrium is disturbed; trifles ruffle our temper, and our energies seem deadened. We lose our courage, faith, and trust, and for the time, the memory of past blessings fades from the mind. And yet, all must admit,

> "Life's cares are comforts, such by Heaven designed,
> He who has them not, must make them, or be wretched."

An all-wise and beneficent Providence doubtless designed that care and responsibility should not only increase our usefulness, but contribute to our enjoyment; and when this is not the case, we may reasonably infer some law of the Divine economy has been violated. It certainly could not have been intended that the duties properly devolving upon us here, should be as mill-stones around our necks, binding us with burdens grievous to be borne. Every duty patiently and thoroughly fulfilled, makes the way more easy for the performance of the succeeding one, and every difficulty overcome, bears with it an increase of strength for that which is to follow. The Father never sends a duty without accompanying it with the qualification essential to its accomplishment, but the care that is self-imposed weighs heavily upon us. By assuming a duty which more appropriately belongs to another, we not only deprive him of the opportunity for usefulness, but lay unnecessary burdens upon ourselves.

In the general arrangement of the household, and in the entertainment of our friends, we are often "cumbered with much serving," when if we had the independence to carry out the dictates of our best judgment in this respect, and would exercise the rights of hospitality with that simplicity and moderation becoming our Christian profession, we should not only escape many harassing anxieties, but more certainly derive that advantage from social intercourse which it was designed to afford. When, therefore, we feel our minds unusually harassed and oppressed, let us examine whether the burdens of which we complain are real duties, and the cares incident to their performance, or whether we have taken upon ourselves unnecessary duties in a *weak* compliance with conventional arrangements.

We notice with pleasure that the writer of "Mechanism in Nature" has appended his own initials in place of his assumed signature Y.

INFORMATION.—The terms upon which our paper is issued, being "payable in advance," subscribers will receive their bills early in the coming volume.

MARRIED, on the 9th inst., by Friends' ceremony, at the residence of the bride's parents, WILLIAM W. REEVES to RUTH, daughter of James J. and Elizabeth R. Pettit, all of Salem county, N. J.

——, on Fifth-day evening, 2d of 2d month, 1865, in accordance with the order of the Society of Friends, SAMUEL S. SMITH, a member of Green Street Monthly Meeting, and ELIZABETH P., daughter of David Furman, belonging to Philadelphia Monthly Meeting.

DIED, at the residence of her son-in-law, Charles Hollingshead, on the 9th of 1st month, 1865, MARTHA HAINES, aged nearly 89 years; a minister and member of Medford Monthly Meeting, Burlington county, N. J.

——, on the 30th of 1st month, 1865, at Darby, MARY G. BUNTING, aged 80 years.

——, on the 30th of 1st month, 1865, DAVID H., son of Isaac K. Wright, in the 37th year of his age; a member of Green Street Monthly Meeting.

——, on the 11th of 2d month, 1865, in Philadelphia, EDWARD LAING, aged 39 years; formerly of Bristol, Pa.

——, on the 11th of 2d month, 1865, of consumption, MARY J., daughter of Thomas and Mary C. Hather, aged 21 years; a member of Green Street Monthly Meeting.

——, on the 13th of 2d month, 1865, JOHN R. HALLOWELL, of Abington, in his 18th year,

——, on the 15th of 2d month, 1865, of consumption, ROBERT E., son of Mordecai Buzby, in his 25th year; a member of Philadelphia Monthly Meeting.

——, suddenly, on the 28th of 1st month, 1865, RODMAN B., infant son of Rodman B. and Hannah N. Ellison, aged 8 months and 17 days.

——, on the 16th of 2d month, 1865, SAMUEL VERNON, in his 74th year; a constant attender of Race Street Meeting.

A stated meeting of the Executive Committee of Friends for promoting Subscription to Swarthmore College, will be held on Sixth-day morning, 3d month 10th, at 11 o'clock, at Race Street Meeting House Monthly Meeting Room. As this is the Quarterly Meeting of *all* of the Committee, it is particularly requested that there shall be full attendance, or reports from each section of our Yearly Meeting.

JOS. M. TRUMAN, JR., *Clerk.*

2d mo. 25th, 1865.—2t.

FORMS of thought when long used and handed down from age to age, stand in some minds for the thought itself. The dying Catholic, with his eyes fixed on the figure of the cross, sees in it only the goodness and mercy of God toward repentant sinners; while another equally relying on that goodness and mercy, not only needs not the symbol but perhaps rejects it with horror.

TO THE MEMBERS OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

DEAR FRIENDS:—Information has been received, that Friends in Virginia have suffered heavy losses resulting from the war. Their barns, crops, and farming utensils, with one mill and its contents, have recently been destroyed by fire,—and their live stock driven off. Many of them by these disasters have been greatly reduced in their circumstances, and deprived of their usual means of support.

At a meeting of Friends, belonging to the three Monthly Meetings of Philadelphia, held at the Meeting-house on Race Street, on Fourth-day evening, the 8th inst., it was thought right, after serious deliberation, to endeavor to raise by voluntary subscription within the limits of Philadelphia Yearly Meeting, the sum of ten or fifteen thousand dollars towards their relief.

From statements received, their losses, so far as have been ascertained, are estimated at one hundred and ten thousand dollars.

These Friends are members of another Yearly Meeting, but we feel it to be our duty to present the subject for consideration, and ask on their behalf such subscriptions as you are prepared to make.

The money may be forwarded to John Saunders, Treasurer for the Fund, No. 34 N. Fourth Street, or to either of the undersigned, who were appointed a committee to make collections and attend to the disbursements.

On behalf of Philadelphia Monthly Meeting, Dillwyn Parrish, John Saunders, William P. Sharpless, William C. Biddle, Hugh M'Ilvain, William Dorsey, Anne S. Clothier, Susanna M. Parrish, Sarah J. Sharpless.

On behalf of Green Street Monthly Meeting, Jacob M. Ellis, Samuel Jeanes, Franklin S. Wilson, Joseph Bacon, T. E. Chapman, Jane Johnson, Ann A. Townsend, Sarah T. Rogers.

On behalf of Spruce Street Monthly Meeting. Edmund Webster, Joseph C. Turnpenny, Oliver Evans, Deborah F. Wharton, Edith W. Atlee, Sarah W. Barker, Tabitha Turnpenny.

Phila., Second month 8th, 1865.

P. S.—Friends are requested to bring this subject before the members of their respective Meetings, and to appoint one of their number in each to receive subscriptions and remit the same to the Treasurer as soon as practicable.

THE ORPHANAGE AT NASHVILLE.

The following letter was received by the Treasurer of "Friends' Association for the aid and elevation of the Freedman," acknowledging an appropriation of five hundred dollars for the Orphanage.

Nashville, 1st mo. 27th, 1865.

M. SAUNDERS,

Dear Friend:—Thy very acceptable letter of the 19th inst. was received yesterday. I have drawn on thee for one-half of the sum so

kindly appropriated by your Association for the Orphanage and the freed-people here. I have just left the orphan asylum this evening. For the first time for weeks the children are *warm*. With your money, I purchased this morning two large stoves, one intended for burning coal. They reached the camp this afternoon, and I remained this evening until a good fire was burning in each of them. The building which we occupy is simply a barrack, twenty feet by thirty, one story in height. It is unplastered inside, and of course very cold. It has had one box stove, in which was burned green wood, furnished by the government. I have never been there when there were not children crying with cold, and yet it has been a vast improvement on their former condition. Many of them have frosted feet, and all have suffered greatly. But their suffering from cold will now be over. I left them this evening singing,

"Dese all my Fader's children,"

Very comfortably fixed for this cold night. As I picked my way across the old field towards home, I thought how well satisfied your Association would be if they could individually have witnessed the amount of comfort that only a portion of their appropriation had produced. I told the children, of whom there are 44 this evening, that the ladies at the North were going to send them nice quilts for their beds. I know they will appreciate it. We can save and are saving the lives of these orphans. Such suffering as has been experienced by the children in this camp is *awful;* there is no other word that expresses it. Only last week one child's feet *dropped off;* and another, a girl of fifteen, will lose both her feet and legs;—the effect of *frost*. These are facts. I have seen the little bodies carted away to the burying ground without a regret, because I know the intensity of the suffering endured by the living.

I have petitioned General Thomas for a suitable building for these orphans, and General Miller, the commander of the Port of Nashville, has added a forcible postscript to the appeal. For the first time since I have been visiting the place, there was a smile on the faces of the inmates. In the experience through which we are passing there is a striking consciousness of the Divine Providence. From the first hour that these poor children entered the rude home appropriated to them we have all felt a trust in our Heavenly Father's infinite pity. We know that as the institution increases its numbers and enlarges its operations, it will take considerable money to support it. Your timely and liberal appropriation confirms us in this confidence. Tell your contributors that 44 children are to-night comfortable and comparatively happy, who but two weeks since were miserable, who but yesterday still suffered with the cold. Surely this must be to them as it is to us a swee satisfaction. Truly thine,

WILLIAM F. MITCHELL.

Extract from the Managers' Report (Baltimore for the past month:—"To Friends' Associa tion in Aid of Freedmen."

"That sundry cases of suffering and destitu tion have from time to time made their appea ance at the Rooms, from amongst the Freed men and women, from our State—also som few from other parts of the country.

The cases of greatest need have been womei with small children, and persons of advance age—some of whom have been turned ou on the road-side, with but scanty clothing, t find shelter and food as best they could. Suc as have found their way to the rooms of th Association, or a knowledge of whose suffer ings have reached the ears of the Managers have had their pressing wants relieved fro the limited supplies of the Association.

The Managers would here, and on this be half, appeal to the sympathies of the philan thropic throughout our land, and ask that the be not backward in giving of their abundance money and clothing, for the help of a clas long bound and degraded under the yoke o involuntary servitude, who, by a sudden, an till late unexpected stroke of popular State policy, have been freed of their shackles—old and infirm, young and helpless—with no mean of present support, or any provision made fo them, either from the coffers of our State o from their earnings of previous years.

To those who are able and willing to work, abundant employment offers, and but little dif ficulty presents in finding comfortable home for them.

Applications for help have been, since last report, one hundred and seven (107)—mostly for household work in the city; and applicants for farm hands, twenty-nine (29).

Applications for homes, forty-nine (49); for relief in food and clothing, fifty (50)—mostly women with small children. Number of children, one hundred and two (102)—mostly too young to place out.

Donations of clothing have been received from individuals of our city, one hundred and fifty-one pieces (151); 'Philadelphia Association in Aid of Freedmen,' 2 boxes—containing 112 pieces; and a box—containing 50 pieces—from a friend in Chatham, New York. Also a contribution of $100, from Samuel B. Lawrence, of the 8th Army Corps, through the hands of Col. W. E. W. Ross, of the 'Freedmen's Bureau,' with a request from S. B. Lawrence that the amount be applied to give immediate relief to those most needy.

In several cases our Law Committee have obtained the release of children, held over by

their former owners. Other cases are under care, with hopes of relief.

Efforts are being made to help the funds of the Association—thus endeavoring to secure as much comfort as possible to those applying for aid during the inclement season of winter; after which, with the brightening prospects of spring, we think much of the difficulties now encountered by the Freedmen—in their first embrace of liberty—will have passed away in Maryland."

Signed on behalf of the Managers.

JOHN C. TURNER, *Clerk.*

Baltimore, 1st month 30th, 1865.

THERE is, of course, some glory in the things of the world; and the mind will be enamored of this, till a superior glory is seen. Glow-worms are bright in the absence of the moon and stars; and the moon and stars in the absence of the sun. But when that great luminary rises, how glow-worms, and stars, and moon all disappear, lost in the blaze of his meridian glory.

"There may be a Cloud without a Rainbow; but there cannot be a Rainbow without a Cloud."

My soul were dark
But for the golden light and rainbow hue,
That, sweeping heaven with their triumphant arc,
Break on the view.

Enough to feel
That God indeed is good! enough to know,
Without the gloomy clouds he could reveal
No beauteous bow."

SELECTED.

MINUTES.

We are but minutes—little things;
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes—each one bears
Its little burden of joys or cares;
Patiently take the minutes of pain,
The worst of minutes cannot remain.

We are but minutes; when we bring
Few of the drops from pleasure's spring,
Taste their sweetness while yet we stay,
It takes but a minute to fly away.

We are but minutes; use us well,
For how we are used we must one day tell;
Who uses minutes has hours to use;
Who loses minutes has years to lose.

CARPE DIEM.

BY PRESIDENT HILL, OF HARVARD COLLEGE.

Build not on to-morrow,
But seize on to-day!
From no future borrow
The present to pay.

Wait not any longer
Thy work to begin.
The worker grows stronger;
Be steadfast, and win.

Forebode not new sorrow;
Bear that of to-day,
And trust that the morrow
Shall chase it away.

The task of the present
Be sure to fulfill;
If sad, or if pleasant,
Be true to it still.

God sendeth us sorrow,
And cloudeth our day;
His sun, on the morrow,
Shines bright on our way.

From the London Quarterly.

LIFE IN JAVA.*

The information furnished by these two volumes will probably be new to most of their readers. Java, though one of the loveliest and most fertile islands of the Eastern hemisphere, and abounding in features of interest for the politician and the naturalist, has never been a favorite resort of travellers. Sculptured ruins which tell of a civilization vastly antecedent to that of Europe, scenery as grand as that of Switzerland, and not less charming than that of Italy, native industry as versatile and prolific as that of the Chinese, customs as curious as those of out-of-the-way lands scarcely accessible to the white man—have failed hitherto to attract to Java the attention of those restless thousands, who, wearied of the monotony of home, are ever panting for new sensations, and venturing upon untried fields of travel. We dare almost predict that this will no longer be the case. Mr. D'Almeida has written such a story of his three months' holiday as will induce many to follow in his wake. And if they do not meet with stirring incidents and hairbreadth escapes, they will at least find plenty to amuse and instruct.

The island of Java is the third in magnitude of the islands of the Indian Archipelago. Its length from east to west is one hundred and sixty-six miles, and its breadth varies from fifty-six to one hundred and thirty-six. It has an area of upwards of fifty thousand miles, with a coast-line of fourteen hundred. The population, according to the last census, which was taken in 1853, is about ten millions and a quarter. With the exception of the officers of the Dutch government, and a fair proportion of merchants from all parts of the world, with a considerable number of Chinese settlers, the country is inhabited by the Sundas and the Javanese, the former occupying but a narrow slip of territory on the coast. Within the limited area of the country, it is possible to gather a great deal of information in a short time; and Mr. D'Almeida seems to have spent his three months in Java very industriously; though,

* *Life in Java: with Sketches of the Javanese.* By WILLIAM BARRINGTON D'ALMEIDA. Two volumes. London: Hurst & Blackett. 1864.

while acknowledging his claim to having published "a faithful account of this valuable possession of the crown of Holland," we cannot but wish that his sketch had been somewhat fuller and less discursive. His account of the natural features of the country, its industrial progress, its religion, and of some branches of its administration, might have been more perfect and distinct. On the other hand, he has furnished a very vivid picture of native manners and traditions, and made a valuable contribution to the literature of travel. He is not a book-maker, but a conscientious narrator of facts and incidents of personal experience and observation.

The geological formation of Java is volcanic. A chain of mountains, whose summits rise from four thousand to twelve thousand feet above the level of the sea, runs down the centre of the island. More than forty of these are volcanic, and at least twenty are active. The most important of these is the Bromok, which in form is "something like a cone, from the summit of which about a third part, or even more, has been irregularly broken off." From its side irregular masses of mud and sand, "coated with a cake of baked clay like red lava," project. "Imbedded in these mounds are large blocks of lime and iron stone, also huge black stones veined like marble, and shining like granite." These, which are scattered on all sides, were probably ejected at the last eruption of the Bromok, which took place a few years ago. "The noise of the crater," says Mr. D'Almeida, "was quite terrific. The smoke, forcing its way through large apertures in the sides, made a hoarse, grumbling sound, like that of an impatient steam-engine; and sulphureous odors impregnated the air, almost choking us. . . . The crater, when we looked down into its dreadful abyss, seemed a perfect pandemonium; and one could well fancy, on beholding a spectacle so grand and appalling, what must have been the conjectures suggested to the minds of ignorant, superstitious natives. What more probable than that they should regard the sounds issuing from its profound depths as the shrieks, yells, and groans of a multitude of discontented spirits, calling in misery to be delivered from the prison-house in which they were suffering unutterable torments?"

The crater of the Bromok, which is shaped like a basin, and has a diameter of three hundred and fifty feet, with a depth of two hundred, is full of masses of a mud-like substance, which crumbles into dust when touched. One of the extinct craters of this chain of mountains is said to be the largest in the world, being nearly five miles in diameter. From the nature of its soil, as well as from its extent, it is called the Sand Sea. So vast is its extent, that heaps of stones are placed at certain distance mark the proper track, and prevent travelle from losing themselves in the dreary was The volcanic eruptions are frequent, and som times on an almost incredible scale. A lal called the Tologo Warno, which is said to ha been no less than eight hundred feet deep, ar beautifully clear, is now diminished in depth seventy-five feet, and its waters have been re dered thick and muddy in consequence of th quantity of stones and rubbish thrown into during the eruption of a volcano which is no extinct. . . . . .

Not satisfied with offerings of cocoanuts an produce, the people proceeded to throw liv fowls into the crater. Some of these, howeve though more deficient in devotion, were les deficient in sense, than the votaries who sough to victimize them; and so they wisely too wing, and flew to some ridge on which the were safe. Stones found near the Bromok a the previous festival were offered for sale, an eagerly bought, as remedies against every pos sible disease.

Earthquakes are not uncommon in Java, bu they are generally slight. The native theory regarding them is that the earth, which is ir the form of a tray, rests on the horns of a grea bull. Annoyed by its weight, the bull makes occasional attempts to displace it, and in so do ing gives it a terrible shake. Hot springs, impregnated with carbon, are found in some parts of the island. In the centre of a lake called Chondero di Moeko, "three or four jets like fountains" rise some four or five feet, and scatter their hot spray around. The margin of the lake consists of "soft, hot mud, sulphureous deposits, and small blocks of limestone," which have been ejected from the water. The Tologo Leri lake, the waters of which are of a milky color, seems to be at boiling point, "the steam rising thick and bubbling, as though over a large fire." In the same district there is a small cavern which at certain seasons emits a noxious gas. The vapor happened to be escaping at the time of Mr. D'Almeida's visit. A fowl was thrown into the cavern. The moment it regained its feet, "it attemped to rush up the mountain side, as though some evil genie were at its heels. But before many seconds had elapsed, the whole neck and head seemed suddenly convulsed, and flapping its wings in agony, it rolled over and expired." The natives repair to this spot when they are afflicted with melancholy. "If their low spirits arise from the frustration of any desired object, they sleep near the lake a whole night; and if they live to see the light of the following day, they feel assured of gaining the object of their wish. If, on the contrary, the poor credulous individual breathes his last before the morning breaks, his death is attributed, not to the gas, but to

he vengeance of a pungooroo, or evil spirit." Another lake, called Warno, which is about three hundred yards long, presents a diversity of colors truly extraordinary. "One portion was bright yellow, another a beautiful emerald green, another light blue, then rose, orange, and milky white; the various hues gradually passing into each other." This phenomenon cannot be attributed to atmospheric influence, inasmuch as the lake is always the same during the wet or dry monsoons.

(To be continued.)

'HOW MIKE THE PEDLAR ROSE IN THE WORLD WITH A CAPITAL OF 48 PENNIES; OR, MIKE DONOVAN'S LOOKING GLASS."

Mike Donovan was what I have sometimes heard my Irish friends call "A broth of a boy," which I suppose means a kind-hearted, good tempered, healthy, strong, HONEST lad. At all events, that was Mike Donovan's character. When Mike began the world he had, as most people would say, everything against him, for he was a little orphan lad, indebted for the bite and sup to the village people, who had known his father and mother, who though poor themselves, were always ready to bring a blessing on their frugal meal, by sharing it with the hungry and the helpless.

But little merry bare-footed Mike was soon able to work a bit for himself. He was so active that he would be sure to be doing mischief rather than doing nothing at all. So it was a capital thing for him that Larry Owen's cows had a habit of straying, and needed some one to watch them, and may be tramp after them. Singing a favorite song which he had learned from a Clonmel pedlar, that began with—

"Oh weary's on money—and weary's on wealth,
And sure we don't want them while we have our health,"

little Mike trudged merrily over the broad heath and up the mountain side after his cattle, caring no more for his scanty garments and his naked feet than a bird does when he sits on a wet branch and sings.

Everybody's heart warmed to the boy. That is, you know, everybody that had a heart worth speaking about. In particular that same old pedlar, who taught Mike the song. Some of this man's sayings took firm hold of the boy's mind. Once Mike was taking a drink of buttermilk at a cottage door, when the pedlar was selling to the mistress a little slip of a looking glass to show her how her Sunday cap set, and he said as he put the price of it in his pocket, "Now ma'am, let me tell you that it's in the power of you and your good man, both of ye, to see the finest sight in the world every day of your life." "How so?" says she. "Why ma'am, if you can both say when you look into that glass I see an *honest face!* Sure didn't a famous poet say—

"An honest man 's the noblest work of God."

Mike drank up more than the buttermilk just then, for his mind drank in that saying.

Now there was a sweet, cool spot that on blazing summer days Mike dearly loved. Rising among flags in a nook on the mountain side, was a clear spring of the purest water. Often and often the boy went there, and dipping in his face, took a drink, and a cooler at the same time, and he would shake off the sparkling drops from his shining cheeks, and clustering hair, as the sky-lark scatters the dew from its fluttering wings. Looking into this clear deep well, Mike could see his face, and the pedlar's words came to his mind about an HONEST face; and the wish grew strong in his heart (as many a year after he would tell those he loved), that whatever his lot in life might be, he might be honest and true, and never ashamed to see his own face in that pool—God's hill-side mirror.

It was a good wish, and it came to pass. Not by merely wishing, though, as I have known some foolish maidens think when they have gone to what they call wishing wells,* and come back no wiser than they went.

Mike strove to be honest; to do his duty by Larry Owen's cattle, and to be steady as well as ready.

His friend the old pedlar died. Mike never saw him after that time when he gave the elegant speech on the looking-glass, which, of course, made Mike remember the saying all the more, for a grateful heart never forgets the last words of a friend.

By-and-by, when Mike was about fifteen, and had saved up four shillings, he began to think of bettering himself. So he left Larry Owen's service, giving and taking a blessing, and a good character. Mike bought a little stock of haberdashery, and set out to sell it in remote villages and at lonely farm-houses. He took up in a small way, the trade of his old friend the pedlar. It was hard work to make a crust. But Mike did not mind hard work. One thing he resolved, if he lived on sea-weed he would pay his way. By degrees he increased his stock, and was so punctual and civil that the warehouse he dealt with let him have a better stock on credit. He now worked harder than ever, and soon he managed to have a full pack and to drive a smart trade.

One morning he came to pay £2, and to have a fresh stock. A young man in the wholesale shop had just been to the bank to fetch £300. Seeing Mike in haste to be served, the shopman laid down his money on the counter,

* Some lovely springs in different parts of Ireland are so called.

and forgot it. When Mike's parcel was packed the notes somehow got rolled up with his goods. Away went Mike at his smartest pace, with his pack on his back, and never stopped till he had gone twenty miles. Then being at a populous village, he began to open and look over his stock. Lo and behold, there were the three one hundred pounds! Mike had never seen more than two or three one-pound notes in his life-time. He rubbed his eyes, and wondered mightily how in the world the money got there. "I'm in luck," said he; "I needn't suffer the hunger or the toil any more, carrying this weary pack for miles and miles, in all weathers; and sure there's a power of bad weather. It's mostly hot, or cold, or wet that I am, year in and year out. I can now go to America; there's a ship sails to-morrow from Waterford; I'll go in her and buy me a farm out yonder, and make myself comfortable." With these words, which I call *the devil's whisper*, in his ear, poor Mike went to bed. He could not sleep—there he lay hot and tossing. Ah! how different from the sound, sweet sleep of honesty. It was a strong temptation; but Mike's love for honesty, like a good angel, did battle with the evil one. "The money is not mine," sounded in the depths of his soul. "To take it is to rob. Some one may be, is even now, in bitter trouble about it. And yet I didn't steal it; I don't know how it came into my pack. Why should I throw up such luck?" Somehow he thought of the little mountain spring, and "Shall I be ashamed to look myself in the face?" said he: "never. God helping me, never."

Up he got and away—twenty miles honest tramp. Foot-sore, yet light of heart, he entered the store. "Why, Mike, what brings you here again so soon? I thought you had made all your market yesterday," said the owner, as he looked at him. "True sir, but I'm come to ask, did you lose some money yesterday?"

Yes, the poor young man was suffering bitterly for his carelessness. He was that day to have been examined about the matter. If he had not been proved guilty, he would certainly have lost his place and his character. Mike opened his pack, and at once restored the money.

Was that all Mike's history? No; the owner of the shop was so pleased that he offered, if Mike knew any town in his walk, where a shop in his trade was wanted, to put Mike into it, and stock it on credit for him. There was a place Mike knew of, where there was a good opening. With all speed a house was taken, a shop opened, and Mike was established. The blessing was on him, and he prospered. He paid for his stock, his trade increased, he made money; and what was the best of all, made it *honestly*. There came a time when Mike could buy a farm, not in America, but in his native land. In the Encumbered Estate Court there was the very land to be sold on which he had worked as herd-boy, and where the clear bright well was that had in former days served Mike for a looking glass, and given him, as we have seen, more than one good reflection. Was it not a joy that when he called it his own and looked into its clear depths once more, instead of being ashamed to see his face, he could remember without a blush his friend the pedlar's words—

"An honest man's the noblest work of God."

THE WINDS AND THEIR CAUSES.

BY PROFESSOR GUYOT.

Nothing in nature seems more variable than the succession of winds; yet a careful investigation discloses a regular system of circulation in the atmosphere, which would manifest itself in a rigid regularity of phenomena, if all disturbing causes were removed. This variableness exists chiefly in the temperate zones, while in the tropics the regularity of winds is remarkable. One of the phenomena which most strikingly impressed the companions of Columbus was the constancy of the east wind, which blew their ships steadily toward the west, and seemed to prevent all possibility of returning to Spain. Even on the coasts of England and France, the wind blows about two-thirds of the year from the south-west—verging more directly toward the west in the higher latitudes. There is thus an approach to regularity even in the temperate regions.

Winds result from disturbances of the equilibrium of the atmosphere. The atmosphere is composed of successive layers of air of different density. When these successive layers are in equilibrium, they produce calm; when in motion, wind. They are set in motion chiefly by heat. Thus, an air thermometer—formed with two bulbs filled with air, in which the two columns of air are separated from communication with each other by a drop of alcohol between—is so sensitive, that on the approach of a person within two yards of it, the heat radiated from the human body will immediately cause the drop to move. If, in nature, an upper layer of air is of equal or greater density than a lower, there will be a downward current toward the earth; if in one part of the layer the density is greater than in another part of the same layer, there will be a horizontal motion, parallel to the earth's surface. Thus, a fire in a stove heats the air inside till it becomes exceedingly rare, when the outside air rushes in with a strong draft—corresponding in nature to the rarefication of air in one locality, and the rushing in of colder air, causing a gale of wind.

A grand general cause of the unequal temerature over the earth's surface is the spherial form of the planet, which causes an unqual distribution of the sun's rays, and gives s the great zones of temperature, or the stronomical climate—the torrid, the temper te, and the frigid. To this inequality other auses are to be added. Thus, the winds would e less variable if the sun were to remain staionary at the equator, instead of moving as it oes, over the wide space between the tropics. The hottest part of the earth's surface is that hich is most directly under the sun's rays; nd as this region is continually changing from ne tropic to another, the great system of winds ill, in like manner, keep continually changing ith the motion of the sun.

Another cause of disturbance is found in the ifferent effects of the same degree of heat upon and and water. The land absorbs the sun's ays more rapidly than the water, and also more apidly gives up the heat which it has received. On a summer day, if a piece of cold iron be put y the side of a bucket of cold water, the iron ill become warm to the touch, while the water ill be still cool. Land is thus sooner heated nd sooner cooled than water.

A further cause of inequality of temperaure and variableness of winds is in the succesion of day and night. For example, in a small sland lying under the tropical sun, soon after he sun rises, the island and the atmosphere bove it become warm; by noon the surface is ntensely heated, and the atmosphere exceedngly rarefied. The surrounding ocean, not so eadily absorbing heat, remains cooler, and eeps its atmosphere denser.

As a consequence, the denser air begins to low in currents to fill the partial vacuum aused by the lighter; and the result is "the ea breeze," which is one of the needed comensations of a tropical climate. Toward evenng the land begins rapidly to give up the heat hich it rapidly received during the day; hile the surrounding ocean and its atmosphere, etaining their heat longer, come at last, bout sunset or shortly after, to be of the same emperature with the land, and the result is he almost calm which is so often observed at he close of the day. After sunset, the land oon becomes colder than the sea, and its atnosphere becoming more dense than that of he water, begins to flow gradually into it, constituting the well-known "land breeze."

Four great causes are thus operating to establish a system of winds—first, the spherical form of the earth, which, from the sun's position in reference to it, occasions a gradation of zones of temperature; second, the ecliptical motion of the sun, from one side of the equator o the other, by which continually the centre of greatest heat is continually changed; third, the division of the earth's surface into land and water, causing variations of temperature under the same degree of heat; and fourth, the succession of day and night, causing land and sea breezes.

LOOKING AFTER THEMSELVES.

A condition of bondage and compelled ignorance is not favorable to human development. It would be folly, therefore, to suppose that the emancipated slaves of the South, whatever their natural capacity, can instantly spring up to the mental or moral stature of educated freemen. The marvel is that they do so well in the first stages of their transition state, and learn so readily how to use their new privileges and new opportunities. The balance of facts is already largely to their credit. None of the predictions of the advocates of degraded and degrading serfdom, in the midst of civilization, as the social system best fitted to improve human beings of African descent, have been fulfilled so far. The negroes have shown themselves a docile race, easily managed when fairly and humanely treated as free laborers. In some cases they have surprised even their most hopeful friends.

An instance of this, demanding the consideration and respect of the most hardened prejudice, has just occurred in Savannah. A few days after the occupation of that city by Sherman, the resident colored people (not, be it observed, those whose followed or accompanied the Federal Army,) held a meeting, and in response to an appeal urging them to look after their own best interests, took immediate steps for their improvement. Seventy of them, formed a society, which was more completely organized subsequently. They accepted ten colored teachers, and contributed nearly *one thousand dollars in "greenbacks!"* The old slave market was offered them for a schoolroom by Gen. Geary, and they have taken possession of it. The whole movement is characterized as one of intelligent, self-sacrificing endeavor for self-support and self-respecting independence.

This enterprise of the colored people of Savannah, carried on by their own good sense and with their own resources, indicates what may be done for redeemed bondmen less favorably situated, by extending to them the aid and counsel they need at the commencement of their new career. It is already demonstrated, that if they are kindly and justly dealt with, their liberation will prove a blessing not only to themselves but to the whole country;—and to no part of the country so thoroughly a blessing as to the section which a band of ambitious aristocrats have tried to rule, by elevating the few to a mean supremacy and oppressing and cheating the many in a brutal servitude.

"The Women's Association for the Relief of the Freedmen," acknowledge the following receipts since last report:

A Friend of Exeter Monthly Meeting, Berks county, Pa.	$10 00
Enos Williamson and others, of Newtown, Pa.	18 00
Makefield Women's Association for Freedmen	100 00
J. G., of Pottsville	5 00
Friends of Bristol	5 00
Friends of Chester Monthly Meeting, New Jersey	292 00
Ruth Mosher and others, of West Liberty, Iowa	25 00
Ruth Jackson and Caleb Heald, of Hockessin, Del.	10 00
Jesse James, of Byberry	14 00
Friends and others, of Dunning's Creek, Pa., through Jesse Blackburn	66 05
Solebury Monthly Meet'g, per Mary Magill	25 00
City Friends	63 00
Two packages of part-worn clothing, received at different times from Upper Greenwich Freedmen's Association, valued by them at	93 56

Numerous contributions of knit-stockings, part-worn clothing and bed clothing, from City Friends.

MARGARET A. GRISCOM, *Treasurer*.
1028 Arch Street.

2d mo. 20th, 1865.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The export demand for Flour continues limited. Sale of choice superfine at $9*a* 10; good extra at $10 75; extra family at $11*a*12 50. The sales to retailers and bakers are to a limited extent within the range of these figures. Rye Flour is held at $8 75, and Corn Meal at $8 50 per barrel, but without sales of either.

GRAIN.—Offerings of Wheat are light and prices steady. Pennsylvania good Red at $2 50*a*2 55; fair Pennsylvania and choice Kentucky White $2 60*a* 2 80. Rye at $1 71*a*1 72. Corn, Yellow, at $1 62*a* 1 63. Oats at 93 cents. In Barley and Malt nothing doing. We quote the former at $1 80*a*2 00 for Pennsylvania and New York, and the latter at $2 15*a*2 30.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address
JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.
Price for this Term, $60. J. K. TAYLOR, *Principal*.
3 mo. 18, 12t. 415 f. x. n.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.5
Journal of John Comly, (600 pages)	1.5
Conversations, &c, of Thomas Story	1.0
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.0
Hugh Judge's Journal	7
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	2

CHARLES COMLY, Byberry, Pa..
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.
"Sister Ruth's Stories for the Young." " 75.
The Works of Isaac Pennington, 4 vols. " $5.00
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style,, at reasonable prices; particular attention given to Friends' clothing.
2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles south of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.
The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks. For circulars address the principal, RICHARD DARLINGTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t. 3. 4, x. f. n.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.
Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM "CLARKSON'S PORTRAITURE OF QUAKERISM."

(Continued from page 803.)

Plato, when he formed what he called his pure republic, would not allow music to have any place in it. George Fox and his followers were of opinion, that it could not be admitted in a system of pure Christianity. The modern Quakers have not differed from their predecessors on this subject; and therefore music is understood to be prohibited throughout the society at the present day.

It will doubtless appear strange that there should be found people, to object to an art, which is capable of being made productive of so much pleasurable feeling, and which, if it be estimated either by the extent or the rapidity of its progress, is gaining in the reputation of the world. But it may be observed that "all that glitters is not gold." So neither is all, that pleases the ear, perfectly salubrious to the mind. There are few customs, against which some argument or other may not be advanced: few in short, which man has not perverted, and where the use has not become, in an undue measure, connected with the abuse.

Providence gave originally to man a beautiful and a perfect world. He filled it with things necessary and things delightful. And yet man has often turned these from their true and original design. The very wood on the surface of the earth he has cut down, and the very stone and metal in its bowels he has hewn and cast, and converted into a graven image, and worshipped in the place of his beneficent Creator. The food, which has been given him for his nourishment he has frequently converted by his intemperance into the means of injuring his health. The wine that was designed to make his heart glad on reasonable and necessary occasions, he has used often to the stupefaction of his senses, and the degradation of his moral character. The very raiment, which has been afforded him for his body, he has abused also, so that it has frequently become a source for the excitement of his pride.

Just so it has been, and so it is, with music at the present day.

Music acts upon our senses, and may be made productive of a kind of natural delight, for in the same manner as we receive, through the organ of the eye, a kind of involuntary pleasure, when we look at beautiful arrangements, or combinations, or proportions, in nature, and the pleasure may be said to be natural, so the pleasure is neither less, nor less involuntary, nor less natural, which we receive, through the organ of the ear, from a combination of sounds flowing in musical progression.

The latter pleasure, as it seems natural, so, under certain limitations, it seems innocent. The first tendency of music, I mean of instrumental, is to calm and tranquillize the passions.

The ideas, which it excites, are of the social, benevolent, and pleasant kind. It leads oc-

casionally to joy, to grief, to tenderness, to sympathy, but never to malevolence, ingratitude, anger, cruelty, or revenge. For no combination of musical sounds can be invented, by which the latter passions can be excited in the mind, without the intervention of the human voice.

But notwithstanding that music may be thus made the means both of innocent and pleasurable feeling, yet it has been the misfortune of man, as in other cases, to abuse it, and never probably more than in the present age. For the use of it, as it is at present taught, is almost inseparable from its abuse. Music has been so generally cultivated, and to such perfection, that in now ceases to delight the ear, unless it comes from the fingers of the proficient. But great proficiency cannot be obtained in this science, without great sacrifices of time. If young females are to be brought up to it, rather as to a profession, than introduced to it as a source of occasional innocent recreation, or if their education is thought most perfect, where their musical attainments are the highest, not only hours, but even years, must be devoted to the pursuit. Such a devotion to this one object must, it is obvious, leave less time than is proper for others that are more important. The knowledge of domestic occupations, and the various sorts of knowledge, that are acquired by reading, must be abridged, in proportion as this science is cultivated to professional precision. And hence, independently of any arguments, which the Quakers may advance against it, it must be acknowledged by the sober world to be chargeable with a criminal waste of time. And this waste of time is the more to be deprecated, because it frequently happens, that, when young females marry, music is thrown aside, after all the years that have been spent in its acquisition, as an employment, either then unnecessary, or as an employment, which, amidst the new cares of a family, they have not leisure to follow.

Another serious charge may be advanced against music, as it is practised at the present day. Great proficiency, without which music now ceases to be delightful, cannot, as I have just observed, be made without great application or the application of some years. Now all this long application is of a sedentary nature. But all occupations of a sedentary nature are injurious to the human constitution, and weaken and disorder it in time. But in proportion as the body is thus weakened by the sedentary nature of the employment, it is weakened again by the enervating powers of the art. Thus the nervous system is acted upon by two enemies at once, and in the course of the long education necessary for this science, the different disorders of hysteria are produced. Hence the females of the present age, amongst whom this art has been cultivated to excess, are generally found to have a weak and languid constitution, and to be disqualified, more than others, from becoming healthy wives, or healthy mothers, or the parents of a healthy progeny.

The reader must always bear it in his mind, if the Quakers should differ from him on any particular subject, that they set themselves apart as a Christian community, aiming at Christian perfection: that it is their wish to educate their children, not as moralists or as philosophers, but as Christians; and that therefore, in determining the propriety of a practice, they will frequently judge of it by an estimate, very different from that of the world.

The Quakers do not deny that instrumental music is capable of exciting delight. They are not insensible either of its power or of its charms. They throw no imputation on its innocence, when viewed abstractly by itself; but they do not see any thing in it sufficiently useful, to make it an object of education, or so useful, as to counterbalance other considerations, which make for its disuse.

The Quakers would think it wrong to indulge in their families the usual motives for the acquisition of this science. Self-gratification, which is one of them, and reputation in the world, which is the other, are not allowable in the Christian system. Add to which that where their is a desire for such reputation, an emulative disposition is generally cherished, and envy and vain-glory are often excited in the pursuit.

They are of opinion also, that the learning of this art does not tend to promote the most important objects of education, the improvement of the mind. When a person is taught the use of letters, he is put into the way of acquiring natural, historical, religious, and other branches of knowledge, and of course of improving his intellectual and moral character. But music has no pretensions, in the opinion of the Quakers, to the production of such an end. Polybius, indeed relates, that he could give no solid reason, why one tribe of the Arcadians should have been so civilized, and the others so barbarous, but that the former were fond, and the latter were ignorant of music. But the Quakers would argue, that if music had any effect in the civilization, this effect would be seen in the manners, and not in the morals of mankind. Musical Italians are esteemed a soft and effeminate, but they are generally reputed a depraved people. Music, in short, though it breathes soft influences, cannot yet breathe morality into the mind. It may do to soften savages, but a Christian community, in the opinion of the Quakers, can admit of no better civilization than that which the spirit of the supreme being, and an observance of the pure precepts of christianity, can produce.

Music, again, does not appear to the Quakers to be the foundation of any solid comfort in life. It may give spirits for the moment as strong liquor does, but when the effect of the liquor is over, the spirits flag, and the mind is again torpid. It can give no solid encouragement nor hope, nor prospects. It can afford no anchorage ground, which shall hold the mind in a storm. The early Christians, imprisoned, beaten and persecuted even to death, would have had but poor consolation, if they had not had a better friend than music to have relied upon in the hour of their distress. And here I think the Quakers would particularly condemn music, if they thought it could be resorted to in the hour of affliction, in as much as it would then have a tendency to divert the mind from its true and only support.

Music, again, does not appear to them to be productive of elevated thoughts, that is, of such thoughts as raise the mind to sublime and spiritual things, abstracted from the inclinations, the temper, and the prejudices of the world. The most melodious sounds that human instruments can make, are from the earth earthly. But nothing can rise higher than its own origin. All true elevation therefore can only come, in the opinion of the Quakers, from the divine source.

The Quakers therefore, seeing no moral utility in music, cannot make it a part of their education. But there are other considerations, of a different nature, which influence them in the same way.

Music, in the first place, is a sensual gratification. Even those who run after sacred music, never consider themselves as going to a place of devotion, but were, in full concert, they may hear the performance of the master pieces of the art. This attention to religious compositions, for the sake of the music, has been noticed by one of our best poets.

> "And ten thousand sit,
> Patiently present at a sacred song,
> Commemoration-mad, content to hear,
> O wonderful effect of music's power,
> Messiah's eulogy for Handal's sake!
>
> COWPER.

But the Quakers believe, that all sensual desires should be held in due subordination to the pure principle, or that sensual pleasures should be discouraged, as much as possible, as being opposed to these spiritual feelings which constitute the only perfect enjoyment of a Christian.

Music again if it were encouraged in the society would be considered as depriving those of maturer years, of hours of comfort, which they now frequently enjoy, in the service of religion. Retirement is considered by the Quakers as a Christian duty. The members therefore of this society are expected to wait in silence, not only in their places of worship, but occasionally in their families, or in their private chambers, in the intervals of their daily occupations, that, in stillness of heart, and in freedom from the active contrivance of their own wills, they may acquire both directions and strength for the performance of the duties of life. The Quakers therefore are of opinion, that, if instrumental music were admitted as a gratification in leisure hours, it would take the place of many of these serious retirements, and become very injurious to their interests and their character as Christians.

(To be continued.)

PRESENT DUTY.—Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service. Do the duty which lies nearest thee, which thou knowest to be a duty; the second duty will already have become clearer.—*Carlyle.*

For Friends' Intelligencer.

FIRST-DAY VISITING.

The article below contains some excellent remarks of an ancient Friend on the practice which prevails among the members of our Society, especially in country districts where only one meeting for worship is held on the first day of the week, of making the remainder of the day a common convenient occasion for social visitings. I think it would be well for each of us to consider, whether that part of the day which is not appropriated to public worship, would not be more profitably employed in retirement and serious reading, than in making or receiving visits? S. B. F.

Greenwich, Conn., 2d mo. 20th, 1865.

"The first day of the week is at this time in many parts of the country considered as a kind of leisure day, and set apart, more particularly than any other, for paying and receiving social visits; young people meet together in companies where there is light and unprofitable talk, while they are not discouraged by their elder friends, who also visit on that day, because it is more convenient, and who, though they have left their farms and merchandise behind them, yet show that they are uppermost in their thoughts, by making them the subject of the afternoon's conversation; while the domestics, who have been laboring hard all the week, and who of all others should enjoy the benefits of this day of rest, are kept toiling most of the day to prepare for the entertainment of their First day visitors. 'These things ought not so to be;' and if, instead of sanctioning this custom by their own example, the heads of families would devote the day to *searching* the Scrip-

tures, to other serious reading, and to the religious instruction of their own children and those under their care, a blessing no doubt would attend it.

"It has been said by some that they have neither time nor abilities to give their children religious instruction. Surely on *this* day they might have *time;* and as for *abilities*, 'If any man lack *wisdom*, let him ask of God, who giveth to all men liberally and upbraideth not.' The writer of this was blessed with a father who made it a regulation neither to pay nor receive visits on the first day of the week, except to entertain travelling strangers, in cases of sickness, or on some very special occasion—and I can testify to the advantage derived from devoting this day to retirement and serious reading; I now value its privileges so much, that while engrossed with the necessary and absorbing cares of the world through the week, I look forward to it as a period of peculiar enjoyment.

"Religious persons in the higher walks of life hardly know how *fully* to appreciate the advantages of this day; but to the pious Christian, however situated, who views it in this light, it is fraught with many heavenly allusions—many sweet and blessed associations; it reminds him of that period which is fast approaching, when all care and sorrow shall be done away, and he is taught by it to look forward to that 'Sabbath of rest which remaineth for the children of God.'"

DWELLING AMONG THE TOMBS.

There are many Christians who continually dwell among the tombs. By this I mean, they are always looking at the dark side of life—always reflecting upon the saddest and gloomiest events in human experience. In one sense, they are like the man in Bunyan's Pilgrim; with a shadowed countenance, they are bent to the task of raking together all the little sorrows of this life, and gloating over them, instead of looking aloft to the glorious sunshine that God has spread directly over their heads. Their language is, "Why art thou cast down, O my soul? and why art thou disquieted within me?" but they never reach the succeeding clause in their meditations—"Hope thou in God; for I shall yet praise him for the help of his countenance." Yet they deem themselves to be Christians in the fullest sense of the word; and the numerous little trials of everyday life (which their diseased imaginations, by constant reluminations, transform from simple clouds to fierce storms of tribulation,) they believe to be God's furnace of affliction in which they are prepared for a more peaceful hereafter; but I fear the ill grace with which they meet these trifling adversities, savors no more of heaven than does the false interpretation which they give to them. If they prefer shadows to sunshine, and will not accept proffered blessings, they cannot expect the Almighty to sustain them in their fancied tribulations. His promise is, "As thy days, so shall thy strength be;" and we have no reason to expect to receive superfluous grace to enable us to bear up beneath trials which the Lord does not send upon us.—*Watchman and Reflector.*

ONWARD he moves to meet his latter end,
Angels around befriending virtue's friend;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way,
And, all his prospects brightening to the last,
His heaven commences ere the world is past.
Cowper.

"They that wait upon the Lord shall renew their strength." ISAIAH.

How often, under the sorrows that attend humanity, does the heart sink with an utter realization of its own weakness. It sees sickness and decay fasten upon objects of its tenderest solicitude, and feels how powerless are love and human endeavor to snatch the brand from the burning. It sees, O, sadder yet! the loved and prayed-for stooping from lofty aim and high endeavor, and saying unto evil, "Be thou my good;" and then what refuge is there but the everlasting Arm amid this going out of earthly hopes?

In lesser trials the loss of wealth and position, the failure of well devised schemes and ambitious desires, the soul needs no other and better support that aught but religion can give. Disappointment could not crush the heart as it oftentimes does, if man did but realize the transitoriness of all appertaining to earth. Beneath its surface lies buried uncounted millions whose paths of life, however different from ours, agreed with them in the unsatisfactoriness of the results of human labor, which, though successful, failed to fill the heart's deep yearnings. They struggled with opposing fate, questioned God's providence, rejoiced in the sunshine of prosperity, wept when encompassed by sorrow, and at last sunk to sleep as we shall when the worn-out frame can no longer minister to the undying tenant within.

We need our strength renewed daily, since no two days bring to us the same experiences, and the temptations of yesterday may have passed with its slow-descending sun. To-day, with its cares, joys, sorrows, life wears to us a new aspect. The past, sealed for eternity, lives only in memory, and the results of its teachings upon the heart and character.—Whether we realize it or no, time, that destroys the labor of men's hands, is building up within us that which shall survive all matter, character, with its moral sense, its intellectuality, its boundless power of loving. Each day writes a

page of history for its successor, and therefore we should pray daily for heavenly strength.

O! how different is life to him who waits daily upon the Lord, whose first awakening thoughts ascend on the wings of the morning to His throne, who goes not out alone, but ever with the Divine Presence. The glorious sea and sky, the opening or decaying leaf—the fair sunshine and the howling storm, alike have messages to his waiting spirit. Death comes to bereave and to wound, but through the rain of tears is distilled heavenly consolation, and he whose strength is from God can stand under burdens that crush his unbelieving brother to the dust.

He will never wait upon the Lord to obtain the renewal of his strength who does not feel his need. He will toil on with unabated heart and hope, half unmindful of the bright world without and the no less wonderous world within, saying virtually, "Let us eat and drink, for to-morrow we die." And, O, the gloom to such hearts of life's sadder experiences, when the ear so long wilfully deaf can hear no soft consoling voice saying, "Son, be of good cheer; these light afflictions are but for a day."

The withered leaves beneath our feet, dead flowers and fading grass, warn us of the brief passage of the seasons, bearing our lives away to their earthly limit. But yesterday we sought spring blossoms on the southern slopes, and threw our casements wide to the soft breezes and the songs of birds, and now we note upon the calender another dying year. So brief is life, it becomes us to fill its fleeting hours with such service to God and man as shall leave its record fair upon the eternal page.

Throw not off the soul's dependence upon the Lord; seek not to live without renewing its strength from Him. Let its language be, "His rod and His staff they do comfort me, even though I walk through the valley of the shadow of death."

Renew thy strength, O, glad and hopeful heart, ere yet life's shadows fall! and thou, O strong and brave beneath great burdens, there is One only who can sustain thee! Ye upon whom time's sun is descending, whose hopes and desires are moderated, whose tide is ebbing, where shall the weary heart find strength again save in the Lord? Go not out upon the ocean of death alone, when there is a hand ready and willing to guide thee safe to the blessed shores of Paradise. Love entreats, duty commands each tried and tempted spirit to wait daily upon Him who can renew the strength all need to grapple with sin, to be faithful to high trusts, to bear the severing of love's holiest ties, to meet sickness and death and prepare for an immortality with God. H. J. L.

New E. Farmer.

For Friends' Intelligencer.

MECHANISM IN NATURE.

(Continued from page 806).

We see that organic wheels, endowed with revolutionary powers, are not uncommon in nature.

Our wheels are chiefly serviceable for communicating rotary motion to other wheels for a special purpose. In like manner the organic Rotatories, with organs shaped like wheels and propelled around a common centre, are formed for producing a swirl in the element in which they live for a certain purpose.

The Voticells are zoophytic, and can but twist the water a little while they remain fast to the bottom of the sea: even these resemble many of our wheels which but turn on fixed axes.

In the Rotatories, which are a little higher in the scale, the wheels are merely foraging organs, while their propelling organs and manner of locomotion resemble those of the leech—going forth by a slow step by step process, holding on alternately by their extremetal suckers.

Further up the scale is the *Paramecium*, formed for *turning* and *advancing*, exhibiting at once the true type of eternity which does not mean simply revolution, but progression also.

Wheels made by human hands do but turn as they are turned and remain where placed, except those which roll and carry their freight with them; but these little wheels of the ocean's depths bear the impress of Divine hands and give us the truer ideal of motion, "for the spirit of the living creature is in them."

The *wheel and axle* is "an infinite success, an invention of unlimited capabilities." Its possibilities run into the marvellous when we consider its multiplying power, its multitudinous forms, its endless combinations, and its vast use in the arts.

We have worked out, up to this time, quite a respectable series of applications and uses of this higher conception of elemental mechanism; but we feel ourselves to be only entering the threshold of invention in this line.

Our early wheelwrights, indebted to no prophetic vision for their first ideas of wheels—as we read of in the sublime spectacle which Ezekiel's eyes beheld—nor yet schooled in Nature's higher academy of organic learning, struck out scintillations of mechanical idea from the primeval timber of which their axes shaped the first wheels.

We, following the same law of necessity, aided, however, by more experience and knowledge, and by better tools, fashion our wheels of more durable materials, and adapt them to modern uses and wants.

How much faster we might progress by first studying the principles and practice of anatomical law, can be best answered by reference to the many evidences of rightly-begun education, now being developed in our institutes of learning.

We are satisfied, that, as mechanics and architects, we have been profited less by study of Nature than of Art; we do not often stoop to the teachings of an insect, whose manipulations might give a hint on the proper method of shaping and working materials. Nor do we strive for an understanding of natural law, as it relates to mechanical construction as a first requisite, to be fully mastered prior to the act of contriving.

We seek to embody some new design—a creation of the fancy, perhaps—when the filaments of that fancy are at loose ends for want of root and origin in Nature.

We contrive new mechanisms, and in the arrangement of them wander far from the landmarks of *principle* which are already established and in full operation in the "living creature on the earth," and as often realize, in consequence, the truth of the anomaly, in which

"The weakness of accident is strong
Where the strength of design is weak."

Disregarding this source of knowledge, caused the remark to be made: "We are still behind in our arts and sciences, because we have not all been observers." If we had watched the operations of insects and the structure of animals in general with more care, we might have been far advanced in the knowledge of many arts which are yet in their infancy; for Nature has given us an abundance of patterns.

J. H. C.

Phila., 2d mo. 18th, 1865.

(To be continued.)

A GOOD old man is the best antiquity,—one whom time hath been thus long a working, and, like winter fruit, ripened when others are shaken down. He looks over his former life as a danger well past, and would not hazard himself to begin again. The next door of death saps him not, but he expects it calmly, as his turn in nature. All men look on him as a common father, and on old age, for his sake, as a reverend thing. He practices his experience on youth without harshness or reproof, and in his council is good company. You must pardon him if he likes his own times better than these, because those things are follies to him now, that were wisdom then; yet he makes us of that opinion too, when we see him, and conjecture those times by so good a relic.—*Bishop Earle.*

THE ancient is not always the true; nor the voice of many, the voice of God.

From "Elements of Character."

AFFECTION.

(Concluded from page 808.)

With those whose brotherly love is of the second, or spiritual degree, charity is founded on the love of right, the love of giving to all their just due. Those of the first class will, perhaps, deem those of the second cold, yet a close observation will show that in the end more good is done to society through the efforts of the latter than of the former. Where the generosity of the first would reform the condition of a miserable neighborhood, by giving the sufferers food and raiment and shelter, the justice of the second would say all men should have the means of acquiring a support for themselves, and his efforts would be turned to providing employment, and encouraging a spirit of industry among the poor. Where the first would build almshouses and hospitals, the second would build factories and workshops. The first would lavish all that he had in direct gifts to the poor, and then have nothing more in his power to do for them, while the second, by husbanding his resources at first, would be able presently to place them beyond the need of aid. The first will be so generous to-day that it will be hard for him to be just to-morrow, while the second, by doing only justice now, gains power to bring about the most generous results hereafter.

This second degree of charity or brotherly love should not ignore nor contemn the first, but build itself upon it. Justice must not forget mercy. The poor must not be suffered to starve before work can be provided for them, or they be taught to do it. One Christian virtue does not destroy that which lies beneath it, but rises to its true height by standing upon it. We do not pull away the base of a structure because we wish its top to be more elevated.

The third, or heavenly degree of charity results from love to the Lord. This is the highest possible form of charity, and through its development man is brought in connexion with the highest heavens. The first form of charity comes in great measure from a love of self. We obey its impulses because of our own personal distress at witnessing the distress of others; and where unrestrained by higher principle, these impulses often compel us to be unjust to-day because we were over-generous yesterday. The second form of charity results from true brotherly love, that leads us to restrain impulse because principle puts it in our power to do so much more for those who need our aid. The third form is the fruit of love to the Lord. It is warmer than the first and wiser than the second. It develops the whole power of man, both rational and affectional, by leading him to the eternal source of all power, whence cometh down to us all capacity to think and to love.

Quickened by love to the Lord, we shall perpetually feel that we are his stewards, and while we are filled with gratitude towards him, as the giver of every good thing we possess, we shall equally be filled with desire to give even as we have received, good measure, running over, and shaken together. Then we shall feel, that, if we would lead lives of true charity, it must be by imitating the Lord, who showed forth his love towards his children, first by giving them the earth and all that it contained as an inheritance; secondly, by giving them the Word of his divine truth to teach them the way in which they should walk; and thirdly, by coming in person to show them the reality of a divine life. Finitely imitating this infinite example, as we advance in the regeneration of our affections, we shall first give of our external possessions from the love of giving, and from a desire to make ourselves happy by seeing others so. Next, we shall give from the knowledge of truth that is in us, working with such wisdom as we possess, to help others to make themselves happy. Finally, love to God will lead us to perceive that charity in the highest degree is the leading a good life; and that he who is pure and holy and faithful is a living form of charity. While this state does not destroy, but fills full the two preceding ones, it will perhaps diminish rather than increase the general action of the life upon society, because its tendency is to increase our earnestness in the performance of the immediate duties of life that are included in the family circle, and in all that relates to the particular occupation of the individual. This is the natural result of an interior love to the Lord; for this makes us feel his immediate presence in all the circumstances of daily life, and so causes us to look upon the duty that lies nearest as that one which the Lord wishes us to perform first; and, till that is done, prevents our seeking out duties more remote and less apparent.

In studying the material manifestations of the Divine Love and Wisdom, we find that the perfection of each minutest part is a type of the perfection of the great whole. So in the material works of man, every whole thing approaches perfection just in the degree that its several parts are perfect; and it is vain to labor for great results while we overlook minute details. So in life, society can never be a virtuous and happy whole, until each individual, in his special vocation, fulfils every duty pertaining to his station. If we would perform our quota of the great whole, we must, each in his place, fulfil the duties that lie around us; and we must beware how we go out of our way in pursuit of duty, unless we are confident that we are not neglecting, or perhaps trampling upon, a duty that lies directly in our path.

There is especial danger, at the present day, that many of us may need to be warned, like the scribe of old, wearied with his task-work, not to seek great things for ourselves. As Baruch murmured because he must again and again write out the words of Jeremiah, so we cry out wearily at the daily recurring duties of life, and would fain seek some great thing whereby to show forth our devotion to the truth. This is because our love to the Lord is not yet strong enough to regenerate our affections. In proportion as this is accomplished, duty will become lovely to us, because it is what the Lord sets before us to do. We all know how pleasant it is to do the will of those whom we most love on earth, and so would it be supremely delightful to us to do our duty if we had a similar love for our Father in Heaven.

As the little coral insect, obeying the blind instinct of its nature, adds particle to particle and builds a house for itself, at the same time that it helps to construct a continent; so we, obeying the voice of God, in every little duty, performed not grudgingly, but with the heart, are adding something to our eternal mansions, and helping to enlarge the bounds of heaven.

A VISIT TO THE RESIDENCE OF COWPER.

Dr. Raffles, an English clergyman and traveller, who died about a year ago, left a diary which has lately been published with a memoir, in London. His letters from the various places of his sojourn are among the best things in the volume. A visit to the home of Cowper is thus described:

I am quite full of Cowper, and can think and write of nothing else, having just returned from exploring scenes which his genius has immortalized. I arrived here about two o'clock, and took up my quarters at the inn in the market-place, just opposite the house in which he lived for nearly twenty years. The house is one of considerable antiquity, built of red brick, and is now most gloomy and deplorable in its appearance, being inhabited only in part, and that by people who are kept close prisoners, being fearful of opening the doors lest the bailiffs should enter, in a very different state of things to that which it presented when the author of "The Task" was its tenant and Lady Austin was his guest. Things being as I have stated, I find it impossible to gain admittance to the interior of said mansion, so must content myself with gazing on the outer walls, while imagination pictures to herself the scenes once exhibited within. And oh! who that has any spark of genius or of piety, can look upon that building, ugly and disfigured and gloomy as it is, without the deepest emotion, when he reflects that beneath its roof a poem was conceived and executed which will be the pride and glory of our country, so long as England has a

name and a place among the civilized and polished nations of the earth!

After dinner, I set off, book in hand, for Weston Underwood, a very small village, about a mile and a half from Olney. I did not take the carriage-road to it, but went, as the guide recommended, by the fields, visiting in the way the "eminence," and other spots alluded to and described in the poems. By this circuitious route, I reached the hall, a very old mansion, long the residence of the Throckmorton family; the walks, the shrubberies, the gardens, the groves of which are so amply delineated in the works of Cowper. The last possessor, Sir George Throckmorton, has recently died, and the present owner, to whom the title does not descend, is suffering the house to go to decay. Indeed it is a miserable old place, very disadvantageously situated, and not worth preserving. As Cowper, however, had spent many hours, and perhaps some of the few happy ones he was permitted to enjoy, within the walls of that now forlorn and deserted mansion, I was determined, if possible, to see the interior, and my wish was gratified, one of the female servants showing me through the principal apartments. But they had nothing about them, only —and that was enough to endear them to me— they had witnessed the social hours of Cowper, and the genius of the poet seemed to linger amid their silence and solitude.

Leaving the house I sought the gardener, who introduced me to the garden and the wilderness. He had been only at Weston eight years, and knew nothing of Cowper personally. I found him, however, civil and intelligent. Among other things, he pointed out to me a shrub—the *lignum vitæ*—which the poet had planted with his own hand more than thirty years ago. While sauntering through the grounds, the idea occured to me that you would be gratified, as well as I, with some plant from Weston, to enrich, and, as it were to consecrate our humble shrubbery at Edge Hill. I communicated my desire to the gardener, which he immediately proceeded to gratify, and in pursuance of which he has packed up for me three China rose-plants, which I send by the coach, and which, as soon as they arrive, you must cause to be put into the ground.

EACH day of our lives in which we are not drawing nearer to the Lord, we are in reality going from Him, and shall find so much more labor to return, if ever we are favored with sufficient strength to do so. It is of his mercy alone that we are arrested, when straying from him, and brought back to the true sheepfold. So long as we keep near Him, and our inward eye intent upon his guiding, the Shepherd of Israel will be our Shepherd, will tenderly lead, and protect us from every danger; but as sure as we wander from His enclosure we are exposed to danger from the devourer.—*Memoir of Catharine Seely.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 4, 1865.

PARENTS AND EDUCATION.—The article under the head of "Parents and Children," in our published book of "Advices," is worthy of frequent and attentive perusal. Though addressed particularly to parents, it may be read to profit by all classes.

The Discipline and Advices issued by the Yearly Meetings held in London, from 1688 to 1833, inclusive, also contain much excellent and instructive counsel, which is probably not familiar to our readers generally. As it is well occasionally to revive the travail and exercises of those, who, in former times, were concerned for the support of the testimonies which now rest upon us, we transcribe the following beautiful and impressive exhortations from an article entitled "Parents and Education," in the volume above referred to.

"Dear Friends, who fill the important station of parents, permit us to express the warm interest which we have felt on your account, and on that of your offspring. It has often been the concern of this Meeting to recommend, (and again feeling its importance, we desire to enforce the advice,) that your interesting charge may, from their early life, be brought up 'in the nurture and admonition of the Lord.' Let it be your earnest and tender care to subject their wills, and thus prepare them to bear the cross of Christ. Cultivate in their minds a strict regard to truth and integrity. Neglect no endeavors to preserve them in the paths of virtue, and let them be early habituated to simplicity of dress and manner, and to restraints from indulgences inconsistent with our Christian profession."

"As Friends are concerned to communicate to their tender charge a knowledge of Christian truth, we believe that they will themselves often derive instruction as well as comfort from the work. In prosecuting this work, however, let us always remember, that we cannot of ourselves, produce religion in the mind. On this principle we must make it our chief object to

direct the early and constant attention of our offspring to the Spirit of Christ within them, from which alone can spring the fruits of righteousness: we must wait upon that Spirit ourselves, for ability to perform our parental duties; and we must seek the Lord, in prayer, for his blessing upon all our efforts. Teach them, dear Friends, that of themselves they can do nothing; let them be accustomed, in early life, to religious retirement; and tenderly advise them to lift up their hearts, morning by morning, and evening by evening, to the Author of all their mercies. Thus they will experience preservation, and as they increase in stature, will increase also in favor with God and man.

But, never forget, that it should be your care to set that example of a humble Christian, which so beautifully enforces the pure precepts of the gospel; your own minds must be seasoned with grace; and your labors will only be effectual as they are carried on and blessed by the power and Spirit of Christ. If, in the discharge of this duty, discouragements should arise, let not these be a cause of dismay. Even these may teach the important lesson, highly necessary to be learned, that it is only as fresh supplies of holy aid are granted, that we can safely labor in this work. The evidence which will at times in mercy be afforded, that Divine Goodness views such efforts with acceptance, and the cheering trust that the continued care of a tender parent may, if not at the time, yet at a future day, be rewarded, are powerful incitements to persevere in the way of well-doing.

1818."

We have received a portion of W. H. C.'s essay, and will commence its publication when the remainder is furnished.

MARRIED, according to the order of the Society of Friends, at the residence of the bride's father, near Salem, New Jersey, on the 9th of 2d month, 1865, CHARLES EDWIN BASSETT to MARIANNA, daughter of Andrew Griscom, all of Salem county, N. J.

——, at the house of Elizabeth Warner, of Bristol, Bucks county, Pa., on Fifth-day the 16th of 2d month, 1865, according to the order of the Society of Friends, WILLIAM P. RICHARDSON to MARY W., daughter of the late Joseph Warner, of the former place.

DIED, at his residence in Harveysburg, Warren county, Ohio, on the 10th of 11th month, 1863, DAVID MACY, in the 80th year of his age; a member of Grove Particular and Miami Monthly Meeting, Ohio, which he diligently attended as long as health permitted. He was confined mostly at home for several months by chronic disease.

DIED, at the same place, on the 1st of 11th month, 1864, ABIGAIL F. MACY, in the 41st year of her age, daughter of David and Sarah Macy. She attended Meeting when her own health, and that of her aged parents in their declining years, admitted.

——, near Easton, Md., on the 21st of 12th month, 1864, at the residence of her brother, James Dixon, after a protracted illness, ELIZA F. DIXON, in the 61st year of her age; a member of Third Haven Monthly Meeting.

——, near Easton, Md., on the 15th of 1st month, 1865, at the residence of her brother-in-law, William Dulin, REBECCA T., daughter of the late Rachel Neall, in the 62d year of her age; a member of Philadelphia Monthly Meeting.

——, on the afternoon of the 21st ult., ISAAC PARRISH, son of Sarah R. and the late Dr. Isaac Parrish, in the 19th year of his age; a member of Philadelphia Monthly Meeting, Race Street.

——, on the 25th of 2d month, 1865, ELLISTON PEROT, aged 40 years; a member of Philadelphia Monthly Meeting.

——, on the 13th of 1st mo., 1865, JOHN BROOKES, in the 81st year of his age; a member of Wilmington Monthly Meeting, and a minister for more than sixty years.

The Association of Friends, for the Relief of the Suffering Poor, will meet this (7th day) evening, 3d month 4th, at eight o'clock.

JOSEPH M. TRUMAN, Jr., *Clerk.*

A stated meeting of the Executive Committee of Friends for promoting Subscription to Swarthmore College, will be held on Sixth-day morning, 3d month 10th, at 11 o'clock, at Race Street Meeting House Monthly Meeting Room. As this is the Quarterly Meeting of *all* of the Committee, it is particularly requested that there shall be full attendance, or reports from each section of our Yearly Meeting.

JOS. M. TRUMAN, JR., *Clerk.*

2d mo. 25th, 1865.—2t.

Reported for Friends Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The lecturer for this evening being absent on account of a death in his family, John T. White was requested to offer something in his stead. He began by saying that our distinguished countryman, the late Nathaniel Hawthorne, relates in his last publication, that being present at a public banquet given by the Lord Mayor of London, he was rather unexpectedly called to respond to a toast to the President of the United States, and that at a period when the relation of the two countries was of a delicate and absorbing character. He "rapped upon his mind and it gave forth a *hollow sound.*" Something like the same operation had been performed by the speaker, and with a similar result. Nevertheless, he would make the effort, and, as he seemed to have drifted into the de-

partment of history, would attempt to illustrate the manner in which history should be written. History is divided into sacred and profane. The latter includes all else but the biblical history, to which the former term is applied. So far as authenticity is concerned, the palm must be awarded to sacred history. When we consider the peculiar character of the Israelites—a theocracy, deriving its laws immediately from heaven, and preserving these, incorporated with its own history, with a zeal and watchfulness amounting almost to idolatry—when we remember that a separate caste of men, the priests, guarded this record and transcribed it with such care that they counted the letters and even the vowel points to verify its accuracy—we must ascribe to it all the certainty and truthfulness that human diligence can bestow. Moreover, the Hebrew language possesses the advantage of being phonetic. Not only the sense, but even the very sounds are written. In this, it has over ours an immeasurable advantage. None of you can venture to pronounce a word, the sound of which you have not previously heard from another. The danger would be similar to that of the Frenchman, who, having learned the pronunciation of the word plough, puzzled his audience in apologizing for his hoarseness, by informing them he had caught a *cow*. There can be no doubt that, could the efforts of our reformers be successful in superseding the present mode of printing, by phonotopy, or its short hand, phonography, that is, speaking, spelling, and writing by sound, the revolution would be of incalculable benefit.

Herodotus is called the father of history—he travelled much, and was an industrious inquirer into the customs and manners of the people with whom he came in contact. His nine books, named by the ancients after the nine muses, have come down to us, and are still a rich mine to all who would acquire a knowledge of his cotemporaries, particularly the Persians and Egyptians. He recited these in the classic dialect of Ionia, at the Olympic games, where were assembled the choicest spirits from all Greece. The effect was prodigious—he received not only the greatest applause, but the more solid return of ten talents—a talent being about $1000. He has been charged with being too credulous—and he tells his story with an artless, child-like simplicity. Plutarch, whose admirable lives form a part of the reading of every well educated person, has impugned his veracity severely; but modern criticism awards to Herodotus the merit of perfect honesty. That he has chronicled many silly fables must be imputed rather to his rude age and its habits of thought, than to any wilful misrepresentation on his part.

Thucydides, a tearful listener, at his public recitations, is commonly pronounced the model historian. His history of twenty-one years of the Peloponnesian war, wherein he figured in part, and the account of which he has given from authentic sources, is remarkable for its impartiality and profound insight into the springs of human action. It assumes a dramatic form in the speeches (of course fictitious) which he puts in the mouths of his characters. Another celebrated Greek historian was Xenophon, who, on the defeat and death of Cyrus the younger, led the Greek forces, 10,000 strong, in that famous retreat which he has chronicled with an ability in no wise inferior to the skill with which he led them safely through a hostile country surrounded by innumerable difficulties.

The speaker then commented on the Roman historians, Livy, Tacitus, Cornelius Nepos and others, and stated that, in descending to modern times, it was necessary to notice a very important vehicle of instruction, the historical novel. This, although not unknown to the ancients, for Xenophon wrote one, is more especially the characteristic of modern writers. Sir Walter Scott, in Great Britain, and in our country, J. F. Cooper, have been the most conspicuous leaders of a host of followers in this department, which now includes not only the illustration of history and manners, but likewise the teaching of morals. He deprecated the means thus used, and used to such an extent that, on an average, two novels are said to be issued every week from the London press alone. The effect on the mind, of these stimulating fictions, however carefully written, and with whatever purpose, he considered closely analagous to that of the seducing wines and light cordials upon the body, enervating its habits, sapping the sources of its strength, and impairing its vitality.

The late Lord Macaulay, in an essay on history, to be found in the Edinburgh Review, among his earlier efforts, pointed out the method which he afterwards adopted, to combine the old-fashioned, hard, dry history, with the more palatable historical novel. He accordingly attempted the union and produced the most saleable of books, his history of England. We remember the sensation created by his first two volumes, and more particularly the feeling stirred up when we beheld the great founder of our commonwealth held high to public view as one of the basest of men. Aroused by a keen sense of this gross injustice, after his contemporaries, and the world at large since, had assigned him almost the first place among the great benefactors and exemplars of his race, many literary men entered the lists. Meeting records and State archives were searched, and the result of the searching was, to the mind of every impartial judge, a triumphant vindication of Penn's character. Macaulay, however, in subsequent editions of his work, persisted in

his calumnies—and, moreover, effectually cut off all hope of redress, by saying that he had more in reserve, and had not brought the worst charges forward. The brilliant history had its unprecedented run for the time. But mark the result!

The ancients worshipped among other deities, a goddess called Nemesis—the distributor of rewards—the avenger of wrongs. And, surely, if ever an instance of the swift retribution they attributed to her was clearly manifest, it has been exhibited in the present case. The Greek word, *diabolus* is commonly rendered a *devil*—but it properly implies a *slanderer*. The calumny was here most flagrant; had it been a solitary specimen of malignity, the great name of William Penn might have passed with the masses for what this historical novel represented. Macaulay, however, was a partizan writer—he was a whig—his whole power had been exerted in depicting his favorites in the fairest lights, and heaping odium on their opponents. Another historian, and one better entitled to that appellation, Sir Archibald Alison, published, in the three summer numbers of Blackwood's Magazine for 1859, three articles criticising the history of England. The first and best, reviewed Macaulay's treatment of the Duke of Marlborough—the second, his account of the massacre of Glencö—and the last, the description he has given of the Scotch. That year witnessed the death of Macaulay, of heart disease, at an age, commonly found to be not much beyond the strength and prime of life.

"When," said the speaker, "I read those articles written in an unpretentious manner, especially the first, and heard of the event that followed, I found no difficulty in giving in my verdict. Had I, like him, been raised to the summit of literary fame, had I written the History of England, had I painted, with a coloring and a power, never hitherto equalled, the ever crowded panorama of its events, and believed myself, by universal accord, the greatest of historians—had I then read such a review of my treatment of my country's greatest captain, showing me, by the very authorities I had cited, and not one only, but by all of them, that I had deliberately, wickedly, and malignantly perverted them in the persistent effort to blacken and disgrace his memory, methinks I too should have died of *heart disease*. Westminster Abbey would have been but a poor resting place, in which to bind up such a wounded conscience."

History, then, requires an impartial narrator. Hence it is that cotemporaries are usually poor historians. They enter too much into the partizan feelings of the age. The events now passing before us receive their interpretation from our own one-sided point of view. The future historian must be removed from their influence—he must receive his materials from all parties—collate, compare, weigh the evidence with an unbiassed judgment, and, with comprehensive grasp, extract the truth from his mass of conflicting matter. Even now, the French revolution of the last century, would appear a subject of doubt and disputation. It is said that more than 10,000 books have been written about the first Napoleon—some of them depict him as addicted to every conceivable wickedness. The last we have seen, written for Harper's Magazine, by a clergyman named Abbott, represents him as very near a saint. Modern criticism has endeavored to overthrow the time-honored chronicles we have been taught implicitly to believe. Thus Niebuhr tries to prove the early history of Rome to be little more than a myth. Romulus represents the war principle—his successor, Numa Pompilius, the peace principle. Froude, the last writer, wants us to believe that the English Blue Beard, Henry VIII, who cut off his wife's head on one day, and on the next married another, a very respectable Christian. Even Richard III, "the crooked-back tyrant, cruel, barbarous, and bloody," has found advocates, for beauty of form, grace of manner, and well-tempered wisdom.

Modern research has certainly developed a great deal of matter to light up our path in historical enquiry. The excavations now going on at Pompeii, are, for this purpose, of intense interest. A Roman city buried A. D., 79 by an eruption from Mount Vesuvius, and discovered towards the middle of the last century, has been since then but clumsily and imperfectly disentombed. Under the present inspector of the excavations, named Fiorelli, a plan is being carried out, however, which promises to throw a flood of light upon the private life of the Romans in their palmy days. In addition to the ashes and pumice stones, torrents of mud were ejected from the mountain, which entering every nook and cranny, soon encased every object, and hardened. In excavating this, the mode now adopted is to keep every fragment of brick-work in the place where it is found and to fix it by props; charred wood is replaced by fresh timber. By long experience it is known where to excavate with greater care, and when a cavity is opened, plaster of Paris in a liquid state is poured in. This instantly hardens, and when the baked mud is removed, reveals the form of it; if caused by a human being the cast is produced of the individual just as death overtook him. In this way we have the very last struggle, the final agony brought before us. The most interesting of the first casts, were of two women, probably mother and daughter, lying feet to feet. The elder seems to lie tranquilly on her side Overcome by the noxious gasses she doubtless fell and died without a

struggle. Her limbs are extended and her left arm droops loosely. On one finger of the cast is her coarse iron ring. Her child was a girl of fifteen; she seems, poor thing, to have struggled hard for life. Her legs are drawn up convulsively. Her little hands are clenched in agony. In one she holds her veil, or a part of her dress, with which she had covered her head, burying her face in her arm, to shield herself from the falling ashes and from the foul sulphurous smoke The form of her head is perfectly preserved. The texture of her coarse linen garments may be traced, and even the fashion of her dress with its long sleeves reaching to her wrists. Here and there it is torn, and the smooth young skin appears in the plaster, like polished marble. On her tiny feet may still be seen her embroidred sandals. Another cast is of a colossal soldier, as if, finding escape impossible, he had laid himself down, to meet death like a brave man. His features are strongly marked: the mouth open, some of the teeth still remain, and even part of the moustache adheres to the plaster. As but one third of the city has been uncovered, we can imagine the sublime interest which must attach to the reproduction of the rest, on this new plan of restoration.

The speaker mentioned the discovery of the Rosetta stone in 1802—a mutilated block of basalt dug up near that city—on which was an inscription in three characters. One, in Greek, stated that "this decree shall be engraved on a hard stone in sacred, common, and Greek characters." By this a key was obtained to ascertain the value of the hieratic or sacred characters in which the ancient inscriptions, covering the Egyptian monuments are written. Hence has sprung up the science of Egyptology under Dr. Young of England, and Champollion le Jeune of France. In Assyria, also, the researches of Layard and Rawlinson, have unlocked the treasures hid in those mysterious cuneiform rock inscriptions, and we begin to read the cotemporary records of sacred writ, on which they cast additional evidence of authenticity and value. Thus, step by step, we are reaching a position whereon we may survey the field of past history, with greatly added means to correct its errors and supply its deficiencies To write this properly is no easy task. To profit by the lessons it teaches, would seem, from the perversity of human nature, a far more difficult, and, it is to be feared, hopeless acquisition.

When Dr. Priestly was young, he preached that old age was the happiest period of life; and when he was himself eighty, he wrote, "I have found it so."

Better go a long way about, than fall into a ditch.

SELECTED.

MUTUAL HELP.

"HELPING TOGETHER BY PRAYER."

Is thy cruse of comfort wasting? rise and share it with another,
And through all the years of famine, it shall serve thee and thy brother:
Love Divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
Seeds (which mildew in the garner) scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe and frozen from beside thee, and together both shall glow.
Art thou stricken in life's battle, many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless Fountain can its ceaseless longings still;
Is the heart a living power? Self-entwined its strength sinks low;
It can only live in loving, and by serving love will grow.

BRIGHT DAYS IN WINTER.

J. G. WHITTIER.

Bland as the morning's breath of June,
The southwest breezes play,
And through its haze, the winter noon
Seems warm as summer's day.

The snow-plumed angel of the North
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill-side den forsakes;
The muskrat leaves his nook;
The blue-bird, in the meadow brakes,
Is singing with the brook.

"Bear up, O Mother Nature!" cry
Bird, breeze, and streamlet free;
"Our winter voices prophesy
Of summer days to thee."

So in these winters of the *soul*,
By wintry blasts and drear
O'er swept from Memory's frozen poles,
Will summer days appear.

Reviving hope and faith, they show
The soul its living powers,
And how, beneath the winter's snow,
Lie germs of summer flowers.

The Night is mother of the Day;
The Winter of the Spring;
And ever upon old decay
The greenest mosses cling.

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all.

PETROLEUM AND KINDRED SUBSTANCES NO. III.

BY G. F.

In the preceding essay the article was treated upon in its liquid form. In former years, the different aspects and conditions, under which it existed, were supposed to indicate distinctive essentialities; and by most, may be so considered at the present day; but there are qualities which indicate a sufficient similarity of substance to warrant an identity of classification. The fact that the inflammable gas which exhales from the surface of the ground in various parts of the world, possesses some of the distinctive properties of that which is manufactured from coal for illuminating purposes, and that the constituent elements of all these substances are nearly the same, being composed mostly of carbon, are corroborative evidences of their original identity.

A portion of this article will be devoted to the description of the substance known under the name of pitch or asphaltum. The historian of the oil region, near the little Kanawha river in Western Virginia, describes a large deposit of a substance so nearly resembling coal, as likely to be mistaken for it, by merely casual observers: he terms it solidified asphalt, or crystalized petroleum,—says it is unstratified and slightly resinous, very rich, and yields by distillation about eighty-five per cent. of oil.

Another writer from California narrates the discovery in the interior of that State, or a neighboring territory of a deposit of pitch or asphaltum upon the surface of the ground spread over an area of ten square miles, and from three to ten feet deep; this appears to have issued from the earth at a period sufficiently remote to have become entirely solidified. It does not appear that this remarkable deposit has been geologically investigated or described, unless it is comprised in the report of Professor Silliman, who has recently examined a portion of the oil-bearing regions of California.

An interesting article in the "Friend" upon the subject of petroleum in California says:— "Through a district of nearly four hundred miles in length, and several miles in width, this substance has been found in many places and in great abundance. * * * Unlike the territory west of the Alleghanies, where this article is now so largely produced, the California region shows abundant evidences of the presence of this liquid bitumen upon the surface of the ground; and large areas are covered in some places with the overflow of natural springs of petroleum."

In the Island of Zante, in the Mediterranean, is a fountain of liquid bitumen, supposed to have existed from an early period. Stephen Grellet visited it upon his return from his religious travels through the interior and southern part of Russia, and describes it as emitting a substance resembling tar, which was used by the inhabitants as a substitute for that article.

But the most remarkable fountain and deposit of asphaltum known, is that on the Island of Trinidad in the West Indies. Although it has been long known to geologists by representation, and frequent brief allusions are made to it in geological compilations, very few appear to have visited it, and their knowledge respecting it is apparently restricted and very indefinite.

In the course of their religious visit to the West India Islands, George Truman and John Jackson visited Trinidad, and their description of this great natural curiosity may be sufficiently interesting to be presented here. "This *lake of pitch* is situated on a small peninsula jutting into the sea about two miles, and is elevated about eighty feet above the level of the ocean: it is nearly circular, and is about a mile and a-half in circumference. The road which leads to the lake, for nearly a mile, is composed of the asphaltum, which at some former period has run down upon it. That at the side of the lake is perfectly hard and cool. We rode on it the distance of one hundred yards, and then, dismounting, we attempted to cross the lake on foot. * * * By a circuitous route we reached the middle of the lake; here the pitch became softer, until at last it is seen boiling up in a liquid state, and running over. * * * The flow of asphaltum from this lake has been immense, the whole country for miles around being covered with it." * * *

The exudation of this substance, as through a tube, at an elevation of eighty feet above the ocean, taken in connexion with the supposed absence of coal deposits on the island, is calculated to discredit, to some extent, the theory of the coal origin of petroleum, and similar substances.

Asphaltum is also said to abound in great quantities upon the shores of the Dead Sea, and there are indications, that at a future period that region will afford a vast supply of petroleum, for not only do the shores and water of that sea give evidence of its presence, but the river Jordan, which flows into it, is said to be strongly effluviated with the same substance

It is difficult to assign a cause for that terrible conflagration which in the fifth century swept over an area of fourteen hundred square miles, including the city of Antioche and destroyed nearly a quarter of million of people, except by supposing that it was occasioned by the eructation naphtha or inflammable gas, from vast accumulations of petroleum in the interior of the earth; and that the cities of "Sodom and Gomorrah and the cities of the plains," were probably destroyed through a similar agency.

The indications herein presented and others which might be adduced, favor the opinion

that the islands and shores of the Mediterranean and connecting and neighboring seas, comprising oil-bearing regions, which in copiousness of supply will not be surpassed by our own country.

Now that public attention has been awakened to the discovery and development of this subterranean treasure, its presence will doubtless be detected in many localities, not now suspected. Nor is there reason to doubt that beneath the ocean's bed the supplies of this substance are as abundant as upon the land. The captain of the bark Rolla, reported on his arrival in port a few years ago, having in a southerly latitude, sailed, through a scum of pitch which extended several miles, and emitted a most nauseating smell. The writer in the "Friend" before quoted says, "Streams of this liquid have also been noticed to flow up from beneath the waters of the ocean; and opposite to the northern end of the island of Santa Cruz, a spring of petroleum boils up in mid channel, yielding such quantities of oil that it has been collected by passing vessels, as it floated upon the surface of the water."

Other evidence might be added, of the great abounding of the several substances, herein comprised under the general term of petroleum; but sufficient, perhaps, has been said to show the probability, not that the supply is likely to be exhausted, but rather that it will continue to increase, until the price will descend so low, as barely to defray the expense of preparing it for market.

It would therefore appear, that the present oil region speculation, is likely to eventuate disastrously to many, whether the supply should fail, or whether it should prove inexhaustible, for if the supply should fail, the investment would necessarily be lost, and on the other hand, if the abundance now indicated should be permanently realized, the proceeds of sales would about be absorbed by the expense of preparing it for consumption.

One object of these essays is to extend a caution to those who may be disposed to engage in these extravagant speculations, or to expend their earnings in the purchase of stock in companies already established, or *pretended to have been established.* In such enterprises, a few individuals, who embark in what may be called the "flood of the tide," frequently realize fortunes; but just in proportion to the success of the few, are the losses and disappointments of the many who constitute the losing class.

(To be concluded.)

WHEN a good man dies,—one that hath lived innocently,—then the joys break forth through the clouds of sickness, and the conscience stands upright, and confesses the glories of God, and owns so much integrity, that it can hope for pardon and obtain it too. Then the sorrows of sickness do but untie the soul from its chain, and let it go forth, first into liberty and then into glory.—*Jeremy Taylor.*

From "The Leisure Hour."

TRAVELLING DICK.

It is now nearly a hundred years since the summer of 1763, when Master Thomas Coulter came home on a holiday visit from his apprenticeship in Manchester. Thomas's father was a respectable farmer, and lived in an old-fashioned farm-house in the midst of his own fields, which stretched along a lone hill-side, not far from the county-town of Lancaster. There they sowed and reaped, baked their own bread, brewed their own ale, had Easter feasts, harvest homes, and merry doings at Christmas. Besides his good father and mother, there were two brothers and two sisters, all older than Thomas, some half-dozen of servant men and maids, who, in homely fashion of those times, worked together in house and field, and sat down together at the same table; yet Thomas was at once the gentleman and traveller of the family.

He had been named after an uncle who lived in Manchester, owned what were then called muslin-looms, and had no children. Thomas was generally considered a clever boy: and this well-to-do uncle had taken him two years before as an apprentice, to learn his trade of muslin-weaving; but it was believed at home, that if Thomas behaved well, he would be his uncle's heir. This was his first home-coming, and his fourteenth birth-day came round next month; but the two years of living in a large town, seeing shops and stage-coaches, cotton-spinners and people who came from London, had made a great man of Thomas, not only in his own eyes, but in those of the whole farm-house.

Travelling was a tedious and expensive business at the time of our story. Goods were carried on pack-horses, country people rode in wagons, the roads were bad and frequented by highwaymen; so that honest families, like the Coulters, never went many miles beyond their parish-church; and though Manchester was not then as large as one of its suburbs now, a boy who had lived there two years was thought to have seen the world. Besides, Thomas had seen the wonderful cotton trade; it was a new thing then in England. The good people of Lancashire were not sure that the cotton did not grow on the sheep they had in America; but it was brought in ships which came to Liverpool every half-year, wind and tide permitting; carried up to Manchester on the aforesaid pack-horses, spun by women on large, old-fashioned wheels, woven on the hand-looms, bleached or printed sometime within twelve

months, and all articles made of it were more costly than silk is in our day.

Thomas could tell them how the cotton grew; for one of his uncle's men, who had been in the West Indies, told him it was planted and harvested just like their own beans. He had mighty tales, too, about the strong arms it required to card and rove the wool, when it came out of the closely-packed bags after the long voyage; how hard it was to spin into thread fine enough for muslin, and how his uncle's looms were stopped for want of yarn; by which the old man had a considerable loss, and Thomas a long holiday.

He was discoursing on those subjects one evening when work was done, and the family sat round the fire in their best kitchen, which looked so bright with its sanded floor and shelves of glittering pewter. Two or three old neighbours had dropped in to hear Master Thomas's news, and a young man of very humble pretensions, who went about the country as a travelling barber, mending wigs, which then formed part of every gentleman's attire and every farmer's Sunday dress, and buying hair to make new ones from all the poor girls who could be induced to sell it. He was always welcome at the farm-house; for, besides being quiet and civil, ready to repair the farmer's wig, however worn with time and service, the barber brought all the news of the country, and could tell how markets went for forty miles round. Now, he was listening to Master Thomas, like the rest, and none of them seemed more attentive; but when the family and neighbours, with one accord, began to lament the great loss which Farmer Coulter's brother must sustain by the stopping of his looms, the young barber, who was known through all Lancashire by the name of "Travelling Dick," said, in a hesitating manner:—

"Master Thomas, I have been often thinking of your uncle's inconvenience for want of yarn. They can't spin it fast enough, you see, and his are not the only looms brought to a stand by that: there is not a master weaver in Manchester, who does not loose hundreds every year for want of yarn. That's what keeps cotton goods dear; yet I would venture to say, yarn might be made fast enough, and the finest muslins come down to half-a-crown or so a yard, if a certain machine I have been thinking and working at these five years, were only set a spinning. But it takes money, Master Thomas, to get an an engine properly made and put in working order. I am a poor man, and can't do it myself; but if two or three men of substance, like your uncle, were to subscribe a certain sum, the thing might be set going, and they would get their money out of it with good interest."

The family thought "Travelling Dick" must be losing his senses to talk in that fashion; but he was too deep in the business to notice the general surprise. Thomas was the travelled man, and the master weaver's probable heir; so he moved to his side, took out of his pocket a few small sticks and bobbins, which he called the model of his machine, set them up on the kitchen-table, and began to explain how the spinning was to be done.

It is not easy for a boy to be listened to by a whole farm-house, without getting a little proud; and pride was the besetting sin of Master Thomas Coulter. He did not understand one of the mechanical principles which the barber laid down, but he had been used to see "Travelling Dick" carrying about a bag of hair or mending old wigs, and Master Thomas believed that was the only business he could do. The bobbins and sticks amused him mightily. How he would make his uncle laugh at the barber's machine for bringing the finest muslin down to half-a-crown or so. There was a knowing wink given to his brothers; they would take it out of Dick; and he pretended to listen attentively for some time, till the barber began to speak of driving his engine by water power, like a corn-mill, when Master Thomas burst into a loud laugh of derision; his brothers followed his example; and they all began to chaff the barber, one advising him to take a farm and grow cotton on it, and another to make himself a pair of wings and fly to the moon. The poor young man had not expected such a reception for his invention, and was evidently much displeased.

He thrust his sticks and bobbins back into his pocket, would not be persuaded to stay for supper, and went away so much out of spirits, that Farmer Coulter was vexed with his clever son, and the boys were told they must not talk of the machine when Dick came round again.

Twenty years is a long skip, but it will pass with all that live, and it did with Thomas Coulter. He had learned his uncle's trade, behaved well, and became the old man's heir. His uncle had woven out the web of life and left him the muslin-looms. "Travelling Dick" had never sought his patronage after that evening in the best kitchen, but the barber's machine had been a standing joke with him and his acquaintances. Thomas had other things to think of now. He was a man of thirty-four, with a wife and two young children to provide for. His rent and taxes were heavy, bakers, butchers, and doctors had to be paid, and his looms were not paying him. Newer houses in Manchester could undersell his muslins and keep them out of the market. They had got up the new spinning-frame invented by that man in Nottingham, whom the king had lately knighted, and people called Sir Richard Arkwright. Thomas had heard of the wonders it could do; he had seen it spinning; a wonderous engine of many wheels and spindles it was

all turned and driven by one great water-wheel, yet spinning the finest yarn in astonishing quantities, without the help of human hands, except to supply the raw cotton or to piece a broken thread.

"I must have a spinning-frame," said Thomas "cost what it will; there is no getting on in the old way; I can't command more than half the money to pay for one just now, but they say Sir Richard is a liberal man; perhaps if I went to Nottingham, told him my circumstances, and offered him proper security, he would let me have a frame, and pay him for it when I could."

Thomas did go to Nottingham, and found the great inventor's office, beset by men of greater wealth and standing than himself, but all in search of spinning-frames. After waiting his turn, he was admitted to the room where the now important man sat, with every requisite for business round him, at a table covered with papers and plans, and assisted by two clerks. He received him courteously, but as a stranger; yet Thomas had seen his face before, and stood almost dumb with astonishment and shame too. The sticks and bobbins set up on the kitchen-table, had a meaning in them which he did not understand twenty years ago; for Sir Richard Arkwright, the inventor of the spinning-frame, was none other than Travelling Dick. Need we say that Thomas returned home a wiser man than he left it, and with his organ of self-esteem considerably subdued.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The export demand for Flour continues limited. Sale of choice superfine at $9*a* 10; good extraat $10.50; extra family at 11 50*a*12 50. The sales to retailers and bakers are to a limited extent within the range of these figures. Rye Flour is held at $8 75, and Corn Meal at $8 50 per barrel, but without sales of either.

GRAIN.—Offerings of Wheat are light and prices steady. Pennsylvania good Red at $2 55*a*2 60; fair Pennsylvania and choice Kentucky White $2 65*a* 2 85. Rye at $1 71½*a*1 72. Corn, Yellow, at $1 59½*a* 1 60. Oats at 97 cents. Barley from $1 80*a*2 00 for Pennsylvania and New York, and Malt at from $2 15*a*2 35.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$100
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Philada, 8th mo. 27, 1864.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address

JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*
2 mo. 18, 12t. 415 f. x. n.

BOOKS FOR SALE BY THE SUBSCRIBERS.

"Friends' Miscellany," compiled by John and Isaac Comly, (11 vols.)	$7.50
Journal of John Comly, (600 pages)	1.50
Conversations, &c, of Thomas Story	1.00
Journal and works of John Woolman, carefully collated and prepared by John Comly	1.00
Hugh Judge's Journal	70
Memoirs: Ann Byrd, Isaac Martin, and Rufus Hall, each	25

CHARLES COMLY, Byberry, Pa..
or, EMMOR COMLY, No. 131,
3mo. 12, 1864.—tf. North Seventh Street, Philadelphia.

Also, "History of Delaware County, Penna.," containing interesting accounts of early Friends, and the settlement of Friends' Meetings; and other valuable statistics, with numerous engravings: By George Smith, M. D., 580 pages; price $3.00.

"Sister Ruth's Stories for the Young." " 75.
The Works of Isaac Pennington, 4 vols. " $5.00
Foulke's Almanac for 1865, large and pocket size; and various books belonging to "The Book Association of Friends."
11mo. 19. EMMOR COMLY.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—This Institution, which is located in a healthy and beautiful section of Chester County, Pa., three miles south of Coatesville, on the Penna. R. R., will commence its Spring and Summer term on the 27th of Second month, next.

The range of study includes a complete education. The Ancient and Modern Languages are taught without extra charge. Terms, $80 per session of twenty weeks. For circulars address the principal, RICHARD DARLINGTON, Jr.
Ercildoun Boarding School, Chester Co., Pa.
1mo 14, 1865.—8t. 3. 4, x. f. n.

STOKES & FOULKE, MERCHANT TAILORS, No. 516 Arch St. have on hand a good assortment of CLOTHS, CASSIMERES, and VESTINGS, and are prepared to have the same made up to order in good style and at moderate prices.

Particular attention given to making Friends' Clothing.
10 mo. 1—23t. 3, 4, 1865.

BELLEVUE FEMALE INSTITUTE—A BOARDING SCHOOL FOR GIRLS. This Institution, healthfully and beautifully located about twenty miles from Philadelphia, on the northern limits of Attleboro', Bucks Co., Pennsylvania, WILL OPEN ITS WINTER TERM on the first day of Tenth month, 1864, (10th mo. 1st, 1864). The course of instruction embraces all the branches of a complete *English*, *Classical* and *Mathematical* education. Superior facilities afforded for the acquisition of the French language.

For terms of admission and other particulars, see Circular, which may be had on application to the Principals, Attleboro' P. O., Bucks Co., Pennsylvania.

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7th mo. 30.—1y. p.wx.nz.

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